

ओं भो इति । अथ सर्वो मृत्वा जनिष्यत इति, विभज्यवचनीयमेतत्, प्रत्युदित-
ख्यातिः क्षीणवृत्तः कुशलो न जनिष्यते इतरस्तु जनिष्यते । तथा मनुष्यजातिः
श्रेयसी न वा श्रेयसीत्येवं परिपृष्टे विभज्यवचनीयः प्रश्नः, पशूनुद्दिश्य श्रेयसी,
देवानृषींश्चाधिकृत्य नेति । अयन्त्ववचनीयः प्रश्नः—संसारोऽयमन्तवानथानन्त
इति । कुशलस्यास्ति संसारक्रमसमामिर्नेतरस्येति । अन्यतरावधारणेऽदोषस्तस्माद्-
व्याकरणीय एवायं प्रश्न इति ॥ ३३ ॥

What then is this sequence ?

**What Belongs To The Moments (1) And Is Indicated By a
Completion Of Change, Is Sequence. 33.**

Sequence is of the nature of incessant flow of moments
and is conceived only when a change becomes noticeable.
The oldness of a new piece of cloth is known when the
change does not remain unfelt (2).

This sequence of change is noticeable even in everlast-
ing things. Everlastingness is of two kinds—(a) immutably
everlasting and (b) mutatively everlasting. Of these,
Puruṣa's everlastingness falls in the first category, while the
everlastingness of the Guṇas falls into the second. Even
though changeable the essence of which is not destroyed
is called everlasting (3).

As in the case of both the Puruṣa and the Guṇas
essences do not mutate so both are everlasting. Now in
the modifications of the Guṇas, like the intellect and its
similar, sequence which is noticeable after a complete
change, receives a completion. But in the constituent
principles (the three Guṇas) which are everlasting, sequence
never gains such completion. The everlasting liberated
souls who are posted in their own nature are seen to be so
posted as they last through sequence, and so in their case
also, the sequence receives no such completion. That
sequence is indicated by words, *i.e.* through wordy
concept—by using words like 'is, was, will be' (denoting
everlastingness).