

idea is a mental state mostly independent of the object itself. If fright develops on seeing a tiger, the tiger is not present in the fright.

कायरूपसंयमात्तद्ग्राह्यशक्तिस्तम्भे चक्षुःप्रकाशाऽसम्प्रयोगेऽन्तर्धानम् ॥ २१ ॥
भाष्यम्—कायरूपे संयमाद्रूपस्य या ग्राह्या शक्तिस्तां प्रतिबध्नाति, ग्राह्यशक्ति-
स्तम्भे सति चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानमुत्पद्यते योगिनः । एतेन शब्दाद्यन्तर्धान-
मुक्तं वेदितव्यम् ॥ २१ ॥

**By Practising Samyama On The Appearance Of The Body,
When Its Perceptibility Is Stopped, The Appearance
Getting Out Of The Sphere Of Perception On The
Eye, Disappearance From View Is Effected. 21.**

When Samyama is practised on the (visible) appearance of the body, the property of perceptibility possessed by it becomes ineffective. When that power becomes restrained, the body ceases to be the object of observation of another person's eye, and the Yogin can thus remain unseen by others. This implies that other faculties of the body, e.g. auditory perceptibility etc., can also be eliminated (1).

(1) Magicians follow this system. They only contemplate that the spectators should only see such and such things and the spectators sees them. This shows how extraordinary things can be brought about by determination. It is no wonder therefore that Yogins can cause imperceptibility of his body, in every respect, to others.

सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरान्तज्ञानमरिष्टेभ्यो वा ॥ २२ ॥
भाष्यम्—आयुर्विपाकं कर्म द्विविधं सोपक्रमं निरूपक्रमं च । तत्र यथा
आर्द्रवस्त्रं वितानितं लघ्वीयसा कालेन शुष्येत्तथा सोपक्रमं, यथा च तदेव
सम्पिण्डितं चिरेण संशुष्येदेवं निरूपक्रमम् । यथा चाग्निः शुष्के कक्षे मुक्तो वातेन
समन्ततो युक्तः क्षेपीयसा कालेन दहेत्तथा सोपक्रमं, यथा वा स एवाग्निस्तृणराशौ