

## Sath-Sankalpa Is The Path for Attaining The Presence

**F**or Maya-constituted beings, there are two Maya gates: the appetite for sex and the appetite of the tongue. These two have to be conquered by every man; so long as they persist, they cause sorrow. All worldly desires are comprehended by these two. So, only those who have mastered these two can be said to have successfully waded through the world. These are the causes of all sins; and sin is the manure on which Maya thrives. Really speaking, this *Maya-prapancha* or world has to serve only the purpose of just sustaining the body. Those aspiring for Liberation have to subdue the senses. “Food for guarding the body, dress to ward off the cold,” says the *Uttara Gita*. If Man, however, gets immersed in these pursuits, he will forget the purpose for which he has come and the goal of all activity and holy endeavour. Instead, whatever activity a person may be engaged in, he must, as automatically as he

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takes in breath, be contemplating on these lines and should always be aware of this: “I am born to serve God and to realise my true Self.” All acts—wearing, eating, walking, studying, serving, moving—should be performed in the belief that they take one into the Presence. Everything should be done in a spirit of dedication to the Lord.

A farmer clears and levels the land, removes the stones and thorns, ploughs and prepares the field, manures and strengthens the soil, waters and fertilises it, and sowing, transplanting, weeding, spraying and waiting, he reaps the crop, and after winnowing and threshing, he stacks the corn. All these various processes are for the sake of the stomach. So too, one must feel that all the hunger, thirst, joy and sorrow, grief and loss, suffering and anger, food and appetite are but impulses helping us towards attaining the Presence of the Lord. When one has this attitude, sin will never tarnish these activities. The appetites too will vanish, without a vestige of name or form.

The taste of food or of anything eaten cannot be grasped if the person is ill or even if the mind is immersed in something else. So also, even if one is engaged in Namasmaraṇa, Bhajana, Japa or Dhyaanam, if the heart is full of *Thamas* (dull attributes), or if it is wayward, no joy can be experienced. Joy can never well up under such circumstances. The tongue will be sweet, so long as there is sugar upon the tongue. If there is the pillar of light, Bhakthi, in the corridor of the heart, so long as that lamp burns,

there will be no darkness. The heart will be illumined in Bliss. A bitter thing on the tongue makes the whole tongue bitter. When qualities like greed and anger enter the heart, the brightness disappears and darkness dominates the scene and Man becomes the target of countless griefs and losses. Therefore, those who aspire to attain the holy Presence of the Lord must acquire certain habits, disciplines and qualities. The usual, accustomed ways of life will not lead to God. They have to be modified somewhat, by means of sadhana. Look at the crane, it walks about pretty fast in water. But during the walk, it cannot catch any fish. It must, for that purpose, become slow and quiet and stand motionless. So also if one proceeds with greed, anger and similar qualities, one cannot secure the fish of Sathya, Dharma and Santhi. Whatever sadhana a person may or may not have, he must practise uninterrupted Namasmara. Then only can he master the natural attributes of greed, anger, etc. All the Sastras teach but this one lesson: since the Lord is the universal Goal and this Journey of Life has Him as the destination, keep Him constantly in view and subdue the mind which makes you wander from the path. All the good qualities automatically gather around the person who practises control of speech and the constant contemplation of the Lord. See! In the Dwapara Yuga the Kauravas, even while experiencing the fruits of their previous *Punya* (meritorious acts), were engaged in *Papakarma* (evil activity). The Pandavas, on the other hand, even while undergoing the sufferings due to their previous *Papakarma*, were thinking and doing only *Punya*! This is the difference

between the wise and the unwise. The Kauravas were slaves of the appetites of hunger and sex and the Pandavas did every act for the sake of the Lord, having Sathya and Dharma as their Charioteer. Those who are overwhelmed in grief can never feel interest in either a feast or a fight. Similarly, the real aspirant who is immersed in thoughts of God can never taste or even think of worldly objects of enjoyment.