

III

discourses. With a good deal of hesitation and full of diffidence I asked Swāmiji if I might venture upon this great task. Swāmi Dharmamegha Āraṇya gave me every encouragement, placed the library of the monastery at my disposal and passed words to all members and monks of the monastery—both lay and ordained—to give me every assistance in the preparation of the book.

In the course of the intensive study, necessary for the preparation of a faithful translation, backed by the elucidation and practical hints on Yoga from my master, I realised the vastness of the comprehension of the essential principles by the writer of Yoga-Darśana before he could give such an exposition of an abstruse subject like the Yoga Philosophy, because nothing short of revelation in Samādhi could account for the wonderful insight displayed in the book. Although there is nothing new to be said about the ultimate truths which had been stated by the original teachers in ancient times, the later commentators have elucidated the methods for comprehending those truths and with their incomparable genius and uncommon insight have shed lustre of their clear intelligence in illuminating the ancient wisdom of Yoga. In Swāmi Hariharānanda's exposition will be found many things which will go to allay the doubts of ardent enquirers, to establish the appropriateness of the propositions enunciated, to elucidate many apparently unintelligible parts, as well as many new arguments which go to refute the criticism of adverse commentators. This convinced me that every word of the encomium so profusely bestowed on the Bengali edition of Yoga-Darśana by the learned scholars all over India was richly deserved. Experienced readers will feel that the commentaries in this book are not the elucidation of a writer who is engaged only in a task of explaining the text without seriously following that philosophy. It is a book primarily for those whose lives have been dedicated to the principles of Sāmkhya-Yoga, who have to remove the doubts of many enquirers and who by their conduct and precept have to establish that knowledge.

Apart from its spiritual aspect, the philosophy of Yoga has a moral value and is of no small practical utility in our everyday life. The sages of old, in India, codified the rules for disciplining the mind so that better human relations could develop which are bound ultimately to bring about collective peace. It is a common error to assume that a too much philosophical attitude of mind is antagonistic to social progress, but a careful perusal of the Yoga philosophy would show that it is not tainted by sectarianism, its principles are of universal application, and that its doctrines are not basically incompatible with human advancement all round. If the cardinal principles of human conduct enunciated in this philosophy are followed in practice, a better man will be built