

and in some cases might be counted as a disease. Powers acquired through austerities or incantations observed with the specific object of acquiring supernormal powers, though a little superior to others, are latency-infected. But the actions of such devotees will no doubt be more Sāttvika in nature than those of the others.

The constructed mind with discriminative discernment and without any latency, is endowed with the highest efficiency, and with that only best work in the shape of imparting instructions on virtue and piety is possible; different kinds of work by his different bodies, like those done by persons who have not acquired discriminative knowledge is not possible. Persons who have mastered experiences and have reached a state of liberation do not, obviously, assume a created mind for the purpose of enjoyment or for destroying the effects of their past deeds.

It should be noted that here mention has been made of one Ego constructing different bodies and their different minds. The root of phenomenal Ego is the 'I'-feeling which is always unitary. As the different functional limbs of the body are guided by the same mind moving about therein like the whirling light appearing as an unbroken wheel of fire, so many bodies with subordinate minds work under the guidance of a master mind. But that does not create many Egos or many Jivas or individuals. Therefore, a successful Yogin creating many minds will have but one Ego and he will thus be called one Jiva or one creature. That different creatures have different egos or 'I'-feelings is a well-established fact, therefore there is no room for supposing that one Jiva becomes many or many Jivas merge into one.

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तत्र ध्यानजमनाशयम् ॥ ६ ॥

भाष्यम्—पञ्चविधं निर्माणचित्तं जन्मोषधिमन्त्रतपःसमाधिजाः सिद्ध्यति । तत्र यदेव ध्यानजं चित्तं तदेवानाशयं तस्यैव नास्त्याशयो रागादिप्रवृत्तिर्नातः पुण्यपापाभिसम्बन्धः, क्षोणवत्क्षेत्रत्वाद् योगिन इति । इतरेषां तु विद्यते कर्माशयः ॥ ६ ॥