

Prem Yatra Volume 1

Chapter 1

Celibacy

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My dear children,

All my life I have deeply contemplated the subject of celibacy or brahmacharya. Truly, this is the most important subject for all of mankind. Today, I will present some aspects of this subject to you.

Ancient Yoga Science Vs. Modern Psychophysiology

Our current concept of celibacy is very different from the ancient concept of brahmacharya held by the ascetic sages of India. In comparison, our current understanding and experience of celibacy is superficial. These ancient sages conducted scientific experiments of the highest order on the nature and problems of celibacy. To solve the celibacy problem, they based their experiments on the ancient and highly developed science of yoga. Our present knowledge of celibacy is based on contemporary concepts from biology, physiology, medicine, psychology and philosophy, which are derived from very superficial experiments and experiences. Therefore, the two concepts of celibacy differ greatly in meaning.

Although our limited contemporary view of celibacy may indeed be correct, it is clearly not the view of the ancient sages of India. We cannot, therefore, rule out their point of view until we understand celibacy from within the context of their unique experience.

Modern scientists claim that it is not possible to achieve total celibacy; and this viewpoint cannot be totally refuted since it has scientific support. Both the physical and spiritual sciences are equally valid

and significant. I have contemplated this subject for only fifty years, whereas the ancient sages of India have contemplated it for thousands of years. A thousand years from now the modern geniuses of physical science may be forgotten. But the adept spiritual scientists of ancient India practiced for thousands of years and have not been nor will ever be forgotten. Their knowledge transcends the limits of body, mind, and intellect and has entered the unapproachable realm of the soul.

Spiritual science is variously termed “knowledge of the Self,” “knowledge of yoga,” “science of the Self,” and the “science of yoga.” This holistic science is the treasure house, which integrates both the spiritual and the physical sciences. Those who believe that India is the source of spiritual science only are deluded. However, unless physical science is first developed, spiritual science cannot be attained, because physical science forms the very base of spiritual science.

In the forests of ancient India, experiments were conducted on various subjects. These experiments were systematically repeated to replicate and validate the obtained results. These spiritual scientific principles are not ordinary; they are extraordinary and eternal.

Modern physiologists claim to have discovered that total celibacy is not possible; but this is not new research. The same research work was performed thousands of years ago. At that time, on the basis of ordinary research, the discovery of this extraordinary research occurred. For example, in chapter three of the Bhagavad Gita, passion is demonstrated to be evil, and a technique to overcome it is advanced. Moreover, the spiritual science tradition recognizes the experiences of the guru and Sadguru as valid bases for experimentation, just as the physical science tradition recognizes the empirical results of one’s predecessors as a valid starting point for testing his own hypotheses. To believe in the experiences of someone else is one thing, but to evaluate those experiences through one’s own personal experimentation is another. The conclusions of the ancient spiritual pioneers were not only based upon logic, but upon systematically collected experimental evidence.

Consider these two hypothetical principles: 1) “Celibacy is possible” and, 2) “Celibacy is not possible.” Hypothesis two is proposed by physical science and may appear more valid to you, because it is derived from and applied to general society. However, if you want to become a sadhak, you will have to accept hypothesis one, which is based on spiritual science. You will have to analyze why these two views of celibacy are different and to what extent they differ. No technique is needed to test the second hypothesis; but as a spiritual scientist testing the first hypothesis, you will need a technique to uphold and maintain the celibacy necessary to continue experimenting.

The modern psychiatrist, Sigmund Freud, postulated that sensual desire pervades and drives all human beings. However, this is not new research. Ancient Indian yogis also accepted this principle, and it is not necessary to go to great lengths to understand it. Since birth itself results from the sexual act, it is only natural that passion predominates human life.

Dr. Freud believed that someone who kisses a baby is essentially motivated by sexual desire. Scientifically, this is partly true. But we need to accept this premise with discrimination. Kissing a baby involves low-level sensual desire. Formally embracing a young child or affectionately tapping a child on the head or body involves medium-level desire. Both these desires should be considered affectionate and distinguished from passion-provoking desire. Rejecting this distinction presumes that the affection-

ate behavior of father, mother, and guru are necessarily motivated by sensual desire, which is not true. It is incorrect to consider the affectionate speech or touch during ordinary human interaction to be primarily motivated by sexual desire.

