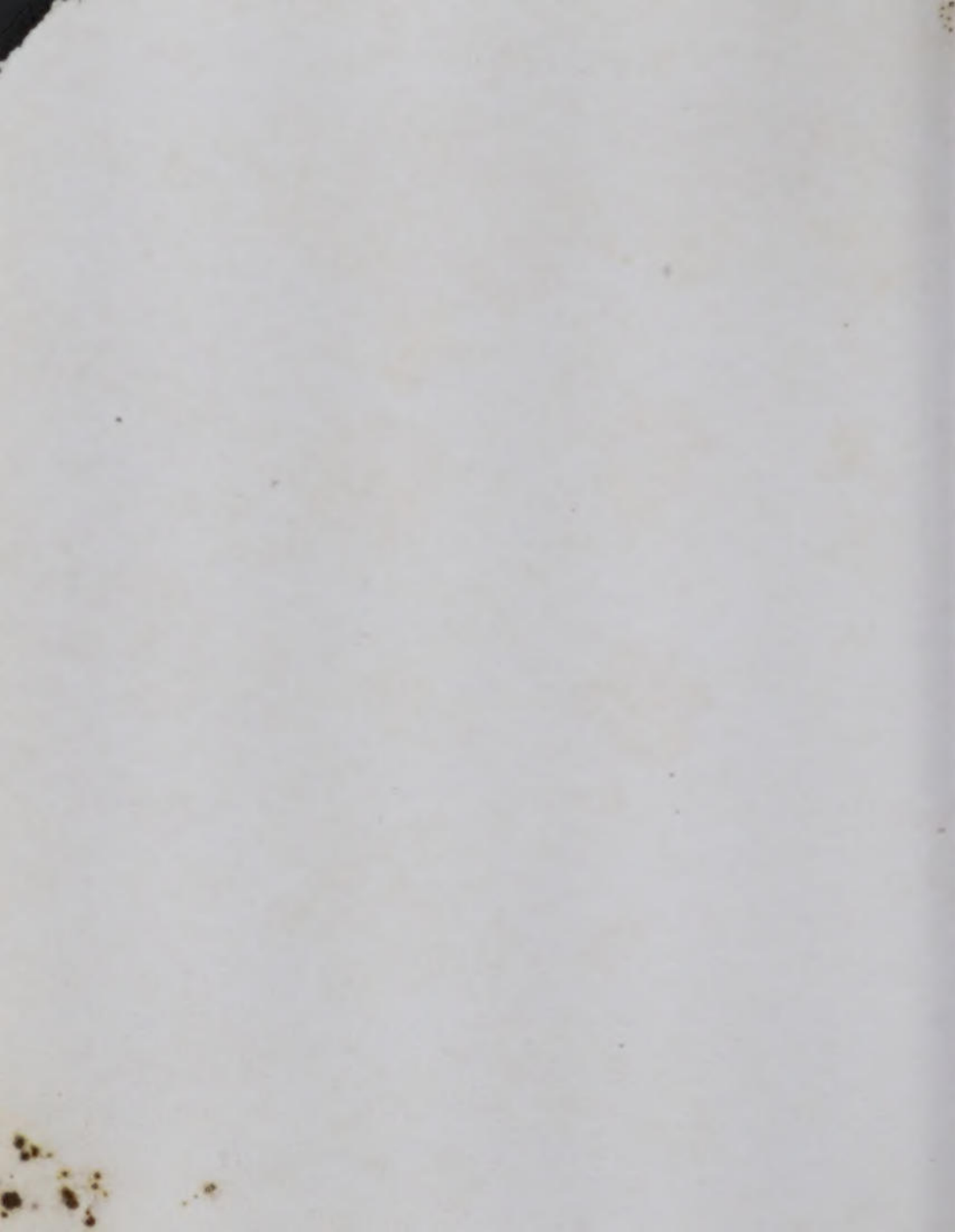


YOGA OF PATAÑJALI

A Brief Survey

Swami Harshananda



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The two essays can be combined
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ATTAINMENT OF YOGA

Maladies and Remedies

A millionaire once asked his son to prepare a list of all the things he would like to possess in order to be happy. Very enthusiastically the boy prepared and brought a long list of seventeen items. After scanning it, the father scored it all off with his red pencil and wrote the words "PEACE OF MIND" in big letters. Then he advised him thus: "My dear boy! Even after possessing all these seventeen things, if you have no peace of mind — they are worthless. If, on the other hand, you have peace of mind, these seventeen will become irrelevant!" What a wonderful insight into life!

