

(1) When through development of a spirit of non-acceptance, things of bodily enjoyment appear as insignificant, the body itself is felt as a superfluous burden. From that arises a sense of detachment towards sensate objects and the body. From meditation based on that idea, knowledge of the tale of life is derived. At present the delusion arising from close attachment to body and objects stands in the way of knowledge of the past and the future. As, when the body is made completely steady and effortless, powers of clairvoyance etc. are acquired irrespective of the body, so when along with objects of enjoyment, the body also is regarded as a superfluous burden, one gets conscious of separateness of body and self and thus rising above bodily delusion gets to know the past and the future story of life.

भाष्यम्—नियमेषु वक्ष्यामः—

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥ ४० ॥

स्वाङ्गे जुगुप्सायां शौचमारभमाणः कायावद्यदर्शी कायानभिष्वङ्गी यति-
र्भवति । किञ्च परैरसंसर्गः कायस्वभावावलीकौ स्वमपि कायं जिहासुर्मृज्जलादि-
भिराचालयन्नपि कायशुद्धिमपश्यन् कथं परकायैरत्यन्तमेवाप्रयतैः संसृज्येत ॥४०॥

Speaking of Niyamas or observances—

**From The Practice Of Purification, Aversion Towards
Own Body Is Developed And Thus Aversion Grows
To Contact With Other Bodies. 40.**

When aversion for his own body arises, the Yogin practising purification, perceives the faults of the body and loses his love for it. Moreover, a distaste develops for the company of others, because one who has developed aversion for his own body finding that he cannot properly clean it even by ablution etc., how is it possible for him to come into contact with the exceptionally unclean body of another person ? (1)

(1) Through practice of purification of one's own body, an aversion for the body and a distaste for contact with other bodies are created. An animal expresses its love for another