If we consider sensual desire to be one pole of a continuum and selfless desire the other pole, it would be unscientific to accept one and reject the other. For example, I am the guru of numerous disciples. When someone comes to me with sadness and tears, they often cry out even from a distance. Wishing only to lighten their heart, they cry in an emotional manner and place their head in my lap or at my feet. Often, I must touch them to console them. At this time, only streams of pure affection are flowing in my mind. Likewise, the infant touches the mother's breast while breastfeeding. It is incorrect to consider this act as being motivated by sensual desire.

Of course, while genuine exceptions may exist, it is desirable for a yogi to refrain from touching women. In India, for example, there are four well-known ashrams of Jagadguru Shankaracharyaji. The spiritual mentors of these ashrams do not allow women to touch their feet. If an unknown woman mistakenly touches them, they fast for the rest of the day. (This does not imply that the woman's touch has defiled them, however; since touching a holy saint's feet with pure feelings is not harmful for anyone.) Moreover, many well-known saints will not be alone with a woman. It is natural for jagadgurus to be considered fathers or gods, and their touch is sacred for all. But at the same time, the discipline of not touching to maintain holy traditions is established for the public welfare and well-being.

Sincerity in Celibacy

After considering all of this, you may consider it impossible to sincerely practice celibacy. The possibility of maintaining a rigorous conscientiousness toward celibacy can be demonstrated, however, through an in-depth analysis of the apparent contradictions. Evidence exists from many celibates that focusing upon the positive benefits of celibacy can cultivate self-confidence, perseverance, courage, and patience. On the other hand, dwelling upon the difficulties and obstacles to celibacy can clearly retard progress.

However, I believe that those who have enjoyed sports and exercise during their formative childhood years have the easiest time sincerely observing celibacy. Through their ongoing awareness of the benefits of celibacy, their thinking process gradually expands and develops, which in turn increases their purity and dedication in the practice of celibacy.

On the other hand, those who have had sensuous lifestyles throughout their formative years become the victims of sensuality and have difficulty cultivating a conscientious attitude toward celibacy. Moreover, even if the need for celibacy awakens, their mental weakness prevents its cultivation. Thus, one's repeated experience of sensuality promotes addictive behavior in addition to the firm belief that he has no choice but to yield to sensual desires. Conversely, one's repeated experience of sexual abstinence promotes the realization that abstinence is possible and that sensuality can actually be overcome.

The Importance of Conserving Sexual Energy

Children and adolescents often appear attractive and strong, since much energy is accumulated during childhood and adolescence. Conversely, middle-aged and elderly people often appear enervated and

repulsive because much energy is lost during these stages. Moreover, just as the energy generated by steam or electricity powers machines, which perform great tasks, the celibate can also accomplish amazing tasks by conserving sexual energy.

By conserving virya, one can defend the entire universe. One can establish his eminent position in society like the sun among the moon, planets, and stars. Even the closed doors of fate and fortune, are opened by conserving virya. By doing so, one's physical radiance gradually increases. The sadhana of sexual conservation is genuine sadhana, because through it one can accomplish whatever he desires. Indeed, he can even be freed from the bondage of birth and death.

The Results of Unrestrained Sexual Activity

When a person indulges in unrestrained sexual activity, he loses his storehouse of life energy. Such activity progressively destroys strength, intellect, patience, and memory. It fills our lives with sorrow, agitation, restlessness, boredom, and depression. Those who do not conserve their sexual energy are rejected wherever they go and meet failure in whatever they do. Just as everyone discards mango peelings and pits, those who waste sexual energy are rejected by everyone. Their bodies become lusterless and riddled with innumerable diseases, and hoards of problems attack them insidiously.

The Vow of Celibacy: Secret to Growth

One need practice sexual abstinence for only one year and one-quarter to experience its pervasive benefits. This is the best method one can use to begin experiencing the benefits of celibacy. Do not forget that passion is an enemy to life, but sensual restraint is a friend. It is foolish to fear a friend, and it is weakness to imagine that you could never observe a vow of celibacy.

You should cast out such evidence of infirmities from your mind and awaken your dormant sense of determination.

Those with mere verbal valor claim to kill big tigers, but they are actually afraid of dogs. They break a morning vow in the afternoon and an afternoon vow in the evening. Some are so weak that even when encouraged with millions of words, they do not act fearlessly. Valor can only be instigated in a valiant person, not a coward. The valiant warrior remains valiant. Even after he is beheaded, his body continues to fight. Moreover, a vow is like a goddess or a virtuous lady who will marry only a valiant warrior.

