

Perverse thoughts like harm etc. are known in their subtlest forms only through meditation and are removed from the mind through force of meditation. Sublime meditation is the cause of establishment in restraints and observances. Many think that Yamas (restraints) have to be practised first, then Niyamas (observances). That is wrong. From the very beginning Dhāraṇā (fixity) favourable to restraints, observances, posture, breath control and withholding of sense-organs has to be practised. Dhāraṇā (fixity) when developed becomes Dhyāna (meditation) which later becomes Samādhi (concentration). Along with that restraints and observances get established and posture etc. become perfect.

To be established in restraints and observances means the non-productivity of perverse thoughts. When evil thoughts like harm do not appear in the mind by themselves, then alone harmlessness etc. can be said to be established.

When men and beasts can be brought under control through slight development of will-power by mesmerism, it cannot be doubted that yogins will be able to develop their will-power to such an extent that they will be able to banish harm from their nature, so much so that other beings coming near them will be influenced by their ideas and give up their cruel nature in their presence.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

भाष्यम्—धार्मिको भूया इति भवति धार्मिकः, स्वर्गं प्राप्नुहीति स्वर्गं प्राप्नोति, अमोघास्य वाग्भवति ॥ ३६ ॥

**When Truthfulness Is Established (1) Words Acquire
The Power of Making Them Fruitful. 36.**

The words of one who is established in truth become infallible, for example, if he says to somebody 'Be virtuous' he becomes virtuous, if he says 'Go to heaven' he goes to heaven.

(1) The result of establishment in truth is produced also by will-power. One whose mind and speech are always occupied