

Austerities like practice of sleeplessness, steadiness of posture, abstention from food, suspension of vital energy etc., are opposed to human nature and favourable to the nature of celestial beings, hence they bring about perfections (Siddhis) of the body and the senses. That is why Jñānayogins, who devote themselves only to the practice of discrimination and dispassion, to the exclusion of such austerities, may not have these Siddhis. When discrimination is perfected, Samādhi also can be attained; and if a Yogin of that class so desires, he may attain the form of supernormal perfection called Vivekaja Siddhi (III. 52), but it is not likely for the Yogin possessed of discrimination, to have this desire. That is why Jñānayogins may attain emancipation without attaining the powers of Siddhi of the body and the senses [III. 55 (1)].

स्वाध्यायादिष्टदेवतासम्प्रयोगः ॥ ४४ ॥

भाष्यम्—देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य दर्शनं गच्छन्ति, कार्यं चास्य वर्त्तन्त इति ॥ ४४ ॥

**From Study And Repetition Of Mantras Communion  
With The Desired Deity is Established. 44.**

The heavenly beings, sages and the Siddhas (celestials) become visible to the Yogin who practises Svādhyāya, (1) and the Yogin's wishes are fulfilled by them.

(1) Ordinarily, during repetition (Japa) of Mantras (e.g. God's name) thought does not remain fixed on the meaning of the Mantra or mutterable devotional formula. The person performing the Japa might aimlessly be repeating the words, and his mind may be roaming elsewhere. When Svādhyāya is established, the formula and the idea behind it remain uninterruptedly present before the mind. When deities are invoked with such ardour and faith, it is certain that they will appear before the devotee. Invocation now plaintively, next moment only mechanically, the mind being occupied with worldly affairs, does not produce the desired result.