

'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 tapah
parasyotsādanārtham 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 tapah'—In a tāmasika

person, delusion predominates. Such a person performs tāmasika sacrifice, out of delusion and obstinacy, by torturing his own self i.e., body and mind etc.

'Parasyotsādanārtham vā'—Such a person, performs penance in order to cause injury to others, and to destroy them, even if he himself has to suffer. Such a person, can perform penance by tolerating excessive heat and cold and observing fasts also, by his own sweet will.

'Tattāmasamudāhṛtam'—Such penance, which is performed, in order to cause injury to others, is called tāmasika.

[A sātṭvika person, who performs penance with utmost faith, having no desire for its fruit, deserves to be called, a man. A rājasika person, who performs penance in order to win respect, honour and reverence, does not deserve to be called a man, because even birds and beasts, like respect and honour etc., and they have no show or ostentation. The tāmasika people, are inferior, even to birds and beasts, because they cause injury to others even by self-torture while the birds and beasts, do not cause injury to others, suffering self mortification.]

Appendix—In 'mūḍhagrāheṇa' there is unalloyed 'tamoguṇa' (the mode of ignorance), but in 'parasyotsādanārtham', 'rajoguṇa' (the mode of passion) is also mixed. Delusion is 'tamoguṇa' and selfishness and anger etc., are 'rājasa'. Anger evolves from 'rajoguṇa' and then is transformed into 'tamoguṇa'—'krodhād-bhavati sammohaḥ' (Gītā 2/63).



Link:—Now the Lord in the next three verses, mentions the threefold division of charity (gift).

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

dātavyamiti yaddānam dīyate'nupakāriṇe

deśe kāle ca pātre ca taddānam sātṭvikam smṛtam