

mutations has ceased, the Guṇas cannot stay a moment (*i.e.* they disappear) (1).

(1) The result of Dharmamegha Samādhi or concentration called virtue-pouring cloud is cessation of afflictions and deeds, attainment of the highest excellence of knowledge, and the termination of the influence of Guṇas or cessation of the sequence of mutations. Thus the Guṇas finish the purpose of their existence. By being completely indifferent to birth, longevity and enjoyment or sorrow, all experiences cease ; and by becoming cognisant of the summum bonum, *viz.* Puruṣa principle, the goal of liberation is also reached. When all that is realisable by the mind is secured, then all attainments are achieved and liberation ensues. Thus the constituent principles of the successful Yogin which had been manifesting themselves as his intellect etc., can be regarded as having fulfilled their purpose, and so their mutations cease. This happens because succession of changes is the nature of experience and liberation. Unless there is experience or liberation, the mutated states of the constituent principles in the shape of Buddhi etc., would disappear immediately. The Guṇas referred to in the aphorism relate to the mutated forms of the constituent principles, *i.e.* intellect etc.

भाष्यम् - अथ कोऽयं क्रमो नामिति—

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥ ३३ ॥

क्षणानन्तर्यात्मा परिणामस्यापरान्तेन अवसानेन गृह्यते क्रमः । न ह्यननु-
भूतक्रमक्षणा नवस्य पुराणता वस्त्वस्यान्ते भवति । नित्येषु च क्रमो दृष्टः, इयौ
चेयं नित्यता कूटस्थनित्यता परिणामिनित्यता च । तत्र कूटस्थनित्यता पुरुषस्य,
परिणामिनित्यता गुणानाम् । यस्मिन् परिणम्यमाने तत्त्वं न विह्वल्यते तन्नित्यम् ।
उभयस्य च तत्त्वानभिघातान्नित्यत्वम् । तत्र गुणधर्मेषु बुद्ध्यादिषु परिणामा-
परान्तनिर्ग्राह्यः क्रमो लब्धपर्यवसानः, नित्येषु धर्मेषु गुणेषु अलब्धपर्यवसानः ।
कूटस्थनित्येषु स्वरूपमात्रप्रतिष्ठेषु मुक्तपुरुषेषु स्वरूपास्थिता क्रमेणैवानुभूयत इति
तत्राप्यलब्धपर्यवसानः, शब्दपृष्ठेनास्तिक्रियासुपादाय कल्पित इति ।

अथास्य संसारस्य स्थित्या गत्या च गुणेषु वर्तमानस्यास्ति क्रमसमाप्तिर्न
वेति, अवचनीयमेतत् । कथम्, अस्ति प्रश्न एकान्तवचनीयः, सर्वो जातो मरिष्यति