Knowingly or unknowingly, all of us are struggling to get peace. As long as

our mind is in pieces and the pieces are in ceaseless mutual conflict, peace eludes us. It is only when we learn to put these pieces together so as to make the mind whole and integrated that we gain the peace of kaivalya or liberation.

This is easier said than done. However, with competent guides like Patañjali who are ever eager to help, out of infinite compassion, this task should not be that difficult.

Patañjali, the great master of the Yoga-system, calls these pieces of the mind as vṛttis, modifications, which are ever arising and never subsiding. Yoga or union (yuj = to yoke) of the individual self with the Supreme Self will result through yoga or samādhi, (yuj = to get samādhi or perfect concentration) when

these vṛttis are controlled, suppressed and eliminated, by the right kind of discipline and training. This discipline and training is also yoga.

One who wants to be healthy and strong should we well aware of the diseases and debilities which destroy health. After all, prevention is better than cure! Similarly one who wants yoga should be fully aware of the factors that destroy yoga, or, those that are not conducive to it. Patañjali, with his highly scientific outlook, has systematically listed these factors which he has termed as 'antarāyas' ('intruders in the path of yoga'). He has divided these into two groups. He calls the first as 'antarāyas' and the second as 'vikṣepasahabhavaḥ' ('co-existing with mental distraction').

The antarāyas are nine (*vide Yoga-sūtras* 1.30): vyādhi (disease), styāna (mental laziness), saṁśaya (doubt), pramāda (heedlessness), ālasya (physical laziness), avirati (absence of dispassion), bhrāntidar-śana (false perception), alabdha-bhūmi-katva (non-attainment of yogic states) and anavasthitatva (falling away from yogic states when obtained). Let us now consider them one by one.

1. **Vyādhi** (physical disease): Āyurveda, the Hindu science of health and longevity, defines physical disease as the condition of imbalance of the three basic humours of the body, viz., vāta (the wind), pitta (the bile) and śleṣma (the phlegm). Uneven flow and distribution of the rasa (chemicals produced by food and drink) as also the shortage or surfeit of the sense-organs is another cause of

disease. Since the body and mind are closely interconnected, it is but natural that diseases of the body disturb the mind, making it almost impossible to practise yoga. Hence, curing the disease, restoring, rebuilding health and strength, is a must for yoga. Apart from medicines, diet and following the rules of health and sanitation, the practise of āsanas, can be of great help in this direction. The āsanas, often being imitations of the postures of birds and animals, can give not only health and vigour but also the particular ability of body for which the particular animal (whose posture is being imitated) is well known. The advice of Lord Śrī Kṛṣṇa to the yogi to be moderate in eating, sleeping, recreation and work, since excesses destroy health, making it

impossible to practise yoga (*vide Gītā* 6.16, 17), is very relevant in this context.

2. **Styāna** (mental laziness): The mind is an expert in playing tricks. Also it is very choosy. It jumps to activity when there are prospects of pleasure or immediate results. Where and when sustained hard work is needed, it just stays put! It is human nature to desire good results without taking the trouble to do good, and to abhor evil results without taking the trouble to avoid evil. (On the other hand people often go out of the way to commit sins!)

The only way of conquering the evil is by cultivating discrimination and will-power. Discrimination gives the conviction that yogic disciplines help in achieving concentration and peace. Once the con-

viction arises, the mind must be forced to do the bidding of its master, the sādḥaka (spiritual aspirant).

