

निर्विषयं ज्ञानमुदपत्स्यत, तस्मादतीतानागतं स्वरूपतः अस्तीति । किञ्च भोगभागीयस्य वापवर्गभागीयस्य वा कर्मणः फलमुत्पित्सु यदि निरुपाख्यमिति तदुद्देशेन तेन निमित्तेन कुशलानुष्ठानं न युज्येत । सतश्च फलस्य निमित्तं वर्त्तमानौकरणे समर्थं नापूर्वोपजनने, सिद्धं निमित्तं नैमित्तिकस्य विशेषानुग्रहणं कुरुते, नापूर्वमुत्पादयति । धर्मी चानेकधर्मस्वभावः, तस्य चाध्वभेदेन धर्माः प्रत्यवस्थिताः । न च यथा वर्त्तमानं व्यक्तिविशेषापन्नं द्रव्यतोऽस्त्येवमतीतमनागतं वा । कथं तर्हि, स्वेनैव व्यङ्ग्येन स्वरूपेण अनागतमस्ति, स्वेन चानुभूतव्यक्तिकेन स्वरूपेणातीतमिति वर्त्तमानस्यैवाध्वनः स्वरूपव्यक्तिरिति, न सा भवति अतीतानागतयोरध्वनोः । एकस्य चाध्वनः समये द्वावध्वानौ धर्मिसमन्वागतौ भवत एवेति, नाऽभूत्वा भावस्त्रयाणामध्वनामिति ॥ १२ ॥

Since there is no production from things which do not exist, and also no complete destruction of that which exists, how can subliminal impressions which exist as positive things be eliminated altogether ?

The Past And The Future Are In Reality Present In Their Fundamental Forms, There Being Only Difference In The Characteristics Of the Forms Taken At Different Times (1) 12.

A thing which will appear later is said to be of the future. It is said to be of the past when its manifestation has already been experienced. The present is that which is now occupied with its own functions. This threefold aspect is the subject of knowledge. If the past and future things had not existed in their special forms then the knowledge of the past and the future would have been objectless, but there can be no objectless knowledge. Therefore the past and the future things are present in their own forms, which are really in existence in a subtle form in the causes, of which they are the effects. Moreover, if the resultant effects of the deeds giving experience or salvation were unreal, then nobody would have engaged themselves in their pursuit. Cause can only bring forth to the present