

is no sequence because they are abstractions and cannot be imagined as having a plural nature. Characterisation of moments as before and after, is effected by noticing the difference or change in attributes. Therefore, sequence is mutational and not of the moments of time. When sequence of moments is spoken of, what is meant is the sequence in a mutation lasting for a moment. That is the minutest mutation-sequence.

Moments which have not felt the mutation-sequence cannot be associated with oldness. Oldness is always the outcome of a felt sequence of moments, *i.e.* oldness is finally momentary mutation-sequence.

(3) The Puruṣa and the Guṇas are never destroyed as principles or in their essence. That is why they are everlasting. While Puruṣa is unchangeable, the three constituent principles mutate. Though mutating the Guṇas continue as such even in their mutations. Their nature as the original principles is never destroyed. The three Guṇas are therefore called mutatively everlasting, while the Puruṣa is called unchangeably everlasting because it never mutates. By nature Puruṣa is immutable but we are apt to say that a liberated Puruṣa will continue to remain free for ever. This is the thinking of a thing which is beyond time by applying the concept of time. In other words, we can never think of anything except by applying a mutative standard. That is why when we say that a liberated self-established person will last for ever, we imagine that his existence will continue from moment to moment. One whose mutation is not real but only expressed by variable wordy concepts of 'was, is and will be' to express its existence only, is unchangeably everlasting.

The Guṇas are changeably everlasting. Therefore, their mutateness never comes to an end ; but in the various features like intellect etc. as the Guṇas manifest themselves, the sequence of moments comes to an end. Intellect etc. arise for serving as objects of Puruṣa, but they go on changing on account of the changeability of the nature of their material cause—the three Guṇas. The true nature of intellect is the play of the Guṇas under the surveillance of the Puruṣa and is sometimes limited, sometimes unlimited. Unless overseen by the Puruṣa, the faculties like intellect etc. lose their character and are lost in their own