

(3) Yogins do not call time a thing but only a succession of moments. Moments again are to them a period wherein mutations in real objects are felt.

A thing or an object is what exists. Moment is not a thing but the container of a thing which exists. Past or future cannot therefore be the containers of a thing, as they do not exist.

Past and future moments are containers of non-existent things, *i.e.* they are unreal, whereas the present is the container of a thing which exists, that is the difference. The question might be asked in this connection, 'As the past and future things are said to exist, why their containers, *viz.* the past and future times, be regarded as containers of unreal things?' In reply it can be said, that when we use the term 'exists' we imply that it is present, and therefore it is contained in the present moment. Thus only the present is the container of things or real container, in that everything is undergoing mutation. In our limited power of knowledge, what we cannot see we call past or future. What is past or future? It is only not being cognised as present. To a person whose power of cognition is not restricted there is nothing past or future, everything is present. Therefore only the present is a reality or the real container of things. By practising Samyama on (that present) moment, *i.e.* on the characteristic of an object mutating in that moment and on its sequence, *i.e.* on the flow of mutations that takes place in every moment of time, discriminative knowledge is acquired. When the minutest mutations in things and the flow thereof are known, the subtlest power of discrimination is acquired. What has been spoken of in the next aphorism is discriminative knowledge, and is the same as omniscience referred to in Sutra 49 ante.

भाष्यम्—तस्य विषयविशेष उपक्षिप्यते—

जातिलक्षणदेशैरन्यतानवच्छेदात्तुल्ययोस्ततः प्रतिपत्तिः ॥ ५३ ॥

तुल्ययोः देशलक्षणसारूप्ये जातिभेदोऽन्यताया हेतुः, गौरियं वङ्गवेयमिति ।  
तुल्यदेशजातीयत्वे लक्षणमन्यत्वकरं, कालाक्षौ गौः स्वस्तिमती गौरिति ।  
द्वयोरामलकयोर्जातिलक्षणसारूप्याद्देशभेदोऽन्यत्वकरः—इदं पूर्वमिदमुत्तरमिति ।