

Reality, never again look back. Once you become an extrovert, the ego at once precipitates; the sense objects crowd around you for attention and terrible vāsanās are created. You fall again into saṁsāra. All sādhanā become impotent, futile, a great waste. So, without looking back, go ahead with a constant forward gaze.

Sometimes, the seeker feels very lustful. This is caused by himself; there is no other cause. He himself allows a lustful thought to rise up in him and encourages it. Then this thought forces you into lustful activity and the two together create lustful vāsanās. Tying you down, they blockade your march and you get helplessly stranded. When a lustful thought comes, do not encourage it. Maintain the attitude of a ‘witness’ towards it. Be fully conscious of it and chant ardently – ‘Nārāyaṇa! Nārāyaṇa!’.

Seeing the pure body and serene face of Lord Buddha, a prostitute felt tremendous attachment. She went to the place where Buddha was resting for the night, with fruits and other offerings. As she knocked at the door, Lord Buddha opened it and stepped out. He saw a beautiful richly dressed girl, standing with offerings of fruits at that untimely hour. Obviously, she had come to offer them to the Lord, but at midnight? There was no hesitation. Gautama said, “Mother! What can your son do for you?” Poor woman, who came with burning passion, froze to the spot...

Similarly, a lustful thought might rise up in your mind. Do not encourage it. Cry Hari Om... Hari Om!, with confidence and faith.

Beware of the low thoughts at all times; carefully sublimate them with divine thoughts.



ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।
त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१५ ॥

*tābhyāṁ pravardhamānā sā sūte saṁsṛtimātmanāḥ,
trayāṇāṁ ca kṣayopāyaḥ sarvāvasthāsu sarvadā. (315)*

**सर्वत्र सर्वतः सर्वब्रह्ममात्रवलोकनैः ।
सद्भाववासनादाढ्यत्तत्त्रयं लयमश्नुते ॥ ३१६ ॥**

*sarvatra sarvataḥ sarvabrahmamātrāvalokanaiḥ,
sadbhāvavāsanādārdhyāttatrayaṁ layamaśnute. (316)*

315-316. Augmented by these two, the vāsanās produce one's transmigration. These three however, are destroyed by looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three will be annihilated.

Vāsanās, increased by 'thoughts' and 'action', cause transmigration. The pure Ātman, in delusion, apparently comes to feel the pangs of both births and deaths, just as one suffers the agonies of drowning in one's dream.

The only method of destroying these three – thoughts, actions and vāsanās – is to recognise nothing but Brahman everywhere under all conditions, at all times, in all circumstances.

'Oh!, That thing is beautiful', thus when the mind craves for it, immediately tell it that its 'beauty' is because of 'Nārāyaṇa'. 'How beautiful the Lord must be Himself to impart this much of His beauty to this insignificant thing?' Passionate lust transforms itself by such a divine attitude into pure devotion. The 'lustful love' for the world of objects when turned sincerely towards Nārāyaṇa, is called devotion (bhakti).

Those who are doing sādhanā will understand this, others will not understand now. 'Seeing Brahman everywhere' (Brahmāvalokanam) is not merely saying, 'everything is Nārāyaṇa.' It is much more serious than a vocal declaration. 'All this is nothing but Brahman. 'This play of body-mind-intellect is the play