

present, while the disappearance of a clod of earth and its appearance as a pot is a symptomatic sequence of present into past. The past is wanting in such sequence because sequence presupposes antecedence, and the past is not antecedent to any state, so there is nothing after it ; that is why only the present and the future have sequence.

Sequence of change of state is also similar ; for example, a new pot becomes old in course of time. The oldness is only the result of the sequence of change that is momentarily taking place, which becomes eventually noticeable in the shape of oldness. It is to be noticed that this oldness is not a state of decay but only a relative state of existence as distinguished from characteristic and symptom—vide III-13 (2). This is the third (idea of) change as distinguished from changes of characteristic and symptom.

These sequences can only be perceived if there is a difference between the object and its characteristics etc. As compared to one characteristic, another characteristic might be its substratum (2). When in reality the characteristic (Dharma) and the substratum (Dharmī) are regarded as identical, then the substratum goes by the name of the characteristic, and the sequence of change appears as one. A mind has two kinds of characteristics, *viz.* patent and latent. Of these, the patent are those which are perceived (*e.g.* as cognition or feeling), while the substratum or those of the nature of impressions of objects only are latent or subconscious. These subconscious characteristics are seven in number and their existence is established by inference. "Closed state, characterisation, latent impression, change, life, effort, and power are the subconscious characteristics of the mind." (3).

(1) To a substratum a change occurs by the disappearance of