Development of will-power is a problem that is often faced by everyone of us. If we can exercise our body and build up its strength gradually, there is no reason why the same cannot be done with our mind! By denying ourselves small pleasures and temptations to begin with, we can gradually, but surely, build up our will-power. The example given by the Holy Mother Sri Sarada Devi of the farmer who could lift a bull because he used to carry it daily since the time it was a small helpless calf, can give us the much-needed encouragement here also.

3. **Samśaya** (doubt): In any new field of venture, doubts and misgivings

are always there. When it concerns a field like that of control and concentration of mind which is purely intangible and subtle, the rising of doubts is inevitable. The field of operation of such doubts is almost unlimited. Starting with doubting the veracity of the scriptures and the guru and extending it to one's capacity for achieving yoga, it can end in doubting one's own very existence! While observing that the ignorant, the unbelieving and the doubting people, will ruin themselves, Lord Śrī Kṛṣṇa comes down heavily on the last group by asserting that they lose both this world and the next (*Gītā* 4.40).

Cultivation of śraddhā or faith in the holy books, the spiritual teacher and oneself, is the only antidote for this malady. One should impress upon oneself that even day-to-day life is not possible

without faith in one's relatives, friends and neighbours. How much more faith, then, is needed in spiritual life, which is a journey into the unseen and the unknown?

4. Pramāda (heedlessness): If eternal vigilance is the price of freedom, it is even more so the price one should pay to get spiritual freedom. Here, absence of vigilance will inevitably lead to saṁsāra (the eternal rounds of births and deaths). That is why the great sage Sanatsujāta goes to the extent of declaring that pramāda is itself mṛtyu (death) (*vide Sanatsujātiya* 1.4).

Pramāda constitutes forgetfulness and heedlessness with regard to the knowledge and cultivation of virtues like ahiṁsā (non-injury) and satya (truth) which are

declared as the means of yoga. Unless they are assiduously cultivated and protected, yoga is not possible. Any lack of vigil will lead to quick and steep fall in spiritual life like the fall of the ball that slips out of the hands of a careless child playing with it at the top of a staircase (*vide Vivekacūḍāmaṇi* 324). Much care is bestowed in the world on petty pelf and filthy lucre. Should not at least an equal amount of care be bestowed on the means of yoga which is spiritual wealth?

5. **Ālasya** (physical laziness): There is a witty saying that laziness travels so slowly that poverty soon overtakes it! If laziness is thus the enemy of even *preyas* (worldly well-being) how much more is it so with regard to *śreyas* (things spiritual)? The only way to overcome laziness is by

engaging oneself in healthy activities including service to others.

6. Avirati (absence of dispassion): Yoga concerns things spiritual. Yoga is perfect concentration on the self leading to self-realisation. This is impossible unless the mind is drained of all its dross. Attachment to the non-self, things mundane, lust and lucre as Sri Ramakrishna puts it, is the dross. God and mammon cannot go together. So the aspirant after yoga must relentlessly practise detachment and dispassion. As in the case of the development of will power, here also detachment can be built up starting the practice with smaller things. But this is only the negative side. The positive side, seeing real danger in the objects of temptation through cultivation of discrimination, is the better way.

7. **Bhrāntidarśana** (false perception): This and the next two obstacles are more serious, hence needing greater effort and more tactful handling. At the intellectual level, false perception can manifest itself as misunderstanding the teachings of the guru and the scripture. This can be due to dullness or perversion of the intellect. More often, it is due to self-conceit. In any case, questions to and discussions with the guru in all humility will solve this problem.

False perception is possible at the psychic level also. Wrong methods of practice can lead to hallucinations, which can be remedied only by consulting the guru or souls advanced in spiritual life. But then, how to know whether a psychic experience is true or false? True experience gives joy and peace whereas the

false one may not have any impact or may even cause unhappiness, fear and tension.

Psychic experiences like clairvoyance and clairaudience, though true in themselves, can produce a false sense of self-realisation thus blocking further progress. This is akin to the foolishness of the man who missed the train by whiling away his time on the roadside magic show! It needs great strength and wisdom to transcend the temptations of such psychic powers as they often develop as a matter of course in spiritual aspirants. Patañjali himself warns the aspirants. against this danger in sū. 3.51: 'When supernatural beings occupying celestial spheres invite the yogi (to their worlds) he should neither be tempted nor puffed

up with pride, since there is every possibility of a fall into saṃsāra.'

