

it turns its face towards its object *i.e.* manifests itself. In the case of one who has acquired discriminative knowledge the seeds of affliction are singed and therefore even on the object coming before him, they do not sprout or become active. How can a roasted seed germinate? For this reason, the yogin who has reduced his Kleśas is called proficient and is regarded as being in his last bodily frame (2). It is in such yogins that the afflictions reach the fifth state of burnt-up seeds, and not in others. In that state the germs of Kleśa do indeed exist, but they lose their power of producing action, and they fail to germinate even when brought face to face with their objects. This is the account of dormancy or the absence of germination of a Kleśa on account of its parched condition.

Now attenuation is being spoken of. Kleśas get thin when they are overpowered by the contemplation of their opposites. When Kleśas occasionally get suppressed but come back again they are known as interrupted Kleśas. For example, when anger is unmanifest at the time of attachment, the anger is not active. Again, when attachment is directed to one object it cannot be said to be non-existent towards another object. Chaitra being attached to one woman may not bear hatred to another. In such cases attachment is active for the present towards one and in respect of others it can be active in the future. In respect of the others it is then either dormant, tenuous or interrupted. That which is manifest with reference to an object is called active. All these do not fall beyond the category of afflictions. But all these fall within the category of Kleśa, then why this division of Kleśa into dormant, attenuated, interrupted and active? That is true no doubt, but