

new work and only wait for the disappearance of all latent impressions. When that happens they attain the state of isolation by the cessation of those impressions which fade out like a lamp without any supply of oil.

The word 'Mukti' means freedom from sorrows. He who can at will detach himself from his knowing faculty, is not touched by the miseries which exist only in the mind. The cycle of birth and death which is responsible for all miseries also drops away from him because nescience is the cause of this cycle. It is impossible for a person who has acquired discriminative discernment to be born again. They who have been born are all (more or less) deluded. One who is free from delusion is not known to have been reborn.

According to the Sāṃkhya philosophy, a person who is Jīvan-mukta must have reached such highest state of devotional practice. One who is not the least perturbed even by severe bodily ailment, can be regarded as free from sorrow. When a living person behaves like that, he can be regarded as a Jīvan-mukta. This is the view of the Sāṃkhya philosophers.

तदा सर्वावरणमलापितस्य ज्ञानस्यानन्त्याच्चेयमल्पम् ॥ ३१ ॥

भाष्यम्—सर्वैः क्लेशकर्मावरणैर्विमुक्तस्य ज्ञानस्यानन्त्यं भवति । आवरकेण तमसाभिभूतमावृतज्ञानसत्त्वं क्वचिदेव रजसा प्रवर्तितमुदघाटितं ग्रहणसमर्थं भवति । तत्र यदा सर्वैरावरणमलैरपगतमलं भवति तदा भवत्यस्यानन्त्यं ज्ञानस्यानन्त्याच्चेयमल्पं संपद्यते, यथा आकाशे खद्योतः । यत्रेदमुक्तम् “अन्धो मणिमविध्यत् तमनङ्गुलिरावयत् । अग्नीवस्तं प्रत्यमुञ्चत् तमजिह्वोऽभ्यपूजयद्” इति ॥ ३१ ॥

**Then On Account Of The Infinitude Of Knowledge, Which
Has Been Bereft Of the Coating Of Impurities, The
Knowables Appear As Few. 31.**

Knowledge when freed from the coating of afflictions and actions, becomes limitless. Infinite knowledge is