Upon taking a vow, you should abandon your former negative environment and sensual friends. Just as the engine of a train provides the energy to pull the cars, an environment suitable for celibacy among friends who practice restraint provides energy for someone with poor self-control. At the start of a vow, you need to clearly understand the importance of celibacy and to firmly establish your dedication to practice. You should then take the vow and begin experimenting with it.

With the systematic practice of yoga, you should erect a fortress of prayer, moderation in diet, exercise, study of holy books, and other necessary disciplines. Prayer refers here to the natural devotion or sentiments generated while in sorrow or joy. Moderation in diet means a balanced diet, eating neither too much nor too little. Exercise aids moderation in diet, and practicing both together produces physical alertness and mental joy.

Celibacy, known as “brahmacharya or movement toward the Lord,” is the guidance which arises within a genuine spiritual seeker who sincerely practices yoga. Such a practitioner enjoys health, happiness, and knowledge! If these benefits are to be yours, you must become a pilgrim on the path of sadhana. Realize, also, that you are the fragrant flower of your family’s garden and that your happiness and prosperity become your family’s as well.

The Practice of Unconditional Love

A married couple practicing sexual restraint leads a happy life. When the wife expects the husband home from work, she repeatedly goes to the doorstep and stares into the distance while awaiting his return. She is not motivated by sensual desire, but by pure love. Seeing her husband coming in the distance, a new consciousness pervades her entire being. Their eyes meet each other from a distance, and upon approaching each other, their faces light with smiles. Similarly, when the wife is out, the husband eagerly awaits her arrival. In the absence of forceful physical excitement between them, their love has a sweet serenity. Indeed, their love-drenched minds embrace each other. Their life is not ruled by superficial rituals. Of course, their lifestyle has structure and formality; but those with pure love are able to keep the significance of these external behaviors in perspective.

External behavior is meant only to facilitate interaction. If one overemphasizes formalized external behavior, he develops into an adept actor rather than a genuinely loving person. If we continually give verbal thanks to everyone we see, but keep the bag of our genuine gratitude closed, the flower of love receives no nourishment and can never bloom.

The happiness of husband and wife spreads among their children. Men and women who conserve their sexual energy appear younger even during old age. They are envied among those who waste their sexual energy. Health, happiness, and beauty are produced in those who practice restraint. Indeed, in ancient India people would typically live one hundred years because of the well-established heritage of sexual restraint.

The happiness, which can be derived from affection free of sensual desire, can never be derived from passionate behavior. A brother becomes so happy seeing his sister, a mother seeing her son, a daughter her father. Yet, they’re all men and women. Why isn’t sensual desire aroused in them? Because there is a significant difference in the way they perceive their relationship to each other. That is the key.

Sadhaks who seek refuge in this different type of relationship with the opposite sex truly relish the experience of divine love and understand the importance of this distinction in perceiving the opposite sex. If one looks upon an older woman as his mother, a woman close to his age as his sister, and a younger person as his daughter, he can receive the same happiness he receives from his own mother, sister, or daughter. The same is true for women considering men either as father, brother, or son. In addition, when a father gently caresses his daughter’s head, a mother pats her son, or a brother and sister share lovingly, their affection and pure love merge. Such holiness is a sight which humbles even matrimonial love. If we can expand this affectionate behavior to everyone and extinguish the influence of sensual desire, we can become a living confirmation of the principle: “vasudheva kutumbakam,” “the entire world is truly one family.”

Pure affectionate behavior never flourishes while one is attached to sensual pleasures. If you wish to develop pure affectionate behavior, grasp this concept firmly: the practice of celibacy is facilitated only when you change your perceptions toward the opposite sex.

When I left my family to wear the saffron clothes of a sanyasi, I picked up an ascetic's wooden pot and was alone in this world. I had no relatives or loved ones. Only after becoming a swami did I directly realize that I should live according to the principle that the entire world is one family. In this respect, a sanyasi does not abandon his original family; but, rather, expands it to include the whole world. I was only thirty years old when I was initiated as a renunciate. At that time, my reverend Gurudev instructed me to begin addressing older women as "Mother," those my age as "Sister," and those younger than I as "Daughter." By doing so, throughout the years I have continually witnessed the pure love of a mother, sister, or daughter reflected back to me in the eyes, speech, and behavior of various women. Today, on the threshold of old age, when someone calls me "Bapuji" (dear father), I feel streams of affection flowing from my heart. Indeed, only pure love is such an ocean of holiness.

