

When the various forms of the senses are brought under control, power is acquired over the causes which give rise to the senses. The power to create at will superior or inferior senses, is the conquest of the forms of the senses.

ततो मनोजवित्वं विकरणभावः प्रधानजयश्च ॥ ४८ ॥

भाष्यम्—कायस्यानुत्तमो गतिलाभो मनोजवित्वं, विदेहानामिन्द्रियाणामभिप्रेतदेशकालविषयापेक्षो वृत्तिलाभो विकरणभावः, सर्वप्रकृतिविकारवशित्वं प्रधानजय इति । एतास्त्रिस्तुः सिद्धयो मधुप्रतीका उच्यन्ते, एताश्च करणपञ्चकरूपजयादधिगम्यन्ते ॥ ४८ ॥

Thence Come Power Of Rapid Movement As Of Mind, Action Of Instruments Apart From The Body And Mastery Over The Primordial Cause. 48.

Speed as of the mind means that the body acquires speed of movement comparable to that of the mind. Action of sense-organs in defiance of the body, means their action, (without the necessity of the presence of the body) at any desired place, or time, or object. Mastery over the primordial causes means subjugation of constituent cause and its modifications.

These three attainments are called Madhu-Pratīka. These arise from the subjugation of the five forms of reception (1).

(1) The other associated results of the conquest of the senses are the fleetness of the body as of the mind, ability to make up a sense-organ at any place or time by converting the power of all-pervading mind. This achieves also the non-instrumental nature of the sense-organs or makes the sense-organs capable of functioning independent of the body, as it were. Power over the primordial causes is the ultimate limit of the power of action.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च ॥ ४९ ॥

भाष्यम्—निर्धूतरजस्तमोमलस्य बुद्धिसत्त्वस्य परे वैशारदे परस्यां वशीकारसंज्ञायां वर्तमानस्य सत्त्वपुरुषान्यताख्यातिमात्ररूपप्रतिष्ठस्य सर्वभावाधिष्ठातृत्वं,