

taken in is past, what we are now taking in is present and what is possible to be taken in later is future. When the limitation of the power of knowledge is removed by *Samnyama*, all possible collections of all the momentary changes come within the power of knowledge simultaneously, which reveals both the cause and effect, *i.e.* produces knowledge of the past and the future, or in other words, everything appears to be present.

What is stated above in respect of external objects is also applicable to internal states. That is why the maker of the *Sūtra* has said that the past and the future are really present in a subtle form, but taking into consideration the variations in time, we consider that they are not present, *i.e.* they were present or will be present.

Time is only a wordy concept, which we use in respect of a thing which is non-existent. By reference to this concept we consider a thing as not existing. Taking a thing in a limited way on account of the limited nature of the power of knowledge, is the reason for the division of time. An omniscient being has no past or future, everything is present to him. Non-existence is simply not seeing a thing as present. What exists but which on account of its subtleness cannot be seen, is past or future.

In the last *Sūtra* reference has been made to the disappearance of *Vāsanā*; that means only its submergence in a subtle form into its cause. When it submerges it does not come into the path of knowledge nor is it overseen by the *Puruṣa*. This *sūtra* has been enunciated to prove that what exists never becomes a nonentity, and what is non-existing can never become a real entity. It has been demonstrated above that change of state only gives the appearance of non-existence. (See II 1-7.) Absence of *Vāsanā* thus implies its existence for ever in an unmanifested state.

(2) The three states of past, present and future have been explained above in reference to the constituent principles. This can also be demonstrated by reference to ordinary objects. A clod of earth can be a pot or pan as the potter may wish. Therefore the pot and the pan can be said to exist in the clod of earth. To bring forth the property of pot-ness the efficient cause in the shape of the potter's will, industry, desire for money, energy and