When practicing energy conservation, it is important to realize that the practice of, restrained, pure conduct and of unrestrained, wanton conduct are as different as east and west. Wearing white definitely nourishes celibacy, while wearing attractive colored clothes increases your physical attractiveness. Different types of clothing bring out different types of desires; it is almost as if a distinctly different personality emerges. Thus, those who want to conserve sexual energy wear clothes only for modesty and protection. Renunciates either shave their heads or grow long, matted hair. If they allow their hair to grow long, they make no effort to arrange it attractively. In contrast, sensual young men often trim their hair and moustache in various styles, and sensual young women try to look beautiful by styling their hair attractively. This is juvenile mania. This desire gradually diminishes with age.

You can practice conservation of energy only if your attraction to the opposite sex diminishes or if you consciously prevent sensual desires from being provoked while with the opposite sex. Purity of thought is mental hygiene, and it is the only way to attain happiness and a genuine sense of well-being. Holy thoughts are an essential fortress to protect the celibate from the modern sensual society.

The evolution of pure thoughts is impossible without self-control. The United States is prosperous. Prosperity can be attained only by restraint and discipline, since non-restraint destroys prosperity. I do not like to travel, but in the little traveling I have done in America, I have observed, for example, that sixty-percent of the cars had only one person sitting in them. In India, however, even a big industrialist's car will contain four or five people; and if there is an extra seat, an acquaintance walking along the road is accommodated. Thus, efficient use of energy conserves prosperity, while misuse of energy destroys prosperity.

In this country, millions of tons of grain and scrapped cars are tossed into the ocean. This is a vast misuse of prosperity. Youthfulness is analogous to prosperity and can be conserved through restraint and wasted through sensual conduct. Although prosperity dissolves old disturbances, it also creates new ones. Moreover, youths who abstain from sexual activity resolve various conflicts of growing up; whereas, those who waste their sexual energy create various disturbances.

The senses are a storehouse of energy. Careless sensualists endure pain by misusing this energy, and those who abstain enjoy happiness by properly channeling it. Thus, it can be seen that evil thought is like a heavy rock: whoever holds onto it gets drowned in the endless ocean of birth and death.

Conversely, pure thought is like a lifeboat: whoever holds onto it is kept from drowning in the ocean of the world. Thus, the only way to grow is through the practice of unconditional love, thereby strengthening your relationship within the family and society.

The Practice of Unrestrained “Free Love”

As soon as boys and girls reach puberty, their attention is drawn towards their own and others’ youthful energies. They become attracted to the opposite sex and overwhelmed by sexual excitement. They decorate their bodies in various ways, yearning to increase their beauty and attractiveness. They are continually drawn to communicating with the opposite sex.

Sensual desires instigate this behavior, which can be termed libidinal, wanton, or unrestrained conduct. In a vicious, downward spiral, their sensual desire increases and gradually goes out of control. The lifestyle of many adolescents encourages this downfall. They listen to love songs, enjoy sensuous films, plays, or books, and engage in lustful conversations. They fail to discriminate between unhealthy foods and foods which promote health and well-being; they indulge in meats, liquor, and “junk foods” which detract from their health and energy. This sensual lifestyle is a slippery downward path.

Since we do not experience sexual passion until puberty, we cannot validly consider sexuality a fully innate instinct. During childhood and pre-puberty, the virya is secreted internally rather than externally. Like the pre-pubescent child, the yogi, after accomplishing sabij samadhi, ceases external secretion and begins internal secretion. This process evolves the yogi into the state where the sexual fluid is totally sublimated.

The virya of a completely celibate yogi, whose sexual fluid is totally sublimated, infuses into his blood. Eventually, his body evolves into a Divine Body, totally purified by the yogic fire. Even sensual men and women become abstinent at the sight of such a yogi, as illustrated in the following anecdote.

Anecdote: Vasavdatta meets Uggupatta

Vasavdatta was a very beautiful prostitute. She entertained aristocrats at her magnificent residence or sometimes at their palatial homes.

One enchanting full moon night, Vasavdatta was engrossed in beautifying her body. She wore make-up, sensuous clothing, and jewelry. Finally, she adorned her hair with fragrant flowers and sprayed expensive perfume on her sari dress. The house became pervaded with a sweet fragrance.