8. Alabdhabhūmikatva (non-attainment of yogic states): In spite of the fact that the aspirant is correctly practising the various steps and disciplines of yoga, he fails to attain any of the yogabhūmis (planes of psychic and spiritual experiences) mentioned in the textbooks of yoga. The malady behind this frustration and its remedy can be more easily understood in the light of a fine parable of Sri Ramakrishna. A farmer used to toil the whole day and water his field. The next morning he would find the field completely dry. Failing to discover the reason, he sought the assistance of his friend who showed him some rat-holes behind a bush which were swallowing up all the water. Once these

rat-holes were sealed, the problem was solved. Similarly, there are 'rat-holes' in our personality which need closing and sealing. Any deep-rooted evil tendency like inordinate attachment to lust and lucre or mercurial irritability or crass selfishness can be the 'rat-hole'. These evils often camouflage themselves as desirable virtues and so the aspirants fail to recognise them in their true colours. By dispassionate and deep introspection, consultation with the guru and brother disciples, one can discover one's weaknesses and try to eliminate them, thereby quickening the progress.

9. Anavasthitatva (falling away from yogic states when obtained): This obstacle is even more serious. With great difficulty the yogi succeeds in raising his mind to certain higher states but very

soon it slides back into lower ones or goes back into the old rut. It is like the mongoose to whose tail a piece of brick is tied by the mischievous children of the house. After great exertion when it reaches its hole near the roof of the hut, the weight of the brick piece pulls it back!

The reasons for one's fall are similar to the aforementioned, while describing the previous obstacle. The 'brick' of old saṃskāras (tendencies) has to be removed first.

To these nine obstacles, Patañjali adds five more, classifying them separately as the second group. They are: duḥkha (sorrow), daurmanasya (despondency), aṅgamejayatva (restlessness of limbs), śvāsa (forcible inhalation) and praśvāsa (forcible exhalation). He calls these

'vikṣepasahabhavaḥ' (co-existing with mental distraction), because if they exist, they are immediately and invariably followed by mental distraction.

Duḥkha (sorrow and suffering) can be caused by physical diseases and injuries, mental tensions, natural calamities and so on. As long as it exists the mind will be in a disturbed state making it impossible to pursue yogic practices. Removal of the causes that give rise to duḥkha or enduring it patiently when found to be inevitable, is the only remedy.

Daurmanasya (disappointment) is caused by unfulfilled desires and ambitions. This will automatically lead to agitation in the mind. It is neither possible nor desirable to fulfil all our desires and

ambitions. Hence one should take recourse to discrimination and be convinced that desire is the root-cause of all our troubles. Once the intensity of desire is lessened, the shock of disappointment also will be lessened. If and when it is completely eliminated, the problem is permanently solved.

Aṅgamejayatva (restlessness of the limbs): When sorrow, disappointment and despair are not sublimated by discrimination and will power, they cause tremendous restlessness in the mind. This affects the nervous system getting reflected in physical restlessness. The aspirant is thus unable to sit steadily on the seat and frequently changes his position. Persisting in the practice of yoga, of repetition of praṇava (Om) and an attitude of surrender

to God will gradually lessen this disturbance.

Śvāsa and Praśvāsa (forcible inhalation and exhalation): These are actually obstacles to the practice of prāṇāyāma. When the yogi wants to retain the breath, it is forcibly thrown out and when he wants to exhale the breath it is forcibly drawn in. The defect is due partly to mental restlessness and partly to lack of practice in prāṇāyāma. Apart from the methods mentioned previously for controlling the mind and reducing its restlessness, vigorous and regular practice of prāṇāyāma will restore the balance in breathing. This will again exert a sobering and calming effect on the mind.

So far, the fourteen obstacles listed by Patañjali, have been dealt with. Ap-

appropriate antidotes have also been suggested. But does Patañjali himself suggest directly or indirectly any method by which all these obstacles to yoga can be nullified and eliminated? We have some sūtras which help us to solve this riddle.

