

perpetually moving wheel is nescience which is at the root of all misery. Thus the process mentioned above is the cause. Result is that motive with which or aiming at which, piety, impiety etc. arise. (In reply to a question, how it is possible for Vāsanā as cause to be held together by its effect, the commentator says.) Nothing which did not exist can come into being (*i.e.* effect is present in a subtle form in the cause and that is how the effect can be the receptacle of a cause). A mind prone to fluctuation is the refuge of Vāsanā, because it being without a substratum to support, it cannot reside in a Chitta in which this proneness is destroyed. The object, guided by which Vāsanā is manifested, is called its support. Thus cause, result, substratum and supporting object hold together Vāsanā and when they disappear the Vāsanās collected by them also disappear.

(1) Vāsanās are collected by or associated with cause, result, base and support. The fluctuations rooted in nescience, *i.e.* the wrong cognitions, are the cause of Vāsanā. The latent impression of experience derived from the feeling created by being born in a particular species of creation, living therein for a particular length of time, and the pleasure and pain experienced therein, is Vāsanā. The cause of birth, span of life and experience, is good or evil deeds. The cause of deeds is nescience in the shape of attachment, aversion etc. Thus nescience is the root cause and this is how the root cause has kept together the Vāsanās. The consequence of Vāsanā is memory, *i.e.* some modification of the mind, by being cast in the mould of Vāsanā it gives rise to pleasure or pain which leads to an effort towards good or evil deeds. Previously the commentator has said that the latent impression of the memory of a feeling is Vāsanā. Piety and impiety manifest themselves holding on to memory shaped by the Vāsanā of previous births, longevity and experience. Memory again creates Vāsanā, so memory collects Vāsanā. Thus does memory of happiness gather desire for happiness. The expression 'Puruṣārtha' means the object of