It was time to leave. In the courtyard, the charioteer stood waiting in his chariot.

Feeling delighted, Vasavdatta seated herself in the chariot and directed the charioteer, “Sumantra, this is a radiant full-moon night. Drive along the lakeshore so we can enjoy its natural beauty.”

She was going as a beloved to an appointment made by her lover, and her heart was blooming like a thousand-petaled lotus. Her lover’s home was in a secluded spot near the lake. As the chariot moved and they approached the lake, her eyes suddenly came to rest upon a figure on the lakeshore.

There sat a Buddhist monk, Uggupatta, meditating with closed eyes. Radiant with the splendor of celibacy, his body glistened in the moonlight. Vasavdatta had never seen such a beautiful sight. She completely forgot the lover she had originally set out to meet. (Was he then her lover? No, for if he were truly her beloved, she could not have forgotten him in such a flash.) She was a prostitute with innumerable lovers, each with eyes thirsty for beauty and passion. How could pure love reside there?

Vasavdatta halted the chariot close to the shore. Quietly alighting, she approached Uggupatta. Her jingling anklets caught his attention, and he opened his eyes. Although he beheld a celestial damsel standing before him, Uggupatta was not influenced by her arrival or by her beauty. Vasavdatta peered into his crystal clear eyes, which contained neither passion nor the desire for beauty. Never in her life had she seen such a pure and wholesome gaze.

At that moment, her Indian heritage reflected back to her the thought, "He is a saint. His body and mind are very pure. It is a great sin to look at him with passionate eyes.

Yet, this thought did not remain in her mind for long. Vasavdatta had mastered the art of overwhelming her lovers with passion, but now she found herself completely helpless for the first time. Was the thirst for pure love awakening in her?

While drinking in the nectar of his beauty, Vasavdatta found herself gently praying to him, "Oh Divine One! I have accidentally come upon your feet, and in a mere moment I have become yours. Kindly accept me. I humbly beg for your love."

Hearing her request, neither his eyes nor his speech reflected anger or humiliation. Rather, Uggupatta's eyes were flooded with pure love as he replied, "Divine lady, right now I am meditating; let me continue and tomorrow I will come to your home."

Astonished, she inquired, "You'll come to my home?"

"Of course," he replied.

"Your Holiness, do you know who I am?" Vasavdatta asked timidly.

"No, I do not know who you are.

"I am Vasavdatta, a well-known prostitute in this city."

"Where do you live?" came the unconcerned voice of the saint.

"Near the Devkunj."

"All right, then, that is where I will meet you," he said agreeably.

She continued to gaze at him for some time without batting an eyelash, and finally asked, "Wouldn't you hesitate to come there?"

"Where is there hesitancy in love?" he firmly replied.

The word “love” resounded in her ears like the sweet strumming of a stringed instrument. Her mind was exalted. Longing to hear it again, Vasavdatta exclaimed, “Do you love me?”

With sublime steadiness, the saint replied, “A few moments ago, you yourself begged me for love.”

Again, Vasavdatta experienced a tender joy and immediately felt awkward. Excusing herself, she said, “I do not want to distract your meditation. I will await you tomorrow at lunchtime.”

With that, Uggupatta immediately closed his eyes and continued meditating. Meanwhile, Vasavdatta seated herself in her chariot and directed the charioteer to take her back home.

Over the past few years, Vasavdatta had been playing the game of love. But today the flame of pure love was enkindled of its own accord in the temple of her heart. No longer an erring prostitute, Vasavdatta had now become a pure adolescent. Mentally she had married her chosen husband. Although she could not imagine how long this marriage would last, she smiled radiantly. She felt that her few moments of exquisite pure love had far surpassed her years spent in passionate pursuits.

No woman becomes a prostitute of her own accord. Helplessness makes her a prostitute. The eternal qualities of pure love do not leave her even if she is a prostitute. Rather, this pure love lies dormant and determined in her heart.

The next day was auspicious in every way. Vasavdatta carefully bathed and dressed herself in white clothing. Someone unfamiliar with her would have guessed that she was an ascetic from the forest visiting the city. She and her maidservants began transforming her home, removing expensive sensual material from the dining room and replacing it with only a modest carpet. Next, she went to the kitchen and prepared very simple food. Although Vasavdatta had a treasury of golden serving ware, she asked the servants to bring plantain leaves for dishes. How could man-made utensils compare with the sublime beauty of God’s creation.

