

To reinforce his argument with a striking illustration Śaṅkara employs the following verse –



अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।  
तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४५ ॥

*atyantakāmukasyāpi vṛttih kuṇṭhati mātari,  
tathaiva brahmaṇi jñātē pūrṇānande manīṣiṇah.* (445)

445. *The propensities of even a downright rake are checked in the presence of his mother. So too, there are no more worldly propensities in one who has realised the knowledge of Brahman, the Bliss Absolute.*

The vāsanās of a Man of Realisation can never express themselves. Śaṅkara gives an example to illustrate how this can be so.

A libertine who is an extremely uncontrollable supersensualist cannot indulge in his sensuous actions in the presence of his mother. If, when on the point of committing an immoral act, his father, mother or teacher were to walk in, then, for the time being at least, he will desist from committing the act.

If you have once tasted the infinite Bliss of Brahman, then in the presence of that experience in you, the vāsanās, even though they are there, will never manifest.

Supposing a man is frustrated with life, so much so, that he decides to hang himself; when all preparations have been made and he is about to tighten the noose around his neck, if his mother were to call him affectionately, he stops in the very attempt which probably is forever thwarted. In the presence of his mother, all his determination is checked (kuṇṭhi-bhavati).

A sādhaka trying to lead a noble way of life should mentally have the presence of his ideal or his Teacher always before him so that his baser tendencies get weaker and he is always inspired to live the ideal way of life.

