

cause. The natural mutation of the three Guṇas, however, continue and is felt as knowledge and knowable by others, but such mutation is not felt by liberated persons who have fulfilled their purpose, on account of absence of any receptivity so far as such persons are concerned. The Guṇa-features, however, continue to be experienced by others (in bondage) who have not fulfilled their purpose.

The changeability of the Absolute knower is only an imaginary concept in respect of His existence. The imputation of any other change in Him is prohibited. A thing which is uniformly eternal cannot have any mutation, but He has to be mentioned as 'Is'. That 'He exists' is the only way of expressing the realisation of Him. Therefore, 'He exists now and will remain hereafter' is the only form in which mutation in Him can be imagined and expressed in words. As it is only by a wordy concept that Puruṣa can be described, He falls in the first category of everlasting things.

भाष्यम्—गुणाधिकारक्रमसमाप्तौ कैवल्यमुक्तं तत्स्वरूपमवधार्यते—

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ ३४ ॥

कृतभोगापवर्गाणां पुरुषार्थशून्यानां यः प्रतिप्रसवः कार्यकारणात्मनां गुणानां तत् कैवल्यम् । स्वरूपप्रतिष्ठा पुनर्बुद्धिसत्त्वाऽनभिसम्बन्धात् पुरुषस्य चितिशक्तिरेव कैवला, तस्याः सदा तथैवावस्थानं कैवल्यमिति ॥ ३४ ॥

इति श्रीपातञ्जले योगशास्त्रे सांख्यप्रवचने वैयासिके कैवल्यपादश्चतुर्थः ।

It has been stated before that on the termination of the sway of the Guṇas a state of isolation is reached. Now the nature of that state is being determined.

Isolation Is The Complete Disappearance Of The Guṇas Which Have Ceased To Be Objectives (By Providing Experience Or Liberation Of Puruṣa), In Other Words, It Is Supreme Consciousness Established In Its Own Self. 34.

When the Guṇas which work as cause and effect (1), after bringing about experience and liberation, have no