

gaining adoration from the public he has no other purpose for his austerity. There is no stability in it. After the glamour for it is over, he either suspends or puts an end to it. There is no spiritual value in this kind of *Rajasika* austerity.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९

मूढ-ग्राहेण आत्मनः यत् पीडया क्रियते तपः ।

परस्य उद्-सादन-अर्थम् वा तत् तामसम् उद्-आ-हृतम् ॥

*mūḍhagrāheṇā 'tmano yat pīḍayā kriyate tapaḥ ।*

*parasyo 'tsādanārthaṁ vā tat tāmasam udāhṛtam ॥*

मूढग्राहेण *mūḍha grāheṇa* out of a foolish notion आत्मनः *ātmanaḥ* of the self यत् *yat* which पीडया *pīḍayā* with torture क्रियते *kriyate* is practised तपः *tapaḥ* austerity परस्य *parasya* of another उत्सादन अर्थम् *utsādana arthaṁ* for the purpose of destroying वा *vā* or तत् *tat* that तामसम् *tāmasam* Tamasika उदाहृतम् *udāhṛtam* is declared

That austerity which is practised with a foolish obstinacy, with self-torture or for the purpose of destroying another, is declared to be Tamasika. 19

Among human beings there are individuals resembling stones and blocks. Their intellectual development is yet incomplete. Ideals in life are imperfectly understood by them. Such dullards also, often take to the practice of austerity without knowing its scope. They fast to the point of self-immolation, expose themselves to the heat of sun and fire and dip themselves in cold water to benumb their sense-organs. Instead of outgrowing the body-