

यदा तु पूर्वमामलकमन्यव्यग्रस्य ज्ञातुरुत्तरदेश उपावर्त्यते तदा तुल्यदेशत्वे पूर्वमेतदुत्तरमेतदिति प्रविभागानुपपत्तिः असन्दिग्धेन च तत्त्वज्ञानेन भवितव्यम्, इत्यत इदमुक्तं ततः प्रतिपत्तिः विवेकजज्ञानादिति । कथं, पूर्वामलकसहचरणो देश उत्तरामलकसहचरणदेशाद् भिन्नः । ते चामलके स्वदेशचरणानुभवभिन्ने अन्यदेशचरणानुभवस्तु तयोरन्यत्वे हेतुरिति । एतेन दृष्टान्तेन परमाणोस्तुल्य जातिलक्षणदेशस्य पूर्वपरमाणुदेशसहचरणसाक्षात्करणादुत्तरस्य परमाणोस्तद्देशानुपपत्तावुत्तरस्य तद्देशानुभवो भिन्नः सहचरणभेदात् तयोरीश्वरस्य योगिनोऽन्यत्वप्रत्ययो भवतीति । अपरे तु वर्णयन्ति येऽन्या विशेषास्तेऽन्यताप्रत्ययं कुर्वन्तीति । तत्रापि देशलक्षणभेदो मूर्ति-व्यवधि-जातिभेदान्यत्वहेतुः । लक्षणभेदस्तु योगिबुद्धिगम्य एवेति, अत उक्तं 'मूर्तिव्यवधिजातिभेदाभावाच्चास्ति मूलपृथक्त्वम्' इति वार्षगण्यः ॥ ५३ ॥

The Particular Things Which Are The Object Of This Discriminative Knowledge Are Being Mentioned :-

When Species, Symptom And Position Of Two Different Things Being Indiscernible They Look Alike, They Can Be Differentiated Thereby (By Discriminative Knowledge) (1). 53.

Two similar things having common position and symptom, may differ by virtue of their species, *e.g.* a cow and a mare. Position and species being same, symptoms might denote difference, *e.g.* a black-eyed cow and an auspicious cow. Between the two myrobalans which are the same in species and look, their position distinguishes them—one being put first and the other behind it. To an ordinary observer if the position is reversed while he is not looking, he cannot detect the differences, but this power comes through certain and correct knowledge. That is why it has been said in the Sūtra that from discriminative knowledge comes proficiency in noting differences. How? The space correlated to the moment of time of the anterior myrobalan is different from the space correlated to the moment of time of the posterior