

will take place simultaneously even though they might have taken place after an interval of a hundred births, at a great distance or many eons before, because, although separated from each other, all actions of the same nature involving birth as a cat will be set in motion. Their simultaneous appearance happens on account of affinity between memory and latent impressions. As the feeling is, so is its latent impression. They again correspond to the subconscious impressions of Karma Vāsanā. And as the subconscious impression of the feeling produced by an action is, so is its memory. Thus from latent impressions, though separated by births, space and time, memory arises and from such memory again arise latent impressions. That is how memory and impressions manifest themselves, being brought into play by Karmāśaya or latent impressions of actions. Thus even though separated, there is sequential non-interruption because there is no break in the relation of cause and effect.

(1) As the impression of a feeling experienced long ago at a far off place, emerges in the mind at once when there is an exciting cause, so does Vāsanā. Even though much time might have elapsed after the collection of a latent impression, its recollection does not take time at all but it rises immediately. Effort to recollect might take time but when the memory comes, it comes at once. The intervening impressions do not cause any intervention in the memory. This has been explained by the commentator with the help of an illustration. For example, in the case of intervention of births in different species one is born as a man and then, on account of evil deeds done, he being born as an animal hundred times, is born a man again. In spite of the intervention of a hundred animal births, the human Vāsanā will come up to the surface when he is born a man. Similarly in the case of intervention of space and time. The reason for this is the affinity between latency and memory. As the latency is, so is the memory. Memory is the feeling of the latent impression. As the cognitive transformation of the latent impression is memory so the two must be unmediated.