

you will understand you exactly as you are. The vāsanās are very powerful. Even though you have studied the śāstras, you will not be able to express the perfection that you know yourself to be. It will always be sullied by the stink of your vāsanās. As a result, the identification with the mind and the intellect will continue, and the attitudes of doership (kartṛtṭvam), and enjoyership (bhokṛtṭvam), will maintain themselves in your bosom. Identification with the mind will give rise to a sense of enjoyership and with the intellect to a sense of doership. These two put together constitute the jīva the PFT, the individuality. This vanity of agency and enjoyership is the essence of the ego. The ego is thus the final manifestation of the subtle and powerful vāsanās in each personality.

The feeling that I am the not-Self, I am the PFT, I am the ego, is the cause for all saṁsāra and its transmigrations. Birth and death are for the ego. It is the ego which goes from one body to another.

Thus, even though one has studied the śāstras, there will be transmigration because of the play of powerful vāsanās.

The subjective state (pratyak-dṛṣṭyā) – ‘Pratyak’ means subjective, inner. At this moment our entire attention is dissipated by the endless varieties of objects, emotions and thoughts. We are extroverts. So ‘introvertedness’ is the state of complete withdrawal from the BMI and the OET and turning the mind towards that great Reality. In order to turn inwards towards the Ātman, we must make an effort and learn to give up the ‘I do’ mentality. Nobody can help us do it. Each one must struggle for himself. Getting rid of the idea ‘I do’ and ‘I enjoy’, takes us to Liberation. This Liberation is not afterwards, somewhere, at some distant time. It is right here and now, in this very world; in this very body. This Liberation is gained by the contemplative seer (Muni).

He who gets away from the bonds of the vāsanās is the liberated one. So ‘Liberation’ means, ‘release from the vāsanās’ – which create desires, passions, lusts, greeds – which in their turn