

assembled together leaving aside the emptiness between the electron and proton, the constituent parts would be so small in volume that it would be only microscopic. Moreover, that object will also be like a point of electricity. If the microscopic point of electricity can be regarded as having weight that will be the real weight of the body. Of course, it is not our 'I'-sense alone which is responsible for the weight of the body. Our 'I'-sense acting on the materials constituting the body reduces them into the form of a body. The real nature of the material of the body is like a particle of electricity or a state of vacancy like the Ākāśa. If by some method the 'I'-sense is directed towards that relationship between the body and the Ākāśa, the material of the body can be shaped accordingly. In other words, the particular movement of the atoms of the body which is known as weight can be changed to make it light, and this can be accomplished in that way. Thus the 'I'-sense permeating the empty void to make it feel heavy constitutes the body. It is not impossible to change that 'I'-sense by contemplation. It has to be understood in this way. The body can also be made light by means other than that of Yoga.

बहिरकल्पिता वृत्तिर्महाविदेहा ततः प्रकाशावरणक्षयः ॥ ४३ ॥

भाष्यम्—शरीरादहिर्मनसो वृत्तिलाभो विदेहा नाम धारणा । सा यदि शरीरप्रतिष्ठस्य मनसो बहिवृत्तिमात्रेण भवति सा कल्पितेत्युच्यते, या तु शरीर-निरपेक्षा बहिर्भूतस्यैव मनसो बहिवृत्तिः सा खल्वकल्पिता । तत्र कल्पितया साधयत्यकल्पितां महाविदेहामिति, यया परशरीराण्याविशन्ति योगिनः । ततश्च धारणातः प्रकाशात्मनो बुद्धिसत्त्वस्य यदावरणं क्लेशकर्मविपाकवयं रजस्तमोमूलं तस्य च क्षयो भवति ॥ ४३ ॥

When The Unimagined Conception Can Be Held Outside, i.e. Unconnected With The Body, It Is Called Mahāvideha Or The Great Discarnate. By Samyama On That The Obstruction To Illumination (Of The Buddhisattwa) Is Removed. 43.

The fluctuation or notion of the mind when held outside the body is called discarnate fixity (1). If that