

(1) Practice of cleanliness helps continence etc. From the smell of putrid animal products a sedative feeling arises. From that people seek excitement and under its influence take to drink and other exciting things. That is why the mind of an unclean person becomes clouded and his body unfit for purposes of Yoga. Therefore it is necessary for a yogin to keep his mind and habitation clean and take only pure food. Putrid, smelly, alcoholic or other exciting food is regarded as impure. Intoxicating drink never brings about steadiness of mind. In Yoga, mind has to be controlled. With intoxicants, mind ceases to be under control; they are therefore inimical to Yoga. It is said by Charaka, "What is good or most coveted in this life or in future, can be secured by intense concentration of the mind while alcohol creates a disturbance of the mind. Those who are blinded by addiction to drink, lose sight of what is best for them."

Cleansing the mind of impurities like arrogance, conceit, malice etc. is internal purification.

(2) Contentment. A spirit of contentment has to be developed by reflecting on the sense of satisfaction that comes from getting a desired object. Next, the thought that what I have got is enough should be cultivated and meditated upon. That is how contentment has to be practised. It is said in the Śāstras that as to escape from thorns it is necessary only to wear shoes and not to cover the face of the earth with leather, so happiness can be derived from contentment and not by thinking that I shall be happy when I get all I wish for.

(3) Austerity—see notes on II-1. Practice of austerity for getting a desired worldly object only, is not yogic austerity. Those who get upset by small suffering, have no chance of practising Yoga. That is why endurance has to be practised by means of austerities. When the body develops endurance and when the mind does not get upset over lack of physical comfort, then one gets qualified in practising Yoga.

Kāṣṭha-mauna = not to indicate anything by words, gestures or signs.

Ākāra-mauna = indicating by gesture or sign but refraining from speech. By silence the power to prevent useless talk