

cognition of heavenly odours. (With the knowledge of Puruṣa) these arise always inevitably (1).

(1) When the knowledge of Puruṣa is acquired, these faculties are developed involuntarily, *i.e.* without the application of Saṁnyama. The commentator has thus far described the powers acquirable in the shape of knowledge. Now he is going to deal with the supernormal powers of application and prowess.

ते समाधायुपसर्गा व्युत्थाने सिद्धयः ॥ ३७ ॥

भाष्यम्—ते प्रातिभादयः समाहितचित्तस्योत्पद्यमाना उपसर्गास्तद्दर्शन-
प्रत्यनोकत्वाद् व्युत्थितचित्तस्योत्पद्यमानाः सिद्धयः ॥ ३७ ॥

They (These Powers) Are Impediments To Samādhi, But Are Acquisitions In A Fluctuating State Of The Mind. 37.

When powers like prescience etc. mentioned before are acquired, they prove to be hindrances to attainment of engrossment in Samādhi because they stand in the way of realisation of the ultimate truth by an engrossed mind. When the mind is fluctuating they are acquisitions (1).

(1) In Samādhi there is only one subject as the prop of a concentrated mind, hence the attainment of powers mentioned before, causes disturbance to such a mind. When aided by the knowledge of the various principles, and by the practice of renunciation the mind becomes one-pointed, and is completely closed (to permeation of knowledge) then only can the state of isolation be reached. Attainment of power is inimical to that (vide I-30).

बन्धकारणशैथिल्यात् प्रचारसंवेदनाच्च चित्तस्य परशरीरावेशः ॥ ३८ ॥

भाष्यम्—लोलोभूतस्य मनसोऽप्रतिष्ठस्य शरीरे कर्माशयवशाद्बन्धः प्रतिष्ठे-
त्यर्थः ; तस्य कर्मणो बन्धकारणस्य शैथिल्यं समाधिबलाद् भवति । प्रचारसंवेदनं
च चित्तस्य समाधिजमेव, कर्मबन्धक्षयात् स्वचित्तस्य प्रचारसंवेदनाच्च योगी
चित्तं स्वशरीराबिष्कृत्य शरीरान्तरेषु निक्षिपति । निक्षिप्तं चित्तं चेन्द्रियाण्यनु-
पतन्ति यथा मधुकरराजानं मक्षिका उत्पतन्तमनूत्पतन्ति निविशमानमनु
निविशन्ते तथेन्द्रियाणि परशरीरावेशे चित्तमनुविधीयन्त इति ॥ ३८ ॥