

of the ‘five sheaths’ (pañcakośas). As a result of the pañcakośas, the Ātman, the Self in me is experienced as being limited and ineffectual all the time. It is all my own Consciousness playing in eternal variety, as objects.’ Such a feeling and understanding will come as a result of developed and deepened spiritual vāsanā (adhyātma-vāsanā).

By this process of constant thinking of Nārāyaṇa, the ‘Nārāyaṇa-vāsanā’ becomes stronger than the urges for sense objects (viṣaya-vāsanās). Vāsanās generated by our devotion for Brahman, the Reality (sad-bhāva-vāsanā) can annihilate all our sense hunger. Therefore, continue practising it diligently.

This ‘Brahma-gazing (Brahma-mātra-avalokanam) is to reflect upon the Upaniṣad statements like, ‘When he becomes one with Brahman, then with what and whom will he see?’¹ and so on, and upon the Bhagavad-gītā declarations as ‘Having ‘seen’ the Highest, even the taste for the sense objects retires’² and so on, to meditate upon these, and to become aware of the roar of Upaniṣad ‘All this is but this Self’³ is to annihilate the triple cause for transmigration, ‘vāsanās’, ‘thoughts’ and ‘actions’.



क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।
वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१७ ॥

*kriyānāśe bhaveccintānāśo'smād vāsanākṣayaḥ,
vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate.* (317)

317. *With the end of selfish actions, brooding over sense objects ends, which is followed by destruction of vāsanās. The destruction of vāsanās is Liberation, and this is considered as Liberation-in-life.*

¹ *yatravasya sarvamātmaivābhūt tatkena kam paśyet.....*

² *rasavarjam raso'pyasya param dṛṣṭvā nivartate – Bhagavad-gītā-2.59*

³ *idaṁ sarvam yadayamātmā – Brhadāraṇyaka-upaniṣad-2.46*