

Puruṣa in the shape of pleasure or pain or of liberation, and this is not the outcome of Vāsanā or subconscious impression of past feelings alone, but of the result of knowing the knowables also. Birth, longevity and experience are the results of Karmāśaya and not of Vāsanā. Thus memory only is the result of Vāsanā.

The abode of Vāsanā is the Chitta in its state of authority or so long as its authority or activity lasts. When inclination to activity is finished through acquisition of discriminative discernment, the mind remains full of that knowledge only and thus there is no room for desires arising out of nescience. When it is learnt that the true nature of Puruṣa is nothing but absolute consciousness, then a memory of the form as 'I am a man' or 'I am a cow' becomes impossible because the memory thereof is destroyed and cannot revive that nescient impression. Thus a mind which has finished its activity cannot be the abode of Vāsanā while an authoritative mind, or mind which has not acquired discriminative discernment is the habitation of Vāsanā.

Although Karmāśaya is the cause of appearance of Vāsanā, it appears as of objects like light, sound etc. and in the shape of birth, longevity and experience; that is why those objects are considered as the props of Vāsanā. Sound reveals the subconscious impression of hearing, that is why sound is the prop of the Vāsanā of hearing. Thus Vāsanā is held together by nescience, memory, authoritative Chitta and objects. When they disappear, the Vāsanā also ceases. Uninterrupted discriminative discernment is the cause of the cessation of nescience etc. When discriminative knowledge dawns on the mind, its knowledge of objects, its inclination to activity due to the Guṇas, memory of Vāsanās and nescience are stopped, consequently Vāsanā is destroyed. It might be questioned why it is necessary to mention all the others when the destruction of nescience brings about the cessation of others. It should be understood in this connection that nescience is not killed outright. After shutting out knowables etc. when the root cause in the shape of nescience is reached, then that nescience should be destroyed. That is why it is necessary to know the collecting agents of Vāsanā, and to try to weaken them.