

Is there or is there not an end to the sequence of mutation in the universe, which is ever present in the Guṇas and which manifests itself as a flow of creation and destruction? This question is unanswerable. There is a class of questions to which a straightforward answer can be given. Will all creatures who are born die?—This is an example of such a question. 'Yes' can be a reply to that question, but 'Will all dead persons be born again?' is a question that can be answered only after analysis such as 'people who have acquired discernment, attenuated hankerings and are liberated, will not be born again, others will'. Similarly, the question 'Is mankind good?' can be answered in a comparative form, *e.g.* mankind is better than animals, but not better than the Devas and the Ṛṣis. The question 'Is this cycle of birth and death of all persons terminable or interminable?' is however not answerable categorically. It has to be split up and then answered. 'The sequence of births and deaths terminates in the case of the liberated but not for others.' Of the two parts of the answer, each part should be established independently, hence the question is to be analysed and then answered.

(1) 'What belongs to moments' means what has the sequence of moments as its locus and resides there as the located, hence the momentary sequence is thus the continuity of momentary entities. These sequences are noticed on the termination of the changes. The flow of sequence in the mutation of attributes has no beginning. When through Yoga the intellect ceases to exist, the sequence of its mutation also ceases, but in Rajas, in its primary state, mutation does not cease. With the cessation of the cause in the shape of overseeing (by the Puruṣa), intellect etc. cease to exist.

(2) This sequence being momentary though not visible to the eye, is ordinarily inferred by the gross result. To Yogic awareness it is directly given. In the pure moments of time there