

(1) When through a knowledge of the distinction self-questionings cease, then the mind starts flowing in the channel of discriminative knowledge. The flow terminates in isolation. When a canal inclining downwards terminates at the foot of a mound, the water flowing in that channel disappears on being sucked in under the mound. Similarly, the course of the mind flowing downwards along the channel of discrimination disappears on reaching the foot of the mound of isolation.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारिभ्यः ॥ २७ ॥

भाष्यम्—प्रत्ययविवेकनिम्नस्य सत्त्वपुरुषान्यताख्यातिमात्रप्रवाहिणश्चित्तस्य तच्छिद्रेषु प्रत्ययान्तराणि अस्मोति वा ममेति वा जानामीति वा न जानामीति वा, कुतः ? क्षीयमाणबीजिभ्यः पूर्वसंस्कारिभ्य इति ॥ २७ ॥

**Through Its Breaches ( i.e. Breaks In Discriminative Knowledge) Arise Other Thoughts Involving Fluctuations Due To Residual Subliminal Impressions. 27.**

In the crevices or breaks of discriminative cognisability, *i.e.* in intellect occupied with a flow of discernment concerning the distinction between *Puruṣa* and the gross self, other thoughts arise, as for example 'I' and 'Mine', 'Knowing' or 'Not-knowing'. Where do they come from ? From previous latent impressions which are in the process of elimination (1).

(1) Though with discriminative discernment, the mind treads the path of discrimination, yet until the subliminal impressions disappear altogether through completion of the last stage of acquisition of knowledge, other thoughts born of nescience arise therein at times. All latent impressions do not die out immediately the discriminative knowledge is acquired, but through accumulation of that knowledge the latent impressions of indiscrimination are gradually thinned. From such residual latent impressions of nescience, however, some emerge into cognisance occasionally.