

किंस्विदिदं, कथंस्विदिदं, के भविष्यामः, कथं वा भविष्याम इति । सा तु विशेषदर्शिनो निवर्तते, कुतः ? चित्तस्यैष विचित्रः परिणामः, पुरुषस्त्वसत्यामविद्यायां शुद्धचित्तधर्मपरामृष्ट इति ततोऽस्यात्मभावभावना कुशलस्य निवर्तते इति ॥ २५ ॥

For One Who Has Realised The Distinctive Speciality, i.e. Puruṣa (Mentioned In The Previous Aphorism), Search For The Nature Of His Self Ceases (1). 25.

As the existence of seeds is inferred from the sprouting of vegetation in the rainy season, so it is inferred from the tears falling from the eyes and hair standing on end of a person (due to joyful emotion) when he hears of the path of liberation, that there is rooted in him the seed of previously acquired distinctive knowledge which leads to salvation. His reflections regarding his own self come about naturally. It has been said about its absence that "They (those in whom this absence is noticeable) give up pondering on the self, and on account of this defect they are inclined to the opposite view (that there is no next world) and do not feel disposed to ascertain the truth (relating to the twenty-five ultimate principles)" (2). The reflections regarding self referred to, are like this—"Who was I, what is this (body etc.), how did it happen, what shall we be and how". This kind of thought ceases for one who knows the distinctive Puruṣa. Through what knowledge does it cease ? It is only a variegated change of the mind. If there is no nescience the Puruṣa would be free and would not be touched by the action of the mind. Thus for the proficient does such pondering cease.

(1) Having previously established fully the distinction between the mind and Puruṣa, for showing what the state of isolation is, this Sūtra indicates what sort of mind is disposed to Kaivalya or a state of isolation.

They who realise the existence of the Puruṣa—the 'Other' mentioned in the previous Sūtra—their pondering on self ceases.