

or rude words is acquired ; it also helps practising truth, power to withstand abuses and restrains the begging propensity.

When hunger and thirst can be endured, one is not easily disturbed thereby during meditation. Through Āsana, *i.e.* yogic posture, steadiness of body is acquired. Physical (penitential) hardship is to be practised only when expiating for sins, not otherwise.

(4) Through spiritual study and muttering of devotional formula uniformity of speech, which helps in the steady recollection of desired object, is acquired. Through the study of Śāstras relating to emancipation, worldly thoughts decrease and a taste for spiritual objects arises.

(5) Placing one's own mind in the tranquil mind of God is placing self in God and God in self ; and thinking in everything that all unavoidable efforts are being done by Him as it were, is giving up hankering for the fruits of action, which is complete surrender of all actions to God. Such carefree devotee considering himself as placed in God in all his actions and thus being perfectly peaceful, goes on with his physical existence until his sense-organs stop their function. Meditating on God as Consciousness within self, a Yogin realises his individual self (see I-29). When one forgets God and does anything one does not surrender one's action to God ; but does it wholly egotistically. If anything is done regarding oneself as a non-doer, and keeping the mind in God as well as thinking that the result thereof might lead to yoga or cessation of activities, then alone it is surrender to God.

भाष्यम्—एतेषां यमनियमानाम्—

वितर्कबाधने प्रतिपन्नभावनम् ॥३३॥

यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणम्, अनृतमपि वक्ष्यामि, द्रव्यमप्यस्य स्वीकरिष्यामि, दारेषु चास्य व्यवायी भविष्यामि, परिग्रहेषु चास्य स्वामी भविष्यामीत्येवमुन्मार्गप्रवणवितर्कान्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपन्नान्भावयेत्—घोरिषु संसाराङ्गारेषु पच्यमानेन मया शरणमुपागतः सर्वभूताभयप्रदानेन योगधर्मः, स खल्वहं त्यक्त्वा वितर्कान्पुनस्तानाददान-