

tators. It refers, however, to those subtle subliminal impressions of nescience which are responsible for discarnate existence as a Deva etc. Birth is only resurgence of self under the influence of previous latent impressions, its existence for a limited period and its destruction afterwards. The life of Devas or of those who are in their elemental principles can, therefore, be called birth. In the Sāṃkhya Sūtras it has been stated that those who are in their elemental state emerge again as submerged men do from water. Therefore, Bhava is the latent impression of nescience which is responsible for birth. What is the reason for a discarnate's birth? It is the non-realisation of the distinction between the self or Puruṣa and Prakṛti and its mutations. They (the discarnate) reach that state by force of the impressions of their concentration. Thus the subtle latent impression of nescience involving rebirth is the Bhava of the discarnate etc. Subtle nescience means that which is not gross like the nescience of those who have not experienced concentration and which has not been completely destroyed by realisation of discriminative knowledge. The Bhava of ordinary sentient beings is the unattenuated latent impressions of nescience in the shape of afflictive Karmāśaya or latencies inspiring continued activity.

(2) Discarnate Devas—When a Yogin having realised the true nature of the gross elements delights in abandoning their pursuit and considers such abnegation as the highest attainment or having grown indifferent to sights, sounds, etc. completely shuts out their experiences, then their senses dry up for want of contact with knowable or receivable objects, because the senses cannot remain manifest for a moment without contact with their corresponding objects. Such Yogins, by resisting the intake of objects or developing detachment, when they give up their bodies, having acquired the impressions of abnegations of sense elements, get into a state of objectless concentration and thus enjoy a state analogous to the state of Kaivalya or isolation for a limited period according to the strength of their latencies. These are the discarnate Devas. On the other hand, Yogins who without trying to shut out experience of knowable objects, remain satisfied with the contemplation of the principles relating to the instruments of