

overcast by Tamas when it is covered by it. Sometimes when influenced by Rajas it can take in things. When the mind-stuff is freed from all the covering impurities, then knowledge becomes unlimited and the knowables become few as minute fireflies in the vast sky (1).

(Why on the uprooting of afflictions, does rebirth not take place ?) In reply to such a query it has been said that such a thing is as absurd as 'a blind man boring holes in pearls, a fingerless person stringing them, a person without a neck wearing the string, and a person without tongue praising it'.

(1) Rajas and Tamas are the coatings of knowledge, i.e. of the Sattva constituent principle mutated as Chitta or mind. Restlessness and inertia prevent the full display of knowledge. Through the constraining egoism relating to the body and the senses, the power of knowledge becomes inert, while through their activity arises restlessness. That is how the power of knowledge cannot be fully applied to a knowable. The limiting factor is removed by complete calmness and by inhibition of the constraining forces, because it is they which cause the limitation.

Through Dharmamegha Samādhi, such limitless power of knowledge is acquired.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥ ३२ ॥

भाष्यम्—तस्य धर्ममेघस्योदयात्कृतार्थानां गुणानाम्परिणामक्रमः परि-
समाप्यते, न हि कृतभोगापवर्गाः परिसमाप्तक्रमाः क्षणमप्यवस्थातुमुत्सहन्ते ॥३२॥

**From That (Cloud Pouring Virtue) The Guṇas Having
Fulfilled Their Purpose, The Sequence Of Their
Mutation Ceases. 32.**

On attainment of that Dharmamegha Samādhi, the succession of changes, which the Guṇas undergo ceases, having fulfilled their purpose. When they are roundly experienced, liberation is attained and their sequence of