change the form in which the thing existed before is called the continuing cause of the subsequent form, as the earth is of the pot. When a thing is reduced to its previous state then it is said to be destroyed. Therefore, 'destruction' means the existence of a thing as remerged in its previous form. Thus in the ordinary view a liberated mind will be presumed to be existing as merged in its principal matrix, the Avyakta. From the spiritual standpoint, when the threefold misery ceases effectively, then there being no more chance of its being manifested, the mind lapses and looks like having disappeared. The mind then remains in a state which is the equilibrium of the three Guṇas and where the cause of misery, *viz.* the co-relation of the Self and the object has disappeared for good.

In the Dhyāna or contemplation known as Dharmamegha the mind abides in its real nature, *viz.* as pure Sattva, is free from the incubus of Rajas and Tamas principles; while in Kaivalya or the state of final isolation the mind merges into the constituent cause. Freedom from the incubus of Rajas and Tamas is not freedom from those principles, but freedom from such functioning on their part as stands in the way of discriminative knowledge.

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भाष्यम्—ताः क्लिष्टाष्वाक्लिष्टाष्च पञ्चधा वृत्तयः—
प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥ ६ ॥

Those harmful and harmless modifications are of five kinds, namely—

Pramāṇa, Viparyaya, Vikalpa, Sleep And Recollection (1). 6.

(1) It might be urged that when dreamless sleep is being counted as a fluctuation of the mind, why are not waking state and dream state being so counted? Why are not resolutions also mentioned? In reply, it is to be stated that the waking state is occupied mainly with Pramāṇa, though Vikalpa etc. are also present then; while a dream state is primarily one of Viparyaya, Vikalpa and recollection though Pramāṇa might also form part of it. The states of waking and dream have not been mentioned separately as by the mention of the other four, *viz.* Pramāṇa, Viparyaya, Vikalpa