

Therefore, never give a chance to the mind to ruminate over the sense objects (viṣayānu-cintā). When a man thinks of objects attachment for them arises; from attachment, desire is born; from desire arises anger. From anger comes delusion, from delusion, loss of memory, from loss of memory, the destruction of discrimination; from destruction of discrimination he perishes.<sup>1</sup> Sense objects will come your way with all their irresistible enchantments. It is absurd to say that they will not come into your mind. They will and they should; it is but natural. But let us not encourage them and commit ourselves to their thoughts. Mind is essentially of the nature of lust, anger and so on. The sixfold emotions are, in their aggregate, called the 'mind'. You cannot have the mind without these qualities. Any thoughts arising in the mind will belong to one or the other of these six groups. The best way to control and end them is to direct them towards Nārāyaṇa. Having dedicated all activities unto Him, one should turn all one's desires, anger, pride and so on, towards Him alone.<sup>2</sup>

'Desire to possess' when directed towards Nārāyaṇa becomes the 'burning spiritual anxiety of devotion for the Lord'. Therefore, turn all attitudes of the mind towards Him. When sense thoughts come, let us repeat the divine name of the Lord, 'Nārāyaṇa'. When you try to maintain the thought of the Lord Nārāyaṇa, you unconsciously drive your thoughts away from the fascinating charms of the distracting sensuality all around you.

These sensuous thoughts are the elixir (sañjivani) that revives the once annihilated mind. This is the miracle that revives the dead 'ego'. An apparently dried up citron tree, when regularly watered for a few days revives and flowers again. The tree which looked dead gets revived by a little water. Similarly, the apparently dead ego revives, the moment you take an active interest in maintaining sense thoughts. Discourage extrovert thoughts; as they arise, immediately sublimate them by substitution of Nārāyaṇa thoughts.

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<sup>1</sup> *Bhagavad-gītā* – 2.62 & 63

<sup>2</sup> *Nārada Bhakti Sūtra* – 65

Thoughts when oriented towards the Lord become spiritual thoughts capable of bringing about one's personality unfoldment.



देहात्मना संस्थित एव कामी  
विलक्षणः कामयिता कथं स्यात् ।  
अतोऽर्थसन्धानपरत्वमेव  
भेदप्रसक्त्या भवबन्धहेतुः ॥ ३११ ॥

*dehātmanā saṁsthita eva kāmī  
vilakṣaṇaḥ kāmayitā katham syāt,  
ato'rthasandhānaparatvameva  
bhedaprasaktyā bhavabandhahetuḥ. (311)*

311. He alone, who has identified himself with the body, is greedy of sense pleasures. How can one, devoid of the body idea be greedy? Hence, the tendency to ruminate over sense objects is, indeed, the cause for the 'bondage of becoming', and the idea of distinction or duality.

Now Śaṅkara argues to make the students clearly understand a subtle philosophical truth. 'Kāma' is 'desire'; 'kāmī' a 'desirer', a sensuous man. A sensuous man is defined in this verse as one who permanently remains in the idea that 'I am the body'. As long as one has the feeling, 'I am the body' the body's demands for sense gratifications become imperative and one becomes shamelessly sensuous. Such an individual starts seeking sense gratifications for the body, as a body.

In contrast to the sensuous man, a 'Man of Realisation' is indicated as being just the opposite. A kāmī is one who runs after the objects-emotions-thoughts while the Man of Realisation is one who gets away from these to reach the Self and Its infinitude. The Man of Realisation and desires cannot go together. 'Desiring' is the mind gushing towards objects-emotions-thoughts gratifications, while 'perfection' is the mind turned totally away from all objects, both within and without. Just as light and darkness, day and night,