the birth and the enjoyment of pleasure and pain therein. For example, a dog enjoys licking, a man enjoys similar pleasure differently. If on account of good work done in human life, pleasure is vouchsafed in a dog-life that pleasure will be enjoyed in a dog's way. The outcome of Vāsanā is memory. Memory here refers to the memory of births, longevity and of enjoyment and suffering. Memory of births means memory of the body and of the nature of the instruments of action of a particular form of life. Memory of longevity refers to the memory of the duration of existence in a particular form. The last refers to the memory of enjoyment and suffering in a particular form of life. Memory is a sort of knowledge or modification of the mind. For each modification there is associated feeling of enjoyment or suffering. Therefore for each memory of enjoyment, that memory is shaped by the latent impression of a previous such experience and that is the Vāsanā or subconscious impressions of that feeling. Same is the case with longevity Vāsanā and Vāsanā of particular births and species.

जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरेकरूपत्वात् ॥ ८ ॥

भाष्यम्—दृष्टदंशविपाकोदयः स्वव्यञ्जकाञ्जनाभिव्यक्तः स यदि जातिशतेन वा दूरदेशतया वा कल्पशतेन वा व्यवहितः पुनश्च स्वव्यञ्जकाञ्जन एवोदियाद् द्रागित्येव पूर्वानुभूतदृष्टदंशविपाकाभिसंस्कृता वासना उपादाय व्यज्येत । कस्मात्, यतो व्यवहितानामप्यासां सद्दृशं कर्माभिव्यञ्जकं निमित्तीभूतमित्यानन्तर्यमेव, कुतश्च, स्मृतिसंस्कारयोरेकरूपत्वात्, यथानुभवास्तथा संस्काराः, ते च कर्म-वासनानुरूपाः । यथा च वासनास्तथा स्मृतिः, इति जातिदेशकालव्यवहितेभ्यः संस्कारेभ्य स्मृतिः स्मृतेश्च पुनः संस्कारा इत्येते स्मृतिसंस्काराः कर्माशयवृत्तिलाभ-वशात् व्यज्यन्ते । अतश्च व्यवहितानामपि निमित्तनैमित्तिकभावानुच्छेदा-दानन्तर्यमेव सिद्धमिति ॥ ८ ॥

On Account Of Similarity Between Memory And Corresponding Latent Impressions, The Subconscious Impressions Of Feelings Appear Simultaneously Even When They Are Separated By Birth, Space And Time (1). 9.

The fruition of actions involving birth as a cat, when put in motion by the causes of their manifestation,