

We are tempted to follow the world, we are egged on to live a life of the flesh, we are whipped to pursue the study of secular things only because of the three kinds of vāsanās in us.<sup>1</sup> They are also called the triple appetites (eṣaṇās). These breed the respective blind following of the body, the texts and the world. In order to get over these, their respective vāsanās are to be eliminated.

The existence of these vāsanās is symptomatically proved by the manifestation of the aping tendency in their respective fields, (anu-vartanam). When these three vāsanās are removed, many other vāsanās get associated with these. The ‘symptomatic treatment’ by which the disease germs are ultimately removed, is indicated in this verse –



लोकवासनया जन्तोः शास्त्रवासनयापि च ।  
देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७१ ॥

*lokavāsanayā jantoḥ śāstravāsanayāpi ca,  
dehavāsanayā jñānaṁ yathāvannaiva jāyate. (271)*

271. People cannot attain Realisation because of their desire to run after the world, their thirst for unnecessary study of the śāstras and their anxiety to pamper the body.

**That which has taken birth (jantu)** – A living creature. In our day-to-day experiences of life, many a time we do not view things in their right perspective. This is normally due to some preconceived notions we entertain regarding things and beings around us. It is the predicament of man that his vision of the world around him is dictated by his personal bias of the moment.

The equipment of understanding, the intellect, always tries to apprehend the things of the world in sympathy with its own existing vāsanās, the ‘ultimate propensities’. If I dislike you

<sup>1</sup> loka-vāsanā; deha-vāsanā; śāstra-vāsanā.