

then it involves only experience or experience and span. Therefore Karmāśaya which is operative in the same life brings about either one or two results.

H. Karmāśaya is mainly of one birth but Vāsanā [Matrix latency—see 11-12 (I)]—is of many births. The three consequences experienced in the chain of births coming down from eternity, have produced latency in the shape of Vāsanās, which are thus eternal *i.e.* of various births.

I. Karmāśayas are of two kinds—that relating to Karmas which must mature and that relating to Karmas which may not. Those which must produce results are called Niyata-vipāka, while those which being influenced by others cannot produce complete results are called Aniyata-vipāka.

J. The rule about uni-genital birth (life) is the general rule, but there are exceptions.

K. In respect of Niyata-vipāka Karmāśayas which are operative in that birth, the rule being operative in one life, holds good fully. They are fully gathered in that life. Therefore they are Ekabhavika.

L. In respect of Aniyata-vipāka Karmāśayas which are to bear fruit in some future life, that rule does not apply, for there are three courses which such Karmas may take :—

(a) The unfructified Karma, may be destroyed *e.g.* virtue is destroyed by vice and vice-versa. The vicious Karmāśaya born of latency of sin arising out of anger, is destroyed by the habit born of constant practice of non-anger. Therefore it cannot be said that the rule that when a Karma is done its result must be borne, is not without exception. Unless it is destroyed by a contrary action or by proper insight, Karma inevitably bears fruit.

As the Karmāśaya gathered in one life can be destroyed to some extent, the uni-genital rule does not fully apply to Karmāśaya which is due to be operative in some future life.

(b) When a minor Karmāśaya matures with a chief Karmāśaya it is manifested feebly ; hence the rule that it would fructify in the following birth, does not apply in this case.