

क्रमशोऽवयवेषु न्यस्तखिरेण दहेत्तथा निरुपक्रमम् । तदैकभविकमायुष्करं कर्म द्विविधं सोपक्रमं निरुपक्रमं च, तत्संयमाद् अपरान्तस्य प्रायणस्य ज्ञानम् । अरिष्टेभ्यो वेति । त्रिविधमरिष्टम् आध्यात्मिकमाधिभौतिकमाधिदैविकं चेति । तत्राध्यात्मिकं, घोषं स्वदेहे पिहितकर्णो न शृणोति, ज्योतिर्वा नेत्रेऽवष्टब्धे न पश्यति । तथाधिभौतिकं, यमपुरुषान् पश्यति, पितृनतीतानकस्मात् पश्यति । आधिदैविकं, स्वर्गमकस्मात् सिद्धान् वा पश्यति, विपरीतं वा सर्वमिति । अनेन वा जानात्यपरान्तमुपस्थितमिति ॥ २२ ॥

**Karma Is Either Fast In Fructifying Or Slow In Fruition.**

**By Practising Samyama On Them Or On Portents,  
Fore-Knowledge Of Death Can Be Acquired. 22.**

Karma (deeds) which fructifies as life-period is of two kinds, some which fructify quickly (Sopakrama), and others which fructify slowly (Nirupakrama) (1). For example, when a wet cloth is spread out it dries quickly, whereas if kept in a lump it takes longer time. As fire igniting dry grass, if fanned on all sides by wind, consumes the grass quickly so does fast fructifying Karma ; while slow fructifying Karma is like fire applied gradually in different places to a heap of grass, thus taking longer time to burn. Karma of one period of existence causing life-period is thus of two varieties. By practising Samyama on them knowledge of end of this life can be gathered. It can also be gained from portents.

Portents are of three kinds—personal, elemental and divine. The personal ones are like, not hearing any sound within the body on closing the ears, or not seeing any effulgent light on the eyes being closed (pressed by fingers). The example of elemental portents is seeing the messengers of the God of death or the wraiths of departed forefathers. The divine portents are like seeing the heavens or the Siddhas (ethereals) suddenly, or seeing everything contrary to those seen before.