

To inflict pain on an animal personally is injuring directly. To purchase meat is getting injury done by another; while approval is to commend injury done by another to an enemy or to a fierce animal, by saying that he has done well in killing that man or snake. This kind of harm is again done either in anger, through greed or under a delusion, *e.g.* holding that God has created some animals to be eaten by men.

Yogins should take particular care to see that there is not the least contamination through the sin of causing harm etc. Then only the purest form of yogic virtue appears.

(2) Sin of unrestricted fruition implies the sin that fructifies fully in this life, *i.e.* until the effect of the action which has brought about the misery is ended, it goes on giving pain until death ends the life.

(3) Removed or suppressed means not becoming effective through force of virtue. On that account the result of harm does not fully manifest itself but it shortens the life of the individual. The word 'Apagata' does not mean destruction but failure to produce adequate result.

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भाष्यम्—यदास्य स्युरप्रसवधर्माणस्तदा तत्कृतमैश्वर्यं योगिनः सिद्धिसूचकं भवति, तद्यथा—

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

सर्व प्राणिनां भवति ॥ ३५ ॥

When (by the practice of contrary thoughts) the perverse thoughts like those of harm etc. become unproductive (1) (like roasted seeds), then the super-normal power acquired by the yogin indicates his success—*viz.*

**On Being Established In Harmlessness, All Beings
Coming Near Him Cease To Be Hostile. 35.**

(1) Yama or restraints and Niyama or observances get established through Samādhi (perfect concentration) or meditation approximating to it. Being established in Īśvara-prapīdhāna (intense devotion to God) and Samādhi go together.