

never be encouraged. For practice of continence, frugal meal is necessary. Plenty of milk and butter may be Sāttvika (pure) food for an ordinary person but not for a yogin. For a Brahmachārin (one practising continence) the body should be kept a little less invigorated through frugal diet and moderate sleep. Thereby giving up all forms of non-abstinence, and making the mind free from all such desires, if the particular organ is rendered insensible then can continence be established. A non-Brahmachārin cannot attain self-realisation. It is said in the Mundaka Upaniṣad, "This soul is realised only through truth, austerity, complete knowledge, and perpetual continence."

(5) There is trouble in acquiring enjoyables, trouble in preserving them, unhappiness when they are gone, their company causes latent impressions producing sorrows in future as well as inevitable injury to others while acquiring and the misery arising therefrom; remembering all these, the seeker after escape from misery first of all gives up objects of enjoyment and then refrains from taking them. Only things necessary for maintenance of life are to be accepted. Being endowed with riches and not to part with them for the good of others is selfishness and want of sympathy for others in distress. As Yogins seek to reach the limit of unselfishness, it is inevitable for them to give up completely all objects of enjoyment. Unless life remains in body, success in Yoga cannot be achieved, so it will not be possible to shun the evil fully; therefore the yogin takes only as much as is necessary for the maintenance of life. To remain in possession of many objects of enjoyment success in yoga remains far away.

भाष्यम्—ते तु—

जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

तत्राऽहिंसा जात्यवच्छिन्ना—मत्स्यबन्धकस्य मत्स्येष्वेव नान्यत्र हिंसा ।
सैव देशावच्छिन्ना—न तीर्थे हनिष्यामीति । सैव कालावच्छिन्ना—न चतुर्दश्यां
न पुण्येऽहनि हनिष्यामीति । सैव विभिरुपरतस्य समयावच्छिन्ना--देवब्राह्मणार्थे