

आभ्यन्तरं चित्तमलानामाचालनम् । सन्तोषः सन्निहितसाधनादधिकस्यानुपा-
दित्सा । तपः द्वन्द्वसहनम्, द्वन्द्वश्च जिघत्सापिपासे शीतोष्णे स्थानासने काष्ठ-
मौनाकारमौने च । व्रतानि चैव यथायोगं कृच्छ्रचान्द्रायणसान्तपनादीनि ।
स्वाध्यायः मोक्षशास्त्राणामध्ययनं प्रणवजपो वा । ईश्वरप्रणिधानं तस्मिन्परमगुरौ
सर्वकर्मर्पणं, “शय्यासनस्थोऽथ पथि व्रजन्वा स्वस्थः परिचीणवितर्कजालः ।
संसारबीजक्षयमौचमाणः स्यान्नित्यमुक्तोऽमृतभोगभागी ।” यत्रेदमुक्तं “ततः
प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च” इति ॥ ३२ ॥

**Cleanliness, Contentment, Austerity, Svādhyāya (Practices
With The Help Of Words) And Devotion To God Are
The Niyamas (Observances). 32.**

Of these, purificatory wash, and consumption of pure food etc. constitute external cleanliness. Internal cleanliness is removal of impurities of the mind (1). Contentment (2) implies not owning means at one's disposal in excess of immediate necessities for maintaining life, and absence of desire of having more of them. Austerities (3) mean ability to stand such pains of extremes like hunger and thirst, heat and cold, standing calmly and sitting in posture, Kāṣṭha-mauna or absence of all expressions and Ākāra-mauna or absence of speech. It also includes observances of fast and hardship in respect of various religious vows. Svādhyāya includes study of the Śāstras relating to liberation and the repetition of the symbolic OM.

Īśvarapraṇidhāna (5) means submission of all actions to the lord God. It has been said in this connection, “The Yogin established in self, whose distractions are disappearing, whether resting in bed or seated or walking sees the cause of worldly existence weakening and thus becomes always contented and entitled to enjoy immortal bliss”. The maker of aphorism has said in (I-29) “From that (Īśvarapraṇidhāna) ensues selfrealisation and impediments disappear”.