

benignly utilized for the service of the Lord. That aspirant is fixed in *Sāttvika* who expects no reward and who does not suspend his practice of austerity for any reason whatsoever.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८

सत्कार-मान-पूजा-अर्थम् तपः दम्भेन च एव यत् ।

क्रि-यते तत् इह प्र-उक्तम् राजसम् चलम् अ-ध्रुवम् ॥

*satkāra māna pūjārtham tapo dambhena cai 'va yat ।
kriyate tad iha proktam rājasam calam adhruvam ॥*

सत्कारमानपूजा अर्थम् *satkāra māna pūjā artham* with the object of gaining good reception, honour and worship तपः *tapah* austerity दम्भेन *dambhena* with hypocrisy च *ca* and एव *eva* even यत् *yat* which क्रियते *kriyate* is practised तत् *tat* that इह *iha* here प्रोक्तम् *proktam* is said राजसम् *rājasam* *Rajasika* चलम् *calam* unstable अध्रुवम् *adhruvam* transitory

The austerity which is practised with the object of gaining respect, honour and reverence, and with ostentation is here said to be *Rajasika*; it is unstable and transitory. 18

The *Rajasika* man does not understand that austerity is the effective means to recast his base nature into benign. As children play at imitating the actualities in life, this man imitates *tapas* for mere show. He expects the others to esteem him as a man of austerity. The way of the world is to hold a holy man in great regard. The *Rajasika* man avails himself of that credulity in society and poses as a man given to severe spiritual discipline. Apart from