Patañjali was obviously a devotee of God. This is why his Yoga system is known as 'Seśvara-Sāṅkhya' (the Sāṅkhya philosophy that accepts Īśvara or God) as opposed to the Sāṅkhya system which by contrast is labelled as Nirīśvara-Sāṅkhya (the Sāṅkhya that does not accept God). Patañjali, after dealing with the topic of samādhi (perfect concentration giving super-conscious experience) in great detail (1.12 to 22), declares in the very next sūtra that samādhi can be obtained, alternatively, by devotion and surrender to God. If devotion to God can

give even samādhi, can it not give the much smaller result of the removal of obstacles to yoga? Obviously it does. This he accepts in sū. 29, wherein he declares that meditation and devotion to God will remove all the obstacles to yoga and give self-knowledge.

Obstacles and impediments are inevitable in every field of life and more so in the life of the spirit. As Swami Vivekananda puts it, "Great things can be done by great sacrifices only!" Hence the immensity or intensity of the obstacles should bestir the yogic aspirants to even greater efforts and more dogged persistence instead of dampening their spirits.

MEDITATION ACCORDING TO PATAÑJALI

Introduction

The diffused rays of the sun, when gathered to a point by a convex lens, can start a devastating fire. A powerful searchlight can reveal any object, towards which it is turned on. In the same way, when the forces of the mind, normally diffused or even confused, are gathered together and concentrated, can give us knowledge and power.

Patañjali and His Work

However, this concentration of mind involves a very arduous process. As in the case of any other science, art or craft, this also has to be learnt from competent teachers and practised assiduously. One of the all-time great teachers of this

science and art, is the sage Patañjali. His *Yogasūtras* is a basic text embodying a systematic treatment of this subject.

As in the case of other Indian philosophical systems, here also kaivalya or liberation is set forth as the goal of life. But, unlike in those systems, Patañjali cares very little for philosophical disquisitions and goes straight to the practical means of achieving it. Mind being the chief means in this process, he has dealt with the subject of its composition, function and control. According to him, the mind is as much a product of the three guṇas (sattva, rajas and tamas) as the body or the external physical objects, though it has much finer vibrations. It normally functions in the form of vṛttis (waves or modifications).

Vivekananda on Mind

Swami Vivekananda compares the mind to a lake. When the water of the lake is absolutely calm and steady, one can see the reflection of one's face in it, or a piece of stone lying at its bottom. When the water is disturbed by waves, this will not be possible. In the same way when our mind is rising in the form of *vṛttis*, it is not possible to get a true picture of our real self. If and when, as a result of practising yoga, we successfully eliminate all the *vṛttis*, we will certainly have a vision of our true self, the spirit behind our mind, our personality.

Cittavṛttis or Modifications of Mind

Patañjali defines yoga (1.2) as "*Citta-vṛtti-nirodhaḥ*", suppression of the modifications of the mind. Since these *vṛttis* are innumerable, will it ever be

possible to control them and suppress them? Patañjali being endowed with a practical and scientific attitude, assures us that it is possible to do so. How? Though, individually, there appear to be any number of these vṛttis, categorywise there are only five! He classifies them as: pramāṇa (true cognition), viparyaya (false cognition), vikalpa (verbal cognitions), nidrā (deep sleep) and smṛti (memory).

Pratyakṣa (direct perception), anumāna (inference) and āgama (verbal testimony or scriptural testimony) constitute true cognition. False cognition is wrong knowledge of things, and includes doubts as also uncertain cognitions. Verbal cognition arises by hearing a word which has no corresponding reality. Sleep stands for dreamless sleep and is due to the preponderance of tamas in the citta, which

tamas is the cause of absence of ordinary perception at that time. Memory is the reproduction of past experiences without any alteration or innovation. All other cognitive mental states can be included under these heads.

Control of the Mind

After conceding the possibility of controlling and suppressing these mental modifications, Patañjali reveals the age-old (open?) secret of achieving this: abhyāsa (repeated practice) and vairāgya (dispassion).

