

कृतार्थमिति । तेषां दृशेः कर्मविषयतामापन्नं लभते एव पररूपेणात्मरूपमिति ।
अतश्च दृग्दर्शनशक्तयोर्नित्यत्वादिनादिः संयोगो व्याख्यात इति, तथा चोक्तं—
“धर्मिणामनादिसंयोगादधर्ममात्राणामप्यनादिः संयोग” इति ॥ २२

Why (is it not destroyed) ?

**Although Ceasing To Be In Relation To Him Whose Objects
Are Completed The Knowable Does Not Cease To Exist
On Account Of Being Common To Others. 22.**

Even though destroyed, *i.e.* having disappeared in relation to one Puruṣa whose goal has been attained it is not really destroyed, being common to others. Even though destroyed in reference to a Puruṣa who has attained his object, to Puruṣas who are not so, the object-character of the knowable remains unfulfilled. To them the knowable, remaining as the object of experience, is perceived through the reflection of another. Thus on account of the everpresence of the Knower and the knowable, their alliance has been called beginningless. Pāñchaśikha has said in this connection that ‘The eternal correlation of the primordial causes is the cause of the eternity of phenomenal existence’ (1).

(1) When through attainment of discriminative discernment by a proficient person the knowable is destroyed in reference to him, it remains undestroyed to others. As the knowable is undestroyed to-day, so will it continue to remain undestroyed for all time. The Sāṃkhya aphorism on this point is ‘It will always remain as it now is. Its total destruction is not possible’. If it be argued that when all beings attain discriminative discernment then the knowable will cease to be, the reply is—that is not possible because beings are innumerable. There is no end to innumerability. Innumerable divided by innumerable = innumerable. That is the principle of innumerability. We find in the Śruti ‘When the whole is taken away from the whole, the whole still remains’. That is why the knowable has been present at all times and will remain for ever. The