

pronunciation; *adaksinam*, in which offerings are not made to priests as prescribed; and which is *śraddhā-virahitam*, devoid of faith.

After that, now is being stated the three kinds of austerity:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

14. The worship of gods, twice-borns, venerable persons and the wise; purity, straightforwardness, celibacy and non-injury,—are said to be bodily austerity.

Deva-dvija-guru-prājña-pūjanam, the worship of gods, twice-borns, venerable persons and the wise; *śaucam*, purity; *ārjavam*, straightforwardness; *brahmacaryam*, celibacy; and *ahimsā*, non-injury; *ucyate*, are said to be; *sārīram*, bodily; *tapah*, austerity, austerity accomplished through the body: that which can be performed by the agent, etc. (188), (that is) with the whole group of body and organs, in which the body predominates; for the Bhagavān will say, ‘these five are its causes’ (18.15).

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

15. That speech which causes no pain, which is true, agreeable and beneficial; as well as the practice of study of the scriptures,—is said to be austerity of speech.

Yat, that; *vākyam*, speech; *anudvegakaram*, which causes no pain, which is not hurtful to creatures; which is *satyam*, true; *priya-hitam*, agreeable and beneficial with regard to facts seen or unseen —.

‘Speech’ is qualified by characteristics such as being not hurtful, etc. The *ca* (and) is used for grouping together the qualifying characteristics. When a sentence is used in order to make another understand, if it happens to be avoid of one or two or three among the qualities—truthfulness, agreeability, beneficialness, and non-hurtfulness—, then it is not austerity of speech.