

When the vāsanās are removed, the Self manifests of Its own accord. The Ātman is clearly perceived by Its own brilliance.



यथा यथा प्रत्यगवस्थितं मनः  
तथा तथा मुञ्चति बाह्यवासनाः ।  
निःशेषमोक्षे सति वासनानाम्  
आत्मानुभूतिः प्रतिबन्धशून्या ॥ २७६ ॥

*yathā yathā pratyagavasthitam manah  
tathā tathā muñcati bāhyavāsanāḥ,  
nihśeṣamokṣe sati vāsanānām  
ātmānubhūtiḥ pratibandhaśūnyā. (276)*

276. To the extent the mind becomes steadily established in the subjective Self, to that extent it leaves its desires for the objects of the world. When all such desires completely end, then there is the clear, unimpeached realisation of the Self.

To the extent the mind becomes introvert, to that extent extrovertedness ends. As the mind gets established in the Self within, the extrovert vāsanās (bāhya vāsanā), for the objects of the world get reduced. Thus, when the mind becomes totally introvert, completely established in the Self, that is the state when there are no vāsanās at all for objects of pleasure. All the vāsanās are removed. That is the moment of a continuous experience of the Ātman within and without with no obstacle whatsoever.

Lesser the vāsanās, lesser are the agitations of the mind; lesser the agitations of the mind, more contemplative is the intellect. No vāsanās, no mental turmoil, complete contemplation, then the experience of the Divine is effortless, natural.

