

नान्यथा हनिष्यामीति, यथा च क्षत्रियाणां युद्ध एव हिंसा नान्यत्वेति । एभि-
र्जातिदेशकालसमयैरनवच्छिन्ना अहिंसादयः सर्वथैव परिपालनीयाः, सर्वभूमिषु
सर्वविषयेषु सर्वथैवाविदितव्यभिचाराः सार्वभौमा महाव्रतमित्युच्यते ॥ ३१ ॥

**They (The Restraints), However, (Become A) Great Vow
When They Become Universal, Being Unrestricted By
Class, Place, Period Or Notion Of Duty (1). 31.**

The example of harmlessness restricted by class is the case of fisherman's harmlessness to all except to fish. Harmlessness distinguished by place is practising non-killing only in holy places but not elsewhere, while that by period is observance of non-killing on a particular sacred day. Harmlessness though no so limited might be restricted by idea of duty, *e.g.* observance of sacrifice of animals only to propitiate deities or for feeding of Brahmins and not for any other purpose. Another instance is of Kṣatriyas (fighting class) committing violence in war as a matter of duty, and practising harmlessness at other times. Thus the restraints, harmlessness, truth etc. should be observed universally irrespective of class, place, period or customary duty. When they are observed in every instance, on all subjects without fail in any way and thereby attain universality they are called Great Vows.

(1) Every devotee practises some form or another of harmlessness etc. but yogins practise them fully. Hence in their case they are universal and called Great Vows.

Notion of rule of duty = fighting being the duty of a Kṣatriya, Arjuna had to fight. That is violence due to the notion of customary duty. Yogins, however, practise harmlessness everywhere and always.

शौचसन्तोषतपःस्वाध्यायिश्चरप्रणिधानानि नियमाः ॥ ३२ ॥

भाष्यम्—तत्र शौचं मृज्जलादिजनितं मिथ्याभ्यवहरणादि च बाह्यम् ।