

fixity is caused by the mind held within the body by its outward conception, it is called Kalpita (imagined). If, however, the fixity relates to the mind, which is independent of the body, and is external, it is known as Akalpita (unimagined or actual). Amongst these the fluctuations of the Mahāvideha fixity have to be practised with the help of the imagined fixity. By such unimagined fixity a yogin's mind can get into another's body. By such fixity the veil to sentient intellect, in the shape of Kleśa (affliction), Karma (action) and threefold Vipāka (fruition) originating from Rajas and Tamas, is removed.

(1) When by holding the mind fixed on any external object (the all-pervading Ākāśa is the most suitable) it is deeply contemplated that 'I am there', and thereby the mind is held or made to stay there, in other words, I feel that I am there (and not within the bodily frame), then it is called discarnate fixity. When the mind is felt to be both inside the body and outside, it is called imagined fixity. When the mind, being freed of the body, gains fixity outside, it is called Mahāvideha fixity. Thereby is attained the removal of the veil referred to above. The bodily sense is the grossest of the veils to knowledge and by this Samhyama it is thinned or destroyed.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजयः ॥ ४४ ॥

भाष्यम्—तत्र पार्थिवाद्या शब्दादयोः विशेषाः सहाकारादिभिर्धर्मैः स्थूल-
शब्देन परिभाषिताः, एतद् भूतानां प्रथमं रूपम् । द्वितीयं रूपं स्वसामान्यं,
मूर्त्तिर्भूमिः, स्नेहो जलं, वज्रिच्छता, वायुः प्रणामी, सर्वतोगतिराकाश इति,
एतत् स्वरूपशब्देनोच्यते, अस्य सामान्यस्य शब्दादयो विशेषाः । तथा चोक्तम्
'एकजातिसमन्वितानामेषां धर्ममात्रव्यावृत्तिरिति । सामान्यविशेषसमुदायोऽत्र
द्रव्यम्, द्विष्टो हि समूहः । प्रत्यस्तमितभेदावयवानुगतः—शरीरं वृक्षो यूथं
वनमिति । शब्देनोपात्तभेदावयवानुगतः समूहः—उभये देवमनुष्याः, समूहस्य
देवा एको भागो मनुष्या द्वितीयो भागः, ताभ्यामेवाभिधीयते समूहः । स च
भेदाभेदविवक्षितः, आम्नाणां वनं ब्राह्मणानां सङ्घः, आम्नवणं ब्राह्मणसङ्घ इति ।