

seer of 'I') is also a form of manifest condition. There is further similarity with the parched seed. As the parched seed looks like an ordinary seed but its power of sprouting ceases, so Kleśa in a subtle state exists but produces no modification or offspring; *i.e.* no afflictive mental fluctuation then takes place but only that of perfect knowledge. At the root of modification based on knowledge, however, there exists egoism in a subtle form, which is the thin state of Kleśa.

The Kleśa so reduced disappears with the disappearance of the mind. When through Para-Vairāgya or supreme renunciation the mind merges into its constituent causes, the subtle Kleśas then become unmanifest also along with it. Pralaya or Vilaya implies disappearance without chance of re-emergence. In ordinary circumstances afflictive modifications taking place in the mind determine the births, span of life and the experience (embodiment etc.). Kleśas are attenuated by Kriyā-Yoga. Although in Samprajñāta Yoga, relationship with the body no doubt continues, that relationship is based on such knowledge as 'I am not the body etc.' This is the subtle state of Kleśa. It is needless to say that it stops birth, span of life and further experience. In Asamprajñāta-yoga that subtle relationship with body also ceases *i.e.* the modifications being merged in their natural causes Kleśas are completely destroyed.

भाष्यम्—स्थितानान्तु बीजभावोपगतानाम्—

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

क्लेशानां या वृत्तयः स्थूलास्ताः क्रियायोगेन तनूकताः सत्यः प्रसंख्यानेन ध्यानेन हातव्याः, यावत् सूक्ष्मीकता यावद्दग्धबीजकल्पा इति । यथा च वस्त्राणां स्थूलो मलः पूर्वं निर्धूयते पश्चात् सूक्ष्मो यत्नेनोपायेन चापनीयते तथा स्वल्पप्रतिपक्षाः स्थूला वृत्तयः क्लेशानां, सूक्ष्मास्तु महाप्रतिपक्षा इति ॥ ११ ॥

Moreover Of Kleśas Remaining As Germs, Their Means Of Subsistence Or Their Gross State Are Avoidable By Meditation. II.

The gross manifestations of Kleśas (I) having been attenuated by Kriyā-yoga they are to be destroyed