

**Thence (From The Other Three Varieties) Are Manifested
The Subconscious Impressions Appropriate to Their
Consequences. 8.**

The word 'Thence' refers to the other three varieties of Karma. Tadvipākānugūṇa = the aftereffects of a work give rise to subconscious impressions which follow the pattern of feeling produced by the experience of the work and remain collected in the mind, which are manifested when the time comes. Divine work does not result in bringing out the subconscious impressions of hellish, animalish or human actions, but only brings up the appropriate divine impressions. Same rule applies to the subconscious impressions relating to hellish, animalish or human actions (1).

(1) Latent impressions of deeds which produce result afterwards, are called Karmāśaya; while the impression of the feeling created by going through the experience of particular births, life, and of pleasure and pain, as a result of the latent impression of deeds, is called Vāsanā or subconscious affective imprint. The comments in Sūtra II-12 should be seen in this connection. Take for instance one who has got life as a human being as a result of his previous actions; he goes over his allotted span while enjoying various pains and pleasures. The impressions acquired in his course of existence as a human being, i.e. of the body and the organs having the human nature and form, of the human span of life, and of pleasures and pains go to form the human Vāsanā. The latent impressions of the works done during lifetime are the Karmāśayas. Suppose, he did a lot of animalish work in the lifetime, as a result of which he is next born as an animal, he, however, retains his human Vāsanā. In this way, innumerable Vāsanās are accumulating in the mind. If a man has some Vāsanās of animal of a previous birth, the animalish actions of this human life will impel the manifestation of those animal Vāsanās. That is why it has been said that Karmāśaya or latent impression of action manifests the appropriate Vāsanā or subconscious impression of appropriate affective attachments. The nature of that attachment regulates