The tremendous energy of the waters of a river is wasted when it flows wildly, often bringing untold sufferings to the people living on its banks. When a dam is constructed across it, this energy is conserved. It is then guided through

channels and canals or pipes for irrigation or generation of power. In exactly the same way the mad rush of the mental energies which are being wasted through the senseless enjoyment of sensual pleasures must be halted by cultivating dispassion towards these sense-objects and the energies thus saved should be directed towards the self or God within. Vairāgya and abhyāsa mean just this and nothing more! However, Patañjali advises us to practise yoga constantly, continuously and with feeling, and warns us not to expect quick results!

Man by nature is averse to hard and sustained effort. He always seeks for shortcuts. Hence Patañjali provides for that too! He declares out of infinite compassion for mankind, that by devotion and self-surrender to God (Īśvarapraṇi-

dhāna) one can get complete control over the mind resulting ultimately even in samādhi (super-conscious experience).

Obstacles to Yoga

Any person who wishes to have a strong and healthy body, must have a basic knowledge of disease which destroys this health. After all, prevention is better than cure! So, anyone desirous of practising yoga, must be aware of the obstacles to yoga so that they can be avoided or remedied. Patañjali lists the obstacles to yoga as follows: (1) vyādhi (physical sickness); (2) styāna (languor); (3) saṁśaya (doubts and misgivings); (4) pramāda (heedlessness); (5) ālasya (sloth); (6) avirati (absence of dispassion); (7) bhrāntidarśana (hallucination); (8) alabdha-bhūmikatva (non-attainment of the state

of communion in spite of effort); (9) anavasthitatva (instability).

Vyādhi should be overcome by proper medicines, treatment and diet, styāna by discrimination and will-power, saṁśaya by faith in the scripture, the guru and oneself, pramāda by eternal vigilance, ālasya by healthy physical activity, avirati by reflecting on the transient and evil nature of sense-pleasures and bhrānti-darśana by right perception. The last two, viz., alabdha-bhūmikatva and anavasthitatva are more serious obstacles encountered in the higher stages of sādhanā. Just as rat-holes in an agricultural field drain away all water, in the same way, deep-rooted evil saṁskāras (impressions left over by past-life experiences) nullify all efforts at spiritual progress. Guidance from the guru

or advanced souls as also prayer and self-analysis will help to locate and eradicate these saṁskāras.

The Eight Steps of Yoga

This preliminary knowledge should suffice the beginning of yogic practice which itself consists of eight graded steps: 1. yama (restraint); 2. niyama (culture); 3. āsana (posture); 4. prāṇāyāma (control of psychic prāṇa); 5. pratyāhāra (with drawal of senses); 6. dhāraṇā (fixed attention); 7. dhyāna (meditation); 8. samādhi (perfect concentration resulting in super-conscious experience).

Yama is a moral discipline and consists of: ahimsā (abstention from all kinds of injury to life); satya (truthfulness in thought, word and deed); asteya (non-stealing); brahmacarya (control of carnal

passions) and aparigraha (non- acceptance of gifts, more than what is necessary for sustenance).

Niyama consists in cultivating śauca (cleanliness), santoṣa (contentment), tapas (austerity of body, speech and mind), svādhyāya (study of scriptures) and īśvara-praṇidhāna (surrendering the fruits of actions to God).

It is to be noted here that yama and niyama, the basic ethical disciplines, have been placed at the very foot of the ladder of yogic ascension. This implies that those who have not given up evil ways of life, cannot aspire to become yogis! Misdeeds and meditation cannot co-exist!

Āsana is a discipline of the body, and consists in the adoption of steady and comfortable postures for the sake of

meditation. This is achieved through releasing the physical and mental tensions and through the contemplation on the ananta, the infinite sky. The steadiness of the body thus achieved is conducive to the steady flow of mind towards the ideal.

