

By its property of being an object of experience, it causes happiness or misery and the body that experiences both, while by renouncing both it leads to salvation.

(3) By practising Samyama on the most recent, *i.e.* the last formed shape, in which all the five forms are present (which are not present in the Tanmātras) the five forms have to be gradually realised and conquered and thus power acquired over them. With the acquisition of such power comes the knowledge of all their particulars and the ability of changing them at will. With the conquest of the essential character the principles underlying properties like hardness etc., become known and the power to change them at will is acquired.

With the conquest of the subtle form, *viz.* the Tanmātras, the essence of the real nature of properties like sound etc., comes to be known and those properties can be changed at will. In other words, with power over subtlety, the nature of sounds etc. can be changed.

With power over inherent form, the organs of senses, through which pleasure and pain are experienced and which are made of the Bhūtas, can be influenced. On realisation of the object-character the power to renounce the Bhūtas from a spiritual standpoint, is acquired. By reaching a state beyond the touch of pleasure, pain or obsession caused by the Bhūtas, a yogin can become completely indifferent to externals. This is how the Bhūtas and their various natures are conquered. What owns an object may be called its cause or Prakṛti. The self which is the owner of such objects, mentioned in III-35, is this kind of Prakṛti, but it is not the primal principle of nature called Prakṛti, because it still forms part of the Intellect.

ततोऽणिमादिप्रादुर्भावः कायसम्पत्तद्धर्मानभिघातश्च ॥ ४५ ॥

भाष्यम्—तत्राणिमा भवत्यणुः, लघ्विमा लघुर्भवति, महिमा महान् भवति, प्राप्तिरङ्गुल्यग्रेणापि स्पृशति चन्द्रमसं, प्राकाशमिच्छानभिघातो भूमाबुग्मज्जति निमज्जति यथोदके, वशित्वम् भूतभौतिकेषु वशी भवति अवश्यखान्येषाम्, ईशित्वं तेषां प्रभवाप्ययन्यूहानामीष्टे । यत्रकामावसायित्वं सत्यसङ्कल्पता यथा सङ्कल्पस्तथा भूतप्रकृतौनामवस्थानं, न च शक्तोऽपि पदार्थविपर्यासं करोति, कस्माद्, अन्यस्य