ज्ञानमेषां क्षेयवदुक्तम् ॥ २८ ॥

भाष्यम्—यथा क्षेया दग्धबीजभावा न प्ररोहसमर्था भवन्ति तथा ज्ञानाग्निना दग्धबीजभावः पूर्वसंस्कारो न प्रत्ययप्रसूर्भवति । ज्ञानसंस्कारास्तु चित्ताधिकारसमासिमनुशेरते इति न चिन्त्यन्ते ॥ २८ ॥

It Has Been Said That Their Removal (i.e. Of Indiscriminative Impressions) Follows The Same Process As The Removal Of Afflictions. 28.

As seeds (of affliction) when in a roasted state do not germinate, so previous latent impressions, when reduced to a roasted state in the fire of knowledge do not produce any modification, *i.e.* they do not emerge into a state of knowledge. The latent impression of knowledge, however, wait for the termination of the function of the mind (*i.e.* they automatically die out when the mind ceases to act), and no special effort is necessary therefor (1).

(1) When indiscriminative cognition and latent impression of such cognition are both destroyed only then does the emergence of disturbing fluctuations cease fully. When the mind inclines to discriminative knowledge, nescience etc. become infructuous as roasted seeds. Latent impressions cannot collect thereafter as they are overpowered by discriminative discernment as soon as they are formed. (See II-26). But still the undestroyed latent impressions bring about cognisance of indiscriminative impressions of 'I', 'Mine' etc. To stop that, the latent impressions responsible for such cognisability have to be rendered infructuous. This can be done through latent impressions of the knowledge—which is the highest form of ultimate insight.

Latent impressions of the sevenfold ultimate stage of knowledge such as 'I have come to know all the knowables, there is nothing more to know, etc.' render infructuous the latent impressions of indiscriminative knowledge. When no more indiscriminative knowledge is gathered through fresh actions or through impressions of previous actions, then it can be held that all grounds for formation of modifications have been destroyed. When causes for fluctuations are destroyed, the fluctuations will