

intensely, even if I see you performing a good deed, I label all your actions as vile and vicious; when you are my enemy, the ‘enemy idea’ will be in my mind whenever I see you doing anything. Even if your work is most selfless and highly dedicated, I will interpret it only in the light of my vāsanās.

Thus, when your mind is not prepared and you study the śāstras, you will invariably miss their moot point. The śāstra statements will get distorted to yield you an understanding which will readily cater to all your existing urges. These urges will not allow you to understand things as they should be understood. A polluted mind renders us incapable of knowing things as they really are.

The total urges in our bosom can be broadly classified under three categories. They are, ‘the social urges’ (loka-vāsanā), ‘the bodily or physical urges’ (deha-vāsanā) and the ‘urge to know’ (śāstra-vāsanā). These are the three tragic shackles upon the human personality.

How these shackles bind us is explained in the following verse –



संसारकारागृहमोक्षमिच्छो –  
रयोमयं पादनिबद्धशृङ्खलम्।  
वदन्ति तज्ज्ञाः पटु वासनात्रयं  
योऽस्माद्विमुक्तः समुपैति मुक्तिम्॥ २७२॥

*samsarakaragṛhamokṣamicchorayomayam  
pādanibaddhaśrṅkhalam,  
vadanti tajjñāḥ paṭu vāsanātrayam  
yo'smādvimuktah samupaiti muktim. (272)*

272. *The wise have spoken of the three kinds of vāsanās as iron chains shackling the feet, for him who wishes to be liberated from the prison house of this world. He who is free from them, attains Liberation.*