

ordinance of scriptures, without any desire for fruit, actually worship the scripture, in the same way, as a chaste wife of even a demon, attains salvation, not because, she has served her demon-husband but because, she has obeyed the Lord, the saints and the scriptures. In the twenty-fifth verse of the ninth chapter, the worship of gods, has been mentioned to outline the fate of worshippers, while in this verse the worship of gods, has been mentioned to judge, the faith of a worshipper. So the term 'Yajante', has been used here. Thus the Lord, explained that a man worships, a deity according to his conviction, or faith.

**Appendix**—The 'Sāttvika' persons who worship the gods, go to the gods after death, the Rājasa persons who worship demigods (gnomes) and demons, go to them and the 'Tāmasa' persons who worship ghosts and evil spirits, join the ghosts and evil spirits (Gītā 9/25).

In the Gītā, the term 'Yajña' has a wide range, within which religious sacrifice, charity, austerity, vow and performance of duty etc.,—all are included (Gītā 4/24-25). Therefore here also within the term 'Yajante'—performance of all duties and actions should be included, out of which, Yajña (religious sacrifice) is important. 'Pretānbhūtagaṇāṁścānye'—Our manes are ghosts for others and the manes of others are ghosts for us. Worship to manes is not 'Tāmasika', but worship to ghosts is 'Tāmasika'.



*Link:—The Lord in the preceding verses, described those people, who casting aside ordinances of the scriptures, offer worship with faith. They neglect the ordinances because they do not know them. Now He, in the next two verses, describes those who intentionally neglect the ordinances of scriptures, and are also lacking, in faith.*

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

aśāstravihitam ghoram tapyante ye tapo janāḥ  
dambhāhaṅkārasaṁyuktāḥ kāmārāgabalanvitāḥ  
karśayantaḥ śarīrastham bhūtagrāmamacetasah  
mām caivāntaḥ śarīrastham tānviddhyāsuraṇīścayān

Those men who perform stern austerities, not enjoined by the scripture, due to hypocrisy and egoism, impelled by desire (lust) and attachment, who torment the elements, in their body, and Me, Who dwell in the body, know these senseless (ignorant) people, to be of demoniacal resolves. 5-6

*Comment:—*

'Aśāstravihitam ghoram tapyante ye tapo janāḥ'—Those men perform dire austerities which are not sanctioned by the scriptures rather forbidden. It is because of their tāmasika intellect (intellect enveloped in darkness) (Gītā 18/32) that they themselves do not know the ordinance of scriptures. Moreover, they are not prepared to accept those ordinances, and act upon these, even if, those ordinances, are explained to them by some person.

'Dambhāhaṅkārasaṁyuktāḥ'—They, are full of hypocrisy and egoism. They believe, that people who are engaged in adoration, meditation and study of scriptures, are hypocrites. So they also pretend to be, what they are not, and are puffed up with pride, because of their false intelligence, wisdom and knowledge etc. They think that they can bring other people round, to their view-point; and they need not listen to the scriptures, because they possess, enough knowledge.

'Kāmārāgabalanvitāḥ'—The term 'Kāma', stands for lust, for worldly pleasure. They remain engrossed in those pleasures i.e., they remain attached to them. Impelled by the force of desire, they have a thirst for these and so they want to secure and maintain them. Thus, they hanker after worldly pleasure and

prosperity and remain engrossed in them, by regarding these, as the only goal of human life. They have the feelings, that if having obtained this human life, they have not enjoyed worldly pleasure, they are just like beasts. If they have not acquired those materials, for enjoyment, what have they gained? Without those enjoyments, their life has gone in vain. They are always given, to sense-enjoyments. They perform austerities, obstinately with a view to acquire material for worldly enjoyment.

'Karsāyantaḥ śarīrasthaṁ bhūtagrāmam'—They believe, that austerities consist in tormenting the group of five elements (earth, water, fire, air and ether), in their bodies. According to them, austerity means bodily torture.

In the fourteenth, fifteenth and sixteenth verses of this chapter, there is a description of the austerities of the body, speech and mind. There is no mention of physical torture. Austerity is performed very calmly, without tormenting the body. But the austerities, referred to in this verse, are performed by tormenting the body, against the ordinances of scriptures. So these are called violent austerities.

'Mām caivāntaḥśarīrasthaṁ'—They, also torment the Lord, 'Who is lodged in their hearts. As God is seated in their hearts as their very self, so when they torment the self, they torment God. Moreover, they torment Him, by disobeying His teachings.

'Tānviddhyāsuraniścayān'—The Lord, declares that such people should be known to be of demoniacal resolves. Here, the expression 'Āsuraniścayān', does not denote people of ordinary demoniac nature; but those who are extremely demoniac, mean and atheistic.

### An Important Fact

In the fourth verse, the term 'Yajante' (worship), has been used, for those people who neglecting the ordinances of scriptures due to their ignorance perform worship, with faith. But here

the term, 'tapyante' (practise), has been used for people, who intentionally neglect the ordinances of scriptures and are also lacking in faith. The reason is, that people of demoniac resolve, attach great importance to violent austerities, according to their own fancy and whims. The mark, of their austerity is tormentation of body. They instead of believing in God, and the scriptures, believe in austerities. They perform, violent austerities against ordinances of the scriptures. They remain hungry, for a long time, lie on thorns or nails bare bodied, stand on one leg only, sit facing fire and perform other violent austerities, of such type, to torment their bodies.

In the twenty-third verse of the sixteenth chapter, it is mentioned that those, who having cast aside, ordinances of scriptures, act under the impulse of desire, attain neither perfection, nor happiness nor achieve the Supreme Goal. It means, that they do not secure the full fruit of their actions, because they attach importance to external activities, instead of internal feelings. But, here people of demoniac resolves, go to the lower wombs and hell, because they are given to hypocrisy and egoism, etc. Moreover, they neither have faith, nor want to listen to ordinances of the scriptures and not act upon these.

In the twenty-third verse of the sixteenth chapter, there is reference to disobedience of the ordinance of scriptures through indifference, in the first verse of this chapter, there is disobedience, through lack of knowledge while, here it is, intentional and wilful disobedience. Here the performance of austerities is made having opposition to faith, the ordinances of scriptures and God, and welfare of the people. Such opposition, is not found among the people of the rājasa and tāmasa dispositions, described at places.



*Link:—How to know the faith of a man, who does not offer, any sort of worship! The Lord, explains that it can be judged by the food, which is dear to him.*