

Brahma becomes indifferent even to omniscience then all-round discriminative discernment prevails and the Samādhi that follows, is called the Samādhi of highest knowledge. It is so called because it hastens the growth of the realisation of the principle of Self, and because it keeps the mind fully saturated in that cognition it is known as virtue-pouring cloud. As cloud pours rain so that Samādhi pours the highest virtue, *i.e.* success is then attained without effort. That is the furthest limit of devotional practice ; that is unbreakable discriminative discernment. From that ensues complete stoppage of all activities.

ततः क्लेशकर्मनिवृत्तिः ॥ ३० ॥

भाष्यम्—तन्नाभादविद्यादयः क्लेशाः समूलकाषं कषिता भवन्ति, कुशला-
कुशलाश्च कर्माशयाः समूलघातं हता भवन्ति । क्लेशकर्मनिवृत्तौ जीवन्नेव
विद्वान् विमुक्तो भवति, कस्मात्, यस्माद् विपर्ययो भवस्य कारणं, न हि क्षीण-
विपर्ययः कश्चित् केनचित् क्वचिज्जातो दृश्यत इति ॥ ३० ॥

From That Afflictions And Actions Cease. 30.

On attainment of that, afflictions arising out of nescience are uprooted, and all latent impressions of virtuous and vicious actions are uprooted. On the cessation of those hindering actions, the enlightened person is liberated even in his lifetime, because unreal cognition is the cause of rebirth. No one with reduced nescience is born again (1).

(1) When through Dharmamegha concentration, afflicting actions cease, the person is called Jivan-mukta, *i.e.* liberated though alive. Scripture says: 'The enlightened is freed even while living'. Such accomplished Yogin does not do anything under the influence of previous latent impressions, not even assumes any corporeal form under that influence. If he does anything, he does it with a Nirmāya Chitta (constructed mind).

Yogins who have acquired discriminative discernment but have not attained fully a closed state of the mind can be regarded as Jivan-mukta. They continue to have bodily existence on account of residual latent impressions. They abandon doing any