An excited mind throws the breathing out of rhythm. A calm and quiet mind, on the other hand, is invariably accompanied by rhythmic breathing. This fact from our experience gives us a very useful and practical hint to control the mind. Practice of rhythmic breathing, and even stopping the breath for some time in a systematic way, will help bring the mind under control. This is exactly the principle behind prāṇāyāma. Prāṇa is actually the life-force permeating the whole world and manifests itself in our bodies as the

bio-chemical and nervous energy. This energy is connected with the breath on the one side and with the mind on the other. Hence, control and regulation of breath gradually leads to the control and regulation of the mind itself. The process itself consists of *recaka* (exhalation), *pūraka* (inhalation) and *kumbhaka* (retention), in certain fixed proportions.

It is interesting to note that the great sage Patañjali has finished all about *āsana* and *prāṇāyāma*, about which so much fuss is often made, in only eight *sūtras*. It must be remembered that the object of practising these two disciplines as also the others, is to obtain *samādhi* and that one gets a right to practise them only after scrupulously following moral discipline and culture as enjoined by *yama* and *niyama*.

The next step is *pratyāhāra*, the withdrawal of senses from their respective external objects, keeping them under the control of the mind. When the senses are effectively controlled, they follow not their objects, but the mind itself. So, in this state, the mind is not disturbed by sights and sounds coming through the eyes and the ears, but makes these senses follow itself, and see and hear its own object.

These five disciplines are regarded as *bahiraṅga-sādhanā* (external aids) of yoga, whereas the next three, (*dhāraṇā*, *dhyāna* and *samādhi*) are classified as *antaraṅga-sādhanā* (internal aids).

Dhāraṇā is the fixing of attention on a definite locus, such as the lotus of the heart, the light in the brain, the tip of the nose or the tongue, or on an external

object like the moon or the image of gods and so on.

When dhāraṇā ripens so that the flow of the thought-current becomes unbroken, it becomes dhyāna. Here the mind hovers round the object of meditation. There is still the consciousness of the trio—the ego-sense, the object of meditation and the process of meditation.

When again dhyāna becomes perfect and the mind is so deeply absorbed in the object that it loses itself and has no awareness of itself, the state attained is called samādhi. In this state, only the object of meditation will be shining in the mind and the yogi is not even aware of the thought process involved in it. Even the ego-sense is completely subjugated.

In the state of samādhi, which is an

intuitive and superconscious experience, the object of meditation will reveal all its secrets to the yogi. If the yogi can make his own self or Īśvara the object of meditation after learning about them from the Sāṅkhya (an allied philosophical system declaring the knowledge of the self as the means of liberation), he will get kaivalya (liberation). Patañjali calls these two samādhis respectively, as samprajñāta and asamprajñāta. In the former, the object of meditation is known in its entirety. In the latter nothing outside the self is known (samprajñāta = well known, asamprajñāta = not known).

Powers of the Mind

Purification of mind as effected by the various steps of yoga and resulting in samādhi automatically leads to the rousing of the hidden powers of the mind

like clairvoyance or psychometry. Patañjali advises the yogi to resist the temptation of using such powers before attaining mokṣa or liberation since it can lead to the bondage of saṁsāra once again. However, these powers can be exercised for the service of mankind after enlightenment.

my rarely to be done

Conclusion

This process of yoga and meditation as prescribed by Patañjali can be easily adopted to the path of bhakti also. In the latter case, the iṣṭadevatā (the chosen deity) becomes the object of meditation. And, samādhi on the iṣṭadevatā will automatically lead to liberation from transmigration.

Patanjali mentions only Ishwara + any Sutra supporting
not Ishwadevata

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TO THE READER

Mokṣa or liberation is obtained by perfect concentration of mind on the Self or God within. In this state, the individual self is merged in God even as a river entering into the sea becomes one with it. This merging through perfect concentration is effected by Yoga. Patañjali, the great teacher of Yoga, has systematised this science and its techniques in his famous work *Yogasūtras* which has won the admiration of many a savant and saint.

The two essays given here are complementary to each other and give the reader a basic knowledge of this work, the *Yogasūtras*. We earnestly hope that a study of this brochure will rouse his curiosity to know more of this basic text of Yoga.

S. H.

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