

*SATTWIC MEN WORSHIP DEVAS* --- Every man in life brings his entire devotion and offers it at one altar or another, and seeks fulfilment from the benefits that accrue from the invocations. In scriptural language this is called *WORSHIP*. This need not indicate only the ritualistic worship of some God or deity. The term *WORSHIP* here embraces a wider implication. Every one of us is a *WORSHIPPER* at some altar chosen by him; even atheists are worshippers... perhaps they devote themselves to the altar of sense-objects, or of wealth, or of power. In this ampler meaning, if we are to read the stanza, the meaning becomes very clear indeed. Men of *Sattwic* temperament, because of their serene composure and tranquil disposition, seek their fulfilment at an altar of divinity indicating the Higher impulses and the nobler qualities of their being. Naturally, they seek and come to adore such a divine Godly altar.

*YAKSHAS AND RAKSHASAS BY THE RAJASIC* --- Men of 'passionate nature' (*Rajas*) are those who have extreme ambition and are constantly restless in their self-chosen fields of activity. They are said to be worshipping and propitiating demi-gods (*Yakshas* and *Rakshasas*). The idea here is that the choice of the altar will depend upon the silent demands of the heart of the devotee. One will never go to a bookstall to purchase some dress. So too, the active and the passionate type of men can feel an admiration for, and can appreciate, only an equally active and passionate (*Rajasic*) demi-god or deity.