

These three, vāsanā, cintā and karma are factors closely interconnected. This represents the chain of causation; the one is the cause for the one following. When sensuous actions are not performed, many ethical and moral principles are obeyed implicitly at the body level. If sensuous thoughts are not allowed expressing themselves as actions, sensuous vāsanās will also end. Thus, we are trying to end the vāsanās by attacking their grosser expressions in the form of actions and thoughts. We strive to control the grosser in order to finally come to control the subtler; This is real prāṇāyāma – ‘control of the prāṇa’.

Through a process of intelligent control of the ‘effect’, Vedānta advises us to control and annihilate the ‘cause’ for the sorrows of life – the vāsanās.

Regulate all activities so that fresh channels of wrong thoughts (negative vāsanās) are not formed. When sensuous thoughts cease to rise in the mind, formation of sensuous vāsanās is automatically controlled. When the vāsanās have ended, there is ‘Liberation’. Absence of vāsanās is ‘Liberation’ (mokṣa) from the thraldom of desires and actions. An individual, who has thus eliminated all his entanglements with ‘thoughts’<sup>1</sup> as a result of his freedom from vāsanās – achieved by controlling his ‘actions’ – is considered as ‘Liberated even while living’, (Jīvanmuktaḥ)



सद्वासनास्फूर्तिविजृम्भणे सति  
ह्यसौ विलीनाप्यहमादिवासना ।  
अतिप्रकृष्टाप्यरुणप्रभायां  
विलीयते साधु यथा तमिन्ना ॥ ३१८ ॥

*sadvāsanāspūrtivijṛmbhaṇe sati  
hyasau vilināpyahamādīvāsanā,  
atiprakṛṣṭāpyaruna prabhāyām  
viliyate sādhū yathā tamistrā. (318)*

<sup>1</sup> *kāryanirodhena kāraṇam nirodhavyam ityarthah*