

the former characteristic and the uprising of another. The difference of such changes is the result of their sequence, *i.e.* the changes differ according to the change of sequence. We do not, as a matter of fact, see the actual succession of changes because that is a momentary subtle mutation. We really see the end (result) of the mutation. The commentator has explained later that Kṣaṇa (time atom) means the minutest conception of time in which the smallest particle (of knowledge) in respect of a thing appears to change. Therefore real sequence is the momentary change of the minutest particle. Thus the series of vibrations of Tanmātras (subtle elements) is the minute sequence of external mutations, while the mutation of the dimensionless Intellect or subtle 'I'-feeling is the minute sequence of internal change.

One change succeeding another is called its sequence. When a clod of earth becomes a pot, the character of pot is the sequence of the character of clod. This is sequence of characteristic. Similar is the case of symptoms and states.

Present is the sequence of the future, and past is the sequence of the present. This is the sequence of symptoms. When a new pot is called old, without losing its symptom of being existent and there is no change of characteristic, it is said to have undergone a change of state. Change of location is also a change of state. Change of characteristic has to be looked at from the standpoint that characteristics are separate from substratum.

(2) It has been stated before that one characteristic can be the substratum of another characteristic. It has also been shown that from the spiritual (transcendental) point of view the characteristic and substratum merge into each other when they resolve in the unmanifest fundamental Pradhāna. Then it becomes futile to make a distinction between the substratum and the characteristic. Then it may only be said that the mutation of the suppressing and the suppressed, exists in the potential state but whose mutation it is that cannot be ascertained. The mutating force is the Rajas principle in equilibrium. Overseeing (by the Puruṣa) of the uneven state of the three Guṇas, or mutation of Pradhāna as knowable, is the cause of