

Take two balls of gold, one made earlier and the other later. Change their places and no man with ordinary knowledge can say which was made first and which later, because there is no distinction in their species, symptom or position. Both are of the same species, have the same symptoms and are equally placed. Through discriminative knowledge their difference would, however, be known, because the one made earlier has gone through longer mutation in point of time. The yogin by noticing it can determine that this is first and that is second. The commentator has explained this with illustration. Momentary change correlated to point of space, implies the change which a thing has undergone in a particular place as long as it was there.

In this way a yogin does not, of course, want to know the difference between the myrobalans or the balls of gold but the subtle difference between the principles, *i.e.* between their atoms. This is what has been stated in the next aphorism.

(2) According to others, the ultimate particulars or the distinguishing characteristics give rise to a knowledge of distinction. From that opinion also the three kinds of differentiating causes arise. The protagonists of that idea also maintain that the final differentiating particulars are difference in position, difference in characteristics, difference in shape and difference in species. 'Mūrti', according to commentators, is collocation or body, but it would be more appropriate to say that it relates to the special features of such characteristics as sound etc. Vyāvadhi = shape. The peculiar colour of brick which is comprehensible by the eye and which cannot be completely expressed in words, is its Mūrti or special characteristic, and its shape as comprehensible by the senses, is its Vyāvadhi.

The distinction in characteristic, shape etc. is comprehensible by ordinary intelligence but momentary distinction is only understandable by the intellect of a yogin. There is no further particular beyond the moment. The momentary distinction is the ultimate difference. That is why Vārṣaganya has said that "In the primal cause there is no such difference, because there is no distinction at that stage", *i.e.* in unmanifested state, or the ultimate state of the three Guṇas or constituent principles, there