

cannot wet the body, fire cannot burn him, the blowing air does not move him and in the Ākāśa which naturally does not obstruct anything he can hide himself, so that he can disappear from the view of Siddhas even (1).

(1) Attaining implies distant things coming near, e.g. touching the moon at will. Mastery implies power to regulate the formation, retention or destruction of objects at will. Resolution implies that Bhūtas and their constituents can be made to stay as desired.

In spite of the acquisition of such powers yogins do not or cannot alter the disposition of things. The reason for this is that Hiranyagarbha, the previously perfected one, as creator of the universe had acquired such powers before and the disposition of the universe is still under his influence. In other words, the wish of the previous Siddha that the world should continue as it is, in which the inhabitants can work and enjoy or suffer according to their deserts, being strongly in force, the subsequently successful yogins cannot bring about a change in the disposition of things in this world. They can however exercise their powers in respect of things which are outside the influence of Īśvara.*

By the term 'previously perfected one' used by the commentator, the creator, protector and destroyer of the universe—the Saguna Īśvara—is referred to. In the Sāṃkhya philosophy it has been said, 'He is all-knowing and all-powerful'. So the views of Sāṃkhya and Yoga philosophies are the same.

रूपलावण्यबलवज्रसंहननत्वानि कायसम्पत् ॥ ४६ ॥

भाष्यम्—दर्शनीयः कान्तिमान् अतिशयबलो वज्रसंहननश्चेति ॥ ४६ ॥

**Perfection Of Body Consists In Beauty, Grace, Strength
And Adamantine (Thunderlike) Hardness. 46.**

To be presentable, lovely, full of strength and hard as adamant (thunderbolt), is to have a perfect body.