Vasavdatta finished all her arrangements and eagerly awaited Uggupatta in the gallery. When he arrived, Vasavdatta affectionately welcomed him and invited him to dine. Neither spoke during the meal. Uggupatta’s eyes were very pleased at the sight of her external changes.

After sitting for some time, he finally excused himself, saying he had to leave.

“You’re leaving?” she replied with fright.

“Naturally,” he stated. “I came only to offer alms of love. My purpose is finished. Now I must leave.”

“So this is love?” she inquired insistently.

“Yes,” he replied. “Whatever satisfies the body and mind with a mere drop is called love.”

“Your Holiness! But I have not received the satisfaction of which you speak,” asserted Vasavdatta.

“That is due to your own lack of penance,” replied Uggupatta. One cannot attain love without penance. Only after penance purifies the body and mind can the drop of love nectar be secreted. If a mere drop of poison can cause death, then a mere drop of nectar can imbue immortality.”

“But Divine One!” she protested. “Not only do I belong to this mortal world, but I am even more impure and unworthy than an ordinary woman. My only desire in this life is that you might touch me once more.

Uggupatta stood motionless. He closed his eyes for a moment and then promised her, “Divine and fair Lady, I assure you that I will come one day to bless you with a touch. Your penance is to wait until that time. I give my solemn promise.”

“I have faith in your word and will await you,” she submitted humbly.

As Uggupatta left, Vasavdatta collapsed to the floor.

Several years passed. Stricken with the dread disease of syphilis, Vasavdatta began to experience its torment. Her beauty was painfully transformed into ugliness daily as the disease ran its course. At the same time, an epidemic of plague struck the city. Vasavdatta also fell victim to its ravages, and along with others who had become infected, she was cast out of the city into a ditch.

One night, when the full moon spread its light upon her, the unconscious Vasavdatta began coming to her senses. Upon opening her eyes, she experienced great thirst but could not get up. Death was too near. Still, she yearned for a few drops of water to wet her parched throat. Looking around, Vasavdatta saw that there wasn't a living person to be found. Only a few dead bodies lay off in the distance. There was no one to quench the thirst of the woman who used to drink water from a golden cup. Her eyes filled with tears; her only desire was for water and there was nothing she could do!

Suddenly, she heard someone's footsteps. Slowly turning her head in the direction of the sound, Vasavdatta was filled with joy and surprise. Uggupatta was coming. Suddenly, distress ran off into the distance while immense joy came running to her side. Indeed it was he. It was the same body, splendid with the light of celibacy, which she had seen on the lakeshore. Now he was here by her side, just as bright and magnificent as ever. Silently he sat down.

In a barely audible voice Vasavdatta exclaimed, “You did come after all! I am so happy. Now I will die in peace.

As Uggupatta took her head in his lap. Vasavdatta cried out loudly, “No! No! Please don't touch me. My sickness will infect your body!”

Indifferent to her plea, he took her head in his lap and said with utmost love, “Fair Lady! Do not trouble yourself about my body. I promised to give you happiness with my touch. I have come to fulfill my promise.”

Vasavdatta's eyes clouded with tears. Innumerable times she had experienced pleasure through the sense of touch; but the happiness of this sensation was beyond comparison. This was the touch of God.

Her body, which had once competed with the charm of the moon, was now riddled with syphilis. But here was a new sensation! Where anyone else would have been repulsed, Uggupatta was showering divine love upon her.

As soon as he lifted the vessel of water, she remembered that her throat was parched. She opened her mouth. Experiencing her thirst quenched, Vasavdatta fell into reverie: "Are these drops of water or of love?" The taste was love. As Uggupatta's hand affectionately caressed her head, Vasavdatta was satisfied drinking the nectar of love.

In a few moments, Vasavdatta felt her mind descending into unknown depths. The dark shadow of death was approaching her. Attempting to fold her hands in prayer, she looked up at Uggupatta; and with eyes fading into the darkness she greeted him.

Pray daily to the Lord on a regular basis. Observe celibacy, and seek the company of moderate diet and exercise. Proceed on the pilgrimage of life, carrying the lamp of good conduct in one hand and the lamp of sexual abstinence in the other.

My auspicious blessings to you all.