

mind is not possible. And without such one-pointedness of mind it is not possible to realise the soul beyond the senses.

सन्तोषादनुत्तमसुखलाभः ॥ ४२ ॥

भाष्यम्—तथा चोक्तम् “यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
दृष्ट्वाचयसुखस्यैते नार्हतः षोडशो कलाम्” इति ॥ ४२ ॥

From Contentment Unsurpassed Happiness Is Gained. 42.

With reference to this, it has been said, “The happiness gained on this earth through the enjoyment of desired objects, or the supreme heavenly joy, is not even one-sixteenth of the happiness caused by the cessation of desires”.

कायेन्द्रियसिद्धिरशुद्धिचयात्तपसः ॥ ४३ ॥

भाष्यम्—निर्वर्त्यमानमेव तपो हिनस्त्यशुद्धावरणमलं तदावरणमलाप-
गमात्कायसिद्धिरणिमाद्या, तथेन्द्रियसिद्धिर्दूराच्छ्रवणदर्शनादेति ॥ ४३ ॥

**Through Destruction Of Impurities, Practice Of Austerities
Brings About Perfection Of The Body And The Senses. 43.**

When austerities are practised, the veil of impurity is removed. Then perfection of the body in the form of *Aṇimā* (minification) etc. and perfection (*Siddhi*) of the senses, such as clairaudience, clairvoyance etc. develop (1).

(1) Austerities in the form of *Prāṇāyāma* etc. chiefly remove the impurity in the form of subjection to the limitations of the body. Removal of such subjection (*i.e.* not being affected by hunger and thirst) by standing and Yogic posture, or by breathing etc., leads to the removal of the enveloping impurities owing to them. Then, the mind, unaffected by bodily limitations, due to the unhindered growth of will-power can bring about perfections (*Siddhis*) of the body and the senses. Yogins, however, do not make use of Yogic austerities for the attainment of such forms of perfection (*Siddhi*) but they apply them for spiritual attainments.