

Loving, sweet, artless and gentle words, which are free from cruelty, pungency, sarcasm, slander and insult etc., are 'Priya'.

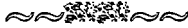
The words, which are altogether free from violence, envy, jealousy and enmity etc., which are full of love, compassion, forgiveness, generosity and good wishes and which do harm to none, at present or in the future, are 'Hita', viz., beneficial.

'Svādhyāyābhyasanam caiva'—A study of the sacred books, such as the Gītā, Rāmāyaṇa and Bhāgavata etc., and explaining these to others, and describing the glories of the characters of the Lord, and His devotees, and narrating these to others, is 'Svādhyāya'.

Recitation of sacred books, such as the Gītā etc., again and again, learning these by heart, and speaking of the names, glories and praises of the Lord again and again, is 'Abhyasana' (practice).

'Caiva'—These two terms, denote the other aspect of penance of speech, such as, not slandering others, not narrating the faults of others, not to indulge in idle talk, and not to study such books, which conduce desire (lust), anger and greed etc.

'Vāñmayam tapa ucyate'—Speech (words), which has all the above-mentioned indication, is a penance of speech.*



मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

manahprasādaḥ saumyatvaṁ maunamātmavinigrahaḥ
bhāvasaṁśuddhirityetattapo mānasamucyate

Cheerfulness of mind, gentleness, calmness and contemplation, self-control, purity of thought—are called, the penance of mind.¹⁶

Comment:—

'Manahprasādaḥ'—Cheerfulness of mind is called 'Manahprasādaḥ'. Cheerfulness, which is caused by contact of

* Sweet (pleasant) words please human beings, beasts and birds. So a man should utter only pleasant words. Why should one show miserliness in speech?

persons, things and circumstances etc., is not permanent, but short-lived. Cheerfulness, which is revealed by giving up evils, remains permanent, and the mind, then becomes serene.

A man's peace of mind is disturbed, when he depends on the perishable worldly persons, such as his wife, sons and other members of the family, as well as, property and riches etc. If, instead of depending on the perishable, he depends only on the Lord, Who is eternal and imperishable, he can never lose, peace of mind.

The methods to remain cheerful—

(i) One should be free, from attachment and aversion, to persons and circumstances etc.

(ii) One should not be partial, out of selfishness and pride.

(iii) One should be full of divine traits, such as compassion, forgiveness and generosity etc.

(iv) One should have feelings for the welfare, of all beings.

(v) One, whose diet is balanced and regular, whose nature favours living in loneliness, who is reserved, who is temperate in sleep and recreation, according to ordinance of scriptures, such a striver, gains cheerfulness of mind, very quickly.

'Saumyatvam'—A person, who remains free from feelings of violence, cruelty, ruthlessness, ferocity, jealousy etc., and who has faith in the Lord's virtues, such as compassion etc., and His omnipresence, possesses gentleness or placidity. His placidity, is not disturbed, even if anyone uses harsh words for him, insults him, accuses him or there is loss in business etc.

'Maunam'—Here, the term 'Maunam', stands for mental penance. Real silence, consists in remaining equanimous in the pairs of opposites, such as favourable and unfavourable circumstances, union and disunion, attachment and aversion, pleasure and pain etc.*

* Here the term 'Maunam' does not stand for absence of speech. Had it been so, it would have been included in the penance of speech.

Constant application of the mind, to the words of saints, to the thought of virtues, glories and character, of the Lord as described in the sacred texts, such as the Gītā, Rāmāyaṇa and Bhāgavata as also to the thought of the welfare and salvation of living beings, is also included in the term 'Maunam'.

'Ātmavinigrahaḥ'—When mind becomes thoroughly disciplined and steady, it is called 'Ātmavinigrahaḥ'. Moreover, real self-control, consists in concentrating the mind and diverting it, as and when a person so desires. It means, that he should not be controlled by the mind, rather he should control it.

'Bhāvasaṁsuddhiḥ'—A pure state of mind, free from selfishness and pride, having the thought of welfare of others, is purity of nature. A man's nature, becomes pure when he thinks of the Lord and depends only on Him, and nature becomes impure, when he depends on the perishable world.

'Ityettatapo mānasamucyate'—Thus penance, which has predominance of mind, is called the penance of mind.

Appendix—A man should remain cheerful even in unfavourable circumstances. He should remain unaffected by circumstances. He should remain placid (gentle), even after hearing the undesirable utterances of others. He should not let the mind be free but make it contemplative because by leaving it free, there is enjoyment of pleasure and it does not become contemplative. He should renounce the 'mūḍha' (deluded), 'kṣipta' (volatile) and 'vikṣipta' (sometimes constant, sometimes volatile) inclinations of the mind. He should never think ill of anyone. All this is penance of the mind.



Link:—Now the Lord, in the next three verses, describes

In the Gītā it is seen that Arjuna puts questions attaching importance to actions while Lord Kṛṣṇa answers attaching importance to feelings. In the fifty-fourth verse of the second chapter Arjuna asked "How does the man of stable mind speak?" The Lord replied that he who is neither happy in favourable circumstances nor unhappy in unfavourable ones, is a sage of stable mind.

while the rājasika and the tāmasika, should be discarded. The reason, is that the former one, is conducive to liberation, while the latter ones, lead to bondage. Therefore, the Lord, has used the term 'trividham' (threefold), in order to explain, that the sāttvika penance, includes the threefold-penance, of the body, mind and speech.

'Sāttvikam paricakṣate'—Penance performed with supreme faith, without expectation of reward, is called sāttvika.



सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

satkāramānapūjārtham tapo dambhena caiva yat
kriyate tadiha proktaṁ rājasam calamadhravam

Penance performed, in order to gain respect, honour and reverence and for the sake of ostentation and which yields an uncertain and perishable fruit, is said to be rājasa (passionate). 18

Comment:—

'Satkāramānapūjārtham tapaḥ kriyate'—People of rājasa temperament, perform sacrifice, in order to win respect, honour and reverence, in society. They expect others to respect them, as men of penance, possessing self-control, truth and non-violence. They perform it, so that people may bow to them, wash their feet, offer flowers and garlands to them, wave lights before them, and touch their forehead with the dust of their feet. During their life, and after death, they may have a funeral procession with grandeur, make monument, and offer flowers, sandalwood paste, water and clothes etc., to monuments.

'Dambhena caiva yat'—Though they have no faith in penances, yet they perform these, for the sake of show. They sit cross-legged, start counting the beads of a rosary and worshipping God, by way of ostentation.