

2. Thereby Karmāśaya is weakened and consequently Vāsanā becomes unnecessary.

3. From that, afflictive Saṁskāras are reduced, and this is what is known as the attenuated state.

4. From latencies of right knowledge, the afflictive Saṁskāras become weak and unproductive like parched seed.

5. The thinned or subtle afflictive Saṁskāra becomes extinct altogether by the latency of the closed state of the mind.

(2) Deeds done with Kleśas like Avidyā or ignorance etc., produce afflictive latent impressions which bear fruit in this life, or in some future life. The time for fruition comes to be near or remote according to the intensity of the impression. The commentator has explained by citing examples. In purgatory creatures suffer from the effects of their past actions. On the termination of their sufferings in purgatory they pass into another state. In that life their (involuntary) mental state is most dominant and because they are then suffering from great distress, they have not the ability to do any voluntary actions. Therefore it is impossible for them to exercise free-will to produce any effect in their lives. On the other hand, having only obscured sense-organs, they suffer mental anguish at being unable to do anything with the help of previous latencies by their organs which will fructify in that life. That is why their purgatorial life is called a life of abressed experience only. Similarly, celestial beings with the mental states predominant and steeped in bliss have little free-will for voluntary action as would produce result in that very life.

The senses of the celestial beings however, developed on the Sāttvika *i.e.* enlightened basis, and they can, if they so wish, make effort by those senses, with the help of previous latencies, which might bring about happy result in that life. Devas or celestial beings who have previously attained perfection in Samādhi, and have control over their minds can act in a manner as would bear fruit in that life and contribute to their further advancement.

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