

ing food and sleep, comfort and rest, man toils for money day and night Parting with kith and kin, he goes on to distant lands if there are prospects of adding to his wealth If the hard-earned fortune be lost somehow, it is worse than death to the grabber thereof

The *Rajasika* man's attachment to *kāma* or pleasure is equally vehement In fact, all beings are in search of joy and pleasure Clinging to life on earth is all due to the enjoyment derived from it The resolute attempts made are all for the enjoyment of pleasure The modes of obtaining the pleasures provided by Nature may vary with beings, but the end is the same to one and all It is no exaggeration to state that many a man stakes life itself in his quest for enjoyment The firmness with which the *Rajasika* man seeks property and pleasure is to be admired, because it is his way of making life a fulfilment In course of time he is bound to learn the lesson that this quest has to be made for the Imperishable and not the perishable

If drinking water and nice eatables be kept in the room occupied by a patient suffering from malignant fever would he refrain from partaking of those things? Will a sensuous man contain himself when he finds himself in the midst of several objects of senses left at his disposal? He is sure to deviate from the path of devotion and indulge in sense pleasure

— Sri Ramakrishna

यथा स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा दृतिः सा पार्थ तामसी ॥ ३५

यथा स्वप्नं भयं शोकं विषादं मदम् एव च ।

न विमुञ्चति दुर्मेधा दृतिः सा पार्थ तामसी ॥