

भाष्यम्—अतो योगिन उपात्तसर्वसाधनस्य बुभुत्सितार्थप्रतिपत्तये संयमस्य विषय उपक्षिप्यते—

परिणामत्रयसंयमादतीतानागतज्ञानम् ॥ १६ ॥

धर्मलक्षणावस्थापरिणामेषु संयमाद् योगिनां भवत्यतीतानागतज्ञानम् । धारणाध्यानसमाधित्रयमेकत्र संयम उक्तः, तेन परिणामत्रयं साक्षात्क्रियमाण-मतीतानागतज्ञानं तेषु संपादयति ॥ १६ ॥

Henceforward are discussed the objects of Samyama and the attainments, which indicate mastery over them by a yogin as completing all practices.

**Knowledge Of The Past And The Future Can Be Derived Through Samyama On The Three Parināmas (Changes). 16.**

When Samyama is practised on the changes of characteristics, of symptoms and of states, yogins acquire knowledge relating to the past and the future. It has already been said that fixity, meditation and concentration on the same object, is Samyama. If the changes in the characteristic, symptom and state of any object, can be realised through Samyama, knowledge of the past and the future of that object would be revealed (1).

(1) To a power of perception clarified by force of concentration nothing can remain covered. Such power has to be applied, for the acquisition of the knowledge of past, present and the future to the sequence of changes.

Through ordinary knowledge, by application of the rules of cause and effect, we can know the past and present to some extent. Through Samyama all the details of a cause can be realised and thus the effects or issues of the causes are also known. The effects, of which these in turn form the causes, can be traced by the same process. In this way knowledge about past and future is obtained.

Our gross organs of sight or hearing are not the only channels of knowledge, that is proved by clairvoyance, telepathy etc. That we can get knowledge of the future is amply proved by dreams.