

These three types of desires loka-vāsanā, deha-vāsanā and śāstra-vāsanā perpetrate the utmost cruelty towards a human being. They bind him down to saṁsāra, as the strong iron chains binding a prisoner to the prison house. So say the wise men who have broken these chains and come out of the saṁsāra-prison.

In order to be free, you will first have to break these shackles. Only then can the prisoner come out of the confining walls of the prison. Our identification with the body, mind and intellect constitutes the prison walls and the iron bars that we have built around ourselves. In this subjective jail, we are tied down by the shackles of the triple hungers. Only he can be the liberated one who has come out of this ever-changing world of limitations.



जलादिसम्पर्कवशात्प्रभूत -  
दुर्गन्धधूताऽगरुदिव्यवासना ।  
सङ्घर्षणेनैव विभाति सम्य -  
ग्विधूयमाने सति बाह्यगन्धे ॥ २७३ ॥

*jalādisamparkavaśātprabhūta -  
durgandhadhūtā'garudivyavāsanā,  
saṅgharṣaṇenaiva vibhāti samyag -  
vidhūyamāne sati bāhyagandhe. (273)*

273. The captivating fragrance of the Agarū (*agolocum*) – which gets enveloped by an insufferable stink created by its contact with water – again manifests itself as soon as the enveloping smell is entirely removed by scrubbing.

अन्तःश्रितान्तदुरन्तवासना -  
धूलीविलिप्ता परमात्मवासना ।  
प्रज्ञातिसङ्घर्षणतो विशुद्धा  
प्रतीयते चन्दनगन्धवत् स्फुटा ॥ २७४ ॥