

Annotations on Sangskâras

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In the *citta* aspect of mind, whatever happens is transformed into subtle impressions and stored into *hridaya* – the ultraconscious aspect of mind.

There are two categories of *sangskâras* (alternatively spelled “*samsaras*”):

- a) *sabija sangskâra* – the actions performed in Man’s everyday mode of operation, which are stored in *karmâsaya* (the repository of all subliminal actions) and give rise to *klesha* (affliction), thus causing rebirth, and;
- b) *nirbija sangskâra*, which allows for the cessation of future (or further) births. *Karma sangskâras* are related to *nirbija sangskâra*.

Klesha (affliction) produces:

- a) *avidya* - any kind of knowledge except that of Brahman;
- b) *asmita* or *ahan* (the I) - when projected outside the field of spirituality;
- c) *raga* and *dvesha* - when the *sattwa* or *raja* principles dominate, thus giving rise to *sukha* and *dukha* (pleasure and pain), respectively, and;
- d) *abhinivesa* (the impetus to live) - when *tamas* dominates along with excessive *raga* or *dvesha*, causing one to cling to earth or materiality.

When *karma* (action) is performed with *raga* (feeling), it leads to *vâsanâ* which is stored in *karmâsaya* (the repository).

Vâsanâ as a feeling notion has three aspects:

- 1) awareness in the mode of action;
- 2) awareness with feeling in action, and;

3) awareness of the result of action.

When fully developed, the contents of the *karmâsaya* (actions repository)

lead to:

a) *Jyoti* (rebirth in a new body);

b) *Ayu* (duration of the life span), and;

c) *Bhoga* (hankering for enjoyment).