

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.

'Tadiha proktam rājasam calamadhruvam'—The fruit of rājasa penance, is said to be uncertain and perishable. It means, that a penance which is performed in order to win respect, honour and reverence bears perishable fruit, while penance which is performed for ostentation, may bear fruit or not, and the ostentation may be, a success or not.

The expression 'Iha proktam,' means that a person gets the reward of the rājasika penance, here in the world. Sāttvika people, go to higher regions—heaven etc., the tāmasika, descend to lower regions—hell etc., while the rājasika, remain in the middle regions (Gītā 14/18). Therefore, rājasika penance, bears fruit here, in the form of respect, honour and praise.

Can a rājasika person perform penance of the body, mind and speech? He can worship the gods, by expecting a reward. He can be gentle and can study scriptures. But he cannot observe celibacy and non-violence. He cannot be placid and cheerful, because projection and distraction of the mind, disturb him, because of his desire. Moreover, how can his nature be pure, when he performs penance, in order to win respect, honour and reverence? So a rājasika person, cannot perform, the threefold penance fully.



मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ
parasyotsādanārthaṁ vā tattāmasamudāhṛtam

Penance, performed with foolish obstinacy, with self-torture or causing injury to others, is said to be tāmasika (of the mode of ignorance). 19

Comment:—

'Mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ'—In a tāmasika