

through meditation of Prasankhyāna or discriminative discernment until they become reduced to the state of the parched seed. As gross dirt is first washed away from a piece of cloth and then its finer impurities are removed by care and effort, so the gross Kleśas are weak obstacles while the finer ones are stronger.

(1) Gross manifestations of Kleśas are those afflictive modifications of mind based on ignorance, egoism etc.

Dhyāna-heya—to be abandoned through knowledge born of meditation on discriminative discernment. Kleśa is a kind of ignorance; hence it has to be dissipated by knowledge. Discriminative discernment is the best form of knowledge; that is why afflictive modifications have to be removed by meditation on self-discernment. How thereby the Kleśas are reduced to the position of parched seeds has been stated before. The three stages in the process of destruction of Kleśas have to be carefully noted *viz.* thinning of Kriyā-yoga, reduction to an unproductive state by meditative insight and absolute disappearance by the dissolution of the mind.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

भाष्यम्—तत्र पुण्यापुण्यकर्माशयः कामलोभमोहक्रोधप्रसवः । स दृष्टजन्म-वेदनीयश्चादृष्टजन्मवेदनीयश्च । तत्र तीव्रसंवेगेन मंत्रतपःसमाधिभिर्निर्वर्तित ईश्वरदेवतामर्हर्षिमहानुभावानामाराधनाद्वा यः परिनिष्पन्नः स सद्यः परिपच्यते पुण्यकर्माशय इति । तथा तीव्रक्लेशेन भौत-व्याधित-कृपणेषु विश्वासोपगतेषु वा महानुभावेषु वा तपस्त्रिषु कृतः पुनः पुनरपकारः स चापि पापकर्माशयः सद्य एव परिपच्यते । यथा नन्दोश्वरः कुमारो मनुष्यपरिणामं हित्वा देवत्वेन परिणतः, तथा नहुषोऽपि देवानामिन्द्रः स्वकं परिणामं हित्वा तिर्य्यक्त्वेन परिणत इति । तत्र नारकाणां नास्ति दृष्टजन्मवेदनीयः कर्माशयः, क्षीणक्लेशानामपि नास्ति अदृष्टजन्मवेदनीयः कर्माशय इति ॥ १२ ॥