

tortures his body, because, peace immediately follows renunciation (Gītā 12/12). External penance, does not lead to God-realization, but it can be conducive to God-realization, through internal purity. So a striver, besides practising Yamas (self-restraint), should also practise Niyamas (religious vow), as and when, required.

Appendix—In the penance of the body, renunciation is important; as in worship there is renunciation of one's superiority complex, in maintenance of purity there is renunciation of indolence and heedlessness, in uprightness there is renunciation of pride, in celibacy there is renunciation of sex, in non-violence there is renunciation of one's own comforts. Thus renunciation involves the penance of the body.



अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

anudvegakaram vākyaṁ satyaṁ priyahitaṁ ca yat
svādhyāyābhyasanam caiva vāṅmayam tapa ucyate

The spoken words which give no offence, which are truthful, pleasant and beneficial, and the regular study of Vedas—these are said to be, the (tapa) penance of speech. 15

Comment:—

'Anudvegakaram vākyaṁ'—Utterances, which do not cause annoyance and pain, to others, either at present or in future, are called 'Anudvegakaram'.

'Satyaṁ priyahitaṁ ca yat'—Truthful utterance, is that which states the bare facts, in order to, convey to others, the correct idea of what one has actually read, heard, seen or experienced, without having any feelings of selfishness and pride.*

*A man should utter true and pleasant words. He should neither utter unpleasant true words nor pleasant false words—this is eternal Dharma (righteousness) (Manusmṛti 4/138).

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

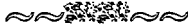
The words, which are altogether free from violence, envy, jealousy and enmity etc., which are full of love, compassion, forgiveness, generosity and good wishes and which do harm to none, at present or in the future, are 'Hita', viz., beneficial.

'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
bhāvasamśuddhirityetattapo 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?