

said to be 'of single consequence' ; while if it is responsible for the span of life as well as for experience, it is 'of double consequence'—as in the case of Nandīśvara and Nahuṣa (of double effect and of a single effect). Mind nourished from time immemorial on latencies (Vāsanā) of Kleśas and the execution of actions, is like a variegated picture or like a fishing net with knots all over. That is why Vāsanā is derived from many previous births, while Karmāśaya is derived from one birth or life. Those subconscious latent impressions which give rise to memory only, are known as Vāsanās and they are without beginning.

Karmāśaya which is of one life, only, has either certain fruition or uncertain fruition. Of these two classes, the proposition that Karmāśaya is active in one life only, is applicable in the case of those of certain fruition ; while those with uncertain fruition and operative in some future life cannot be held to be active only in one life. This is because uncertain Karmāśaya operative in a future life, has three kinds of outcome :—first, unfructified Karmāśaya may be destroyed through atonement before it has become operative ; secondly, it may be mixed up with the dominant Karmāśaya as a subordinate element ; thirdly, it may be overshadowed by the dominant Karmāśaya and may remain for a long time in a dormant state. Of these, the first is illustrated by the destruction in this life of dark deeds by the performance of pious ones. In this connection it has been said "Know the work to be of two kinds of which a mass of merit destroys one of demerit. Therefore resolve to do good deeds. Those good deeds are to be done in this life ; so have the sages demonstrated to you".

Regarding fruition of minor Karmāśayas as subsidiary to limited dominant Karmāśayas it has been said by