

As in the case of a truthful utterance there would occur a want of austerity of speech if it be lacking in one or two or three of the others, so also in the case of an agreeable utterance there would be no austerity of speech were it to be without one or two or three of the others; and similarly, there would be no austerity of speech even in a beneficial utterance which is without one or two or three of the others.

What, again, is that austerity (of speech)? That utterance which is true as also not hurtful, and is agreeable and beneficial, is the highest austerity of speech: As for example, the utterance, 'Be calm, my boy. Practise study and Yog. Thereby you will gain the highest.'

Svādhyāya-abhyasanam, the practice of the study of scriptures, as is enjoined; *ca eva*, as well; *ucyate*, is said to be; *tapah*, austerity; *vānmayam*, of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

16. Tranquillity of mind, gentleness, reticence, withdrawal of the mind, purity of heart,—these are what is called mental austerity.

Manah-prasādah, tranquillity of mind, making the mind free from anxiety; *saumyatvam*, gentleness—that which is called kindness of spirit, (189) a certain condition of the mind resulting in calmness of the face, etc.; *maunam*, reticence—since even the control of speech follows from the control of mind, therefore the cause is implied by the effect; so *maunam* means control of the mind; (190) *ātma-vinigrahaḥ*, withdrawal of the mind—withdrawal of the mind in a general way, from everything; *maunam* (control of the mind) is the mind's withdrawal with regard to speech alone; this is the distinction—; *bhāva-saṁśuddhiḥ*, purity of heart, absence of trickery while dealing with others; *iti etat*, these are; what is *ucyate*, called; *mānasam*, mental; *tapah*, austerity.

How the above-described bodily, verbal and mental austerities undertaken by people are divided into three classes—of *sattva* etc.—