and consequently the fluctuations of the mind also cease. When the mind remains completely closed there can be no birth, nor span of life nor experience of pleasure or pain as they are co-existent with fluctuations only. Therefore when there is Kleśa as the root, i.e. a deed is done under Kleśa and latency thereof is stored in the mind, it produces brith, span of life and experience, unless it is destroyed by insight which can counteract that latency. Jāti = Form assumed at birth of various species e.g. as man, cattle etc., Āyuṣ = Period of existence of that body; Bhoga = Pleasure or pain experienced in the life. Karmāśaya is the cause of all these three. Nothing takes place without a cause. When anything is done which conduces to longevity or its opposite, the span of life is seen to be increased or diminished in this very life by that. Pleasure or pain is found to be experienced as a result of action in this very life. There are many instances of human babies stolen and reared by wild animals, having been changed almost into animals and imitating their ways of life.

Thus it is seen that the cumulative latencies of actions in this very life change the nature of the bodily life and yield results in the shape of longevity and experience. Therefore, actions are the cause of birth in a particular species, of span of life and of experience therein. The birth, span and experience which are not the result of action in this life must therefore have been caused by some action in some previous life which had not fully matured for being operative.

What are the reasons for birth, span of life and experience therein? Men have so far discovered three answers to that question; first, ordained by God; secondly, the reason is not known to man i.e. man has no means of knowing it; and thirdly, Karma or action is their cause.

There is no proof that they have been ordained by God. They who hold this view say that it is a matter of faith and not of reason. In their view, God is unknowable and as a corollary, the reason for birth etc. must also be unknowable. If such people say that the matter is 'unknown to us' then that would be reasonable. But when they say that it is unknown