

change of place arises, that would be a moment. Until an atom changes its occupied place, no mutation would be noticeable in it. Thus when it moves fast the moments would appear to be contiguous, while when it moves slowly the moments would appear at intervals with break. The moment-period will, however, remain the same. The concept of Tanmātra is a momentary flow of knowledge, or in other words, a moment is the time occupied in the mutation of the ultimate monad of Tanmātra. The succession of moments, *i.e.* their constant flow, is called its sequence.

It must be remembered that this description of an atom is a wordy concept like the description of a point in geometry.

(2) Here the commentator has given his final views on time. We say that everything exists or will exist in time, but it is not correct to say that there is such a thing as time, because it will give rise to the question 'wherein does time exist?' That which is absent is either past or future. Absent means non-existent. Therefore, past or future is non-existent. But we are apt to say that the threefold time (past, present and future) exists. That is only a wordy concept of non-existent thing. To treat an unreal thing as real with the help of words is called Vikalpa or vague notion of an unreality. Time is such a thing. Two moments do not exist at the same time. Therefore, flow of moments collected together in thought, *i.e.* built up in imagination, is called time. When we say 'Time exists', it implies 'Time exists in time', *i.e.* it is really a contradiction in terms. When we say 'Ram exists' we mean that Ram is present, but what does the expression 'Time exists' imply? That would convey nothing but a wordy concept, because time has no basic substratum.

As where there is nothing we call it void or (empty) space, but as without a thing there can be no conception of 'where', therefore 'where' without a thing, *i.e.* void, is nothing. Similarly, unreal time is expressed by a term which is a wordy concept only implying the idea of container. Without a word, however, time cannot be conceived. Ordinarily time is taken as a real object. To yogins engaged in meditation which is not limited by confusion of words and their objects, there is no such thing as time.