

Panchaśikha, "In sacrificial rites, along with the principal Karmāśaya of virtue is also produced the Karmāśaya of sin. In the principal Karmāśaya of virtue that sin is small, mixed with virtue, and removable by atonement, (but if no atonement is done) it brings a touch of suffering (as in the midst of profuse enjoyment a man feels the pangs of hunger if he goes without food). That sin is, however, unable to reduce the Karmāśaya of virtue, because (it might be said) I have many virtuous deeds to my credit, which will overwhelm the sinful Karmāśayas and make them ineffective in causing distress in heaven." How it remains dormant for a long time overpowered by the chief unrestricted Karmāśayas is being explained here. Death has been said to be the general cause of manifestation of the unrestricted Karmāśaya operative in future life ; but this rule does not always hold good, because death is not always the cause of complete manifestation of limited Karma operative in future life. Those Karmas which are to be operative in a future life and whose fruition is not yet appointed, can be destroyed ; and they may get mixed up or stand overpowered and may not fructify for a long time, until similar actions competent to bring the cause of their manifestation into play incline them towards fruition. Because the time, the place and the cause of such manifestation are indeterminable, the course of Karma is regarded as mysterious and undiscernible. But (in such a case) this being an exception the general rule is not broken. Therefore, it has been held that Karmāśaya is uni-genital *i.e.* of one birth (life) only.

(1) Fluctuations due to nescience are the general states of the manifested mind. When through knowledge, nescience is destroyed, the 'me-mine' feeling, from which springs the identity of the self with the body, is destroyed completely