

Meditation – elimination of vasanas

VASANAS IN ALCHIVE J.S. TIMULATE DESIRES (IN MUD) RESULTS IN ACTION GOOD NBAD. \$ THE POWER AS OF THREE KINDS (1) ICHHA SAKTI - DESIRE (I WHIT TO EAT) (2) BAD TNAND SANTI Been & the device I by b-CKNOWERGES find at any good RESTANCEST NEARY- Sequire KNOWLERGE I as I have by falgil dian. (2 KRIYA, SAKTI I WALK TO THE HOTEL of EAT - THE BALTON ACTION THR' HAMDS DEST de. (PTO) YOU HAVE TO CATCH THE NEEK TO MIP IN BUD i STOP DESING ACTION WILL BE - STOPPED. ANTO MATICILLY HOW TO STOP RESIRE J, ERADICATE VASANAS -> HOW 6 PLACTICE OF PRAYERS & MEDITATION ALONG WITH VAILAGYA - DISTASTE POR WORLDLY SENSHAL OBJECTS TO BG CULTIVATED HERE KARMA IS OF TWO KINDS DNEW ACTIVITIES DLE & VASANES & DESIAES (2) REACTION From the part Kornas - Normally it is the form of events a hopping but some times it could be an act (This is VERY VERY REAR ALLES YES EVERY ENDS IN CONLOC OR MIND - HENCE 'M' is the method.

Vasanas in Archive ¥ Stimulate Desires in mind Results in action Good or Bad. The power is of three kinds: 1. Iccha Sakti (Desire): I want to eat 2. Jnana Sakti (Knowledge): Because of the desire I try to find out any good restaurant nearby - acquire knowledge as to how to fulfil desire. 3. Kriya Sakti (Action through hands, feet, etc.): I want to the hotel and eat - this is action. You have to catch the neck to nip in bud i.e. stop Desire. Action will be stopped automatically. How to Stop Desire? Eradicate Vasanas \rightarrow How Practice of Prayers and Meditation (M) along with Vairagya - distaste for worldly sensual objects to be cultivated. Here karma is of two kinds: 1. New activities due to vasanas and desires. 2. Reaction from past karmas – normally it is the form of events or happenings but sometimes it could be an act. (This is very very rare).

Yes every (sadhana) ends in control of mind – hence 'M' (meditation) is the method.

Can you clearly define the method (and urge, or desire to maintain and prolong of persist) of 'M' (meditation)?

Swamiji: This comes through Guru, Lord's Grace and Satsang – the three prongs.

Viveka Chudamani says by doing good deeds, charity, etc. in the past – we are awakened. Because of heavy meritorious deeds the vasana or desire to reach God arises – accordingly he is born in such places where his hankering for God alone makes him meet saints and a Guru.

You cannot ignore vasana which causes desire. One way is to slowly teach the mind and illustrate to it how desire leads to disaster. If only all desires dissolve into the heart, that moment you get God – an Upanishad says,

"Atra Brahma Samasnute"

You cannot suppress –

Invoke Grace through prayers –

The motiveless compassion of the Guru falls on us – Do vichara how the enjoyment of objects are temporary – all these together try to ward off desires. By meditation you can't uproot desire which will not allow you to meditate at all. So Japa, prayers, satsang and Guru – only way – in my opinion.

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