

in our bosom, so that we do not manifest anger in our actions. It will be almost unnatural to expect the mind to become incapable of anger. But no emotion should be allowed to overwhelm us to such a degree as to render us almost impotent. This anger arises out of an insufferable impatience with others. In short, *Akrodha* does not mean 'without anger' but only 'keeping, as far as possible, an even temper.'

SPIRIT OF RENUNCIATION (*Tyaga*) --- In this stanza also we find, as we noticed in the previous stanza, that there is a sequential order strictly followed in the development of thought from term to term. If without respect to Truth, we cannot live in the spirit of *ahimsa*, so also without the spirit of renunciation an even temper is but a vain hope.

PEACEFULNESS (Quietude --- *Shanti*) --- If a seeker is capable of living, conscious of Truth harming none, keeping an even temper, in a spirit of renunciation, inspite of all disturbing environments and happenings around, then he is the one who shall come to experience peace and quietude in himself. Even in the midst of a stormy life and outrageous circumstances, such an individual can successfully keep his inward balance and intellectual poise.

ABSENCE OF CROOKEDNESS (Unmalicious tongue --- *Apaishunam*) --- The ugliness or beauty of the tongue is ordered by the personality behind it. A shattered entity will seek self-gratification in malicious scandal-