

tremendous tempo and reaches this state of dissatisfaction, his rajoguṇa vāsanās can be curbed, directed and finally transcended by instilling into him more and more sāttvika vāsanās. Advise him, ‘Brother, go on working at the same tempo. Work you have to do. There is no other go. Through work we have got ourselves entangled and through work alone we can disentangle ourselves. But do not desire the fruits of your actions. Desire for the fruits of our actions entangles us and desireless, dedicated activity disentangles our personality.’ Thus he has to be led from selfish, lusty acts into a field of selfless, dedicated activity.

Selfless dedication comes only as a result of devotion at a higher altar – the Lord, or the Guru (Teacher). In such an inspired spirit of dedication, sincerely and lovingly work on in the same cheerful tempo. Instead of working under the whip of your arrogant ego, start acting, inspired by your accepted ideal and your faith in it.

When one starts working without ego and egocentric desires, the existing vāsanās are exhausted and no new vāsanās are created. When rajoguṇa vāsanās get purged, sāttvika vāsanās alone will linger in such a personality. Devotion to the Lord, anxiety to realise and so on, will gather a new momentum. But sattvaguṇa vāsanā is also a vāsanā. Shackles made of gold also bind. How to remove them? The best method is to steadily increase the sāttvika vāsanās.

When the sāttvika vāsanās increase, your devotion to your ideal grows more and more, you are no longer satisfied by mere dedication to It. You want to experience It. The more you try to experience It with your mind and intellect, the quieter your mind becomes. Quieter the mind, lesser the turmoil, which means greater is the purity of the inner equipment. When the mind becomes absolutely pure, the sāttvika vāsanās also get exhausted and at last, it completely transcends sattva also (sattva-atīta). When an individual has gone beyond sattva, it is the auspicious moment of his direct experience of the Self within.

'Therefore, increase sattva', says Śaṅkara, advising those who are heaving under the lashes of the rājasika vāsanās. Develop a sāttvika nature and reject entirely your superimpositions.



प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्वलः ।  
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २७९ ॥

*prārabdham puṣyati vapuriti niścītya niścalah,  
dhairyamālambya yatnena svādhyaśāpanayam kuru. (279)*

279. *Knowing for certain that your prārabdha will nourish this body, remain undisturbed and with courage, deny entirely your superimposition.*

Those who have taken to sādhanā as their sole purpose in life may renounce everything and remain in jungles with no security and so on, yet one feeling still lingers in their bosom; the anxiety for the maintenance and nourishment of the body – food. When once this worry has started, the sādhaka has already started another samsāra. It would have been better then, had, he remained with his family, performing his worldly duties.

Even when all other worries are over, it is but natural that the one regarding the preservation of the body will still linger. Once you yield to that physical anxiety, it will multiply by leaps and bounds. The resulting storms of the mind will destroy all the sādhanā that you might have done for years. Dire then, is the fall.

This body is what it is because of its prārabdha. Because of your vāsanās you have taken this body. Today, the body moves, every minute, expressing its powerful vāsanās. The body will drop off once the vāsanās are exhausted. Till then, it will continue to exist, food or no food. It will be looked after by its own prārabdha. If my body is not getting food, I become anxious for it. However, when this body was born, it was born without consulting me. That mighty law by which it was born will keep it going for the