

यत् *yat* which तु *tu* but कामेप्सुना *kāmeṣṣunā* by one longing for desires कर्म *karma* action साहंकारेण *sāhamkāreṇa* with egoism वा *vā* or पुनः *punaḥ* again क्रियते *kriyate* is performed बहुलायासम् *bahulāyāsam* with much effort तत् *tat* that राजसम् *rājasam* Rajasika उदाहृतम् *udāhṛtam* is declared

But that action which is done by one craving for desires, or again with egoism, or with much effort, that is declared to be Rajasika. 24

Desire is of two kinds. What promotes man's ethical progress, what induces spiritual anguish, what aids service to beings—a desire of this kind is wholesome and fit to be fostered. But that desire which entangles man more in worldliness ought to be scrupulously eschewed. Earning money by honest means and expending it on good causes is *dravya yajna*, which ought to be performed. Money should not be earned by unfair means, even though it may be for a good cause. Foul habits deprive man of manliness.

The very fact that man owns a body is a mark of egoism. In addition to it, if the body be used for indulgence, if it be decorated and if it be unduly fattened—these undesirable acts lead to worse forms of egoism. The boon of the human body ought not to be used for base purposes. A pompous body-centred life is the sign of egoism born of *Rajas*. This base nature may be overcome by holding the body as the temple of God.

Nothing can be achieved without effort. And a reasonable effort is sanctioned for all undertakings.