

continue to exist as latent impressions, the 'beneficial' ones arising amongst the 'harmful' ones might gradually gather force and eventually shut out the flow of 'harmful' fluctuations.

(6) Fluctuations whether harmful or 'beneficial' give rise to latent impressions of a corresponding nature. The retention in mind of the experience of an entity is called its *Samskāra* or latent impression or latency. Therefore, from harmful fluctuations arise harmful latencies and from harmless ones arise harmless latencies. In what follows it is being shown which *Vṛttis* are harmful and which not. True knowledge (*Pramāṇa*) like *Viveka-Khyāti* and valid cognition conducive to it is free from harm while the opposite is harmful. At the time of *Viveka-Khyāti* or when a *Nirmāṇa-Chitta* (see IV-4) is appropriated, false knowledge (*Viparyaya*) like the 'I'-feeling that then remains and those modifications which lead to such *Viveka-Khyāti*, *e.g.* feelings like *Asmitā*, *Rāga* (Attachment, passion), etc. is harmless, while the opposite is harmful. *Vikalpas* induced by such statements as contribute to the acquisition of the absolute knowledge, are harmless while their opposites are harmful.

The recollection (*Smṛti*) of discriminative knowledge and of those cognition<sup>s</sup> relating to Self which lead up to such knowledge is harmless while the opposite one is harmful. The slumber (*Nidrā*) which is reduced by practice of discriminative knowledge and of recollection relating to Self and which is conducive to the development of such knowledge is harmless, whereas ordinary sleep is harmful. The slumber before and after which the thought of Self predominates or which gets reduced in intensity by such thought and which is just enough for health during spiritual practice, is harmless sleep.

(7) That which is or exists is never destroyed. That is why what looks like existing in a reasonable empirical view, will, as long as such outlook persists, continue to appear as existing. All phenomenal objects are mutable. They do not always exist in the same form. Their material assumes different forms, *e.g.* what is a clod of earth to-day becomes a pot tomorrow. In the pot the earth is not destroyed; only the earth has changed form and is existing in the form of a pot. Thus everything ordinarily visible is existing in one form or another. We cannot think of the total absence of anything. In this