

all the Kleśas. The fire of Prasaṅkhyāna or discriminative knowledge sterilises the attenuated Kleśas like roasted seeds. When they are attenuated, they cannot obscure the realisation of the distinction between Buddhi and Puruṣa. Such realisation then lapses in the absence of the manifestation of the Guṇas.

(1). Impurities are destroyed by Kriyā-yogo. The impurities are the restlessness and the dullness of the sense-organs, born of Rajas and Tamas inherent in them. Therefore with the elimination of impurities, Chitta turns towards Samādhi. Moreover, impurity is only an aggravated form of Kleśa ; hence through its diminution, Kleśas are also attenuated.

When Kleśas become thin they become ready for extinction. Properly attenuated Kleśas become unproductive through Prasaṅkhyāna (self-knowledge) or Samprajñāna (Knowledge of truth) or Viveka (discriminative knowledge). Just as a fried seed does not sprout, so Kleśa reduced by Samprajñāna to an unproductive state does not give rise to modifications of the mind. For example :—‘I am the body’ is an erroneous afflictive belief based on nescience. When through the force of Samādhi the Mahat-tattva (pure I-sense) is realised, then it is correctly seen that ‘I am not the body’. In the engrossed state the mind remains always established in that knowledge and the afflictive modification *viz.* ‘I am the body’ becomes like a roasted seed ; from the latent impression of the belief that ‘I am the body’ another such modification does not arise and all feelings based on such a belief get extinguished for all time. The impression of the notion that ‘I am the body’ is one born of Kleśa, while the impression of the notion that ‘I am not the body’ is one born of true knowledge and is thus non-afflictive. The latter is also called Prajñā-Saṁskāra. When with the knowledge of the distinction between Buddhi and Puruṣa the mind becomes inactive through supreme detachment, the traces of Prāṇjñā, which are but the sterilised states of the Kleśas, also disappear (vide Sūtras I-50 and II-10). The unproductive state is the subtle state of Kleśa ; this is secured by Samprajñāna or correct knowledge, while the attenuated state of Kleśa is obtained by Kriyā-yoga.