

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.*

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

āhārastvapi sarvasya trividho bhavati priyaḥ  
yajñastapastathā dānam teṣāṁ bhedamimam śṛṇu

The food, which is dear to all, is also of three kinds. Even so are the sacrifices, austerities and charities. Hear thou, the distinction between these. 7

*Comment:—*

'Āhārastvapi sarvasya trividho bhavati priyaḥ'—In the fourth verse, the Lord, explained the means of ascertaining the conviction of a person by his sāttvika, rājasa and tāmasa worship. But how to know the conviction of a person who has no faith, and interest, in worship? The answer is, that every person, whether he is a believer or a non-believer, belonging to any sect or religion, has to eat food. So a man's conviction or faith can be known by the food, which is dear to him. By what dishes is a man naturally tempted viz., on hearing, seeing and tasting the food articles, by which the mind is attracted, that will determine, his sāttvika, rājasa or tāmasa, faith.

Some may think that this is a description of three kinds of food. If it is viewed from a gross point of view, the approach may appear correct. But if we ponder over it deeply, it is not correct. This is not description of three kinds of food. But actually it indicates a person's taste for food in order to judge his faith.

The terms 'Sarvasya' (all) and 'Priyaḥ' (dear), have been used to indicate, that each person out of all human beings, wants to eat a particular kind of food—sāttvika, rājasa or tāmasa, which is dear to him. Thus, his nature is inferred from the nature of food he likes and eats. Similarly 'Yajñastapastathā dānam' (sacrifice, austerity and charity)\* are also of three kinds. It makes out

\* Here the term 'Yajña' stands only for sacrifice, not for all duties or actions that are to be performed because besides the 'Yajña' (sacrifice), austerity

that a person studies books, keeps company, visits places and is engaged in different sorts of activities, according to his sāttvika, rājasa or tāmasa, temperament.

'Teṣāṁ bhedamimam śṛṇu'—Lord Kṛṣṇa asks Arjuna, to note the distinction of sacrifice, austerity and charity, according to a man's temperament. A man, offers charity to a Brāhmaṇa (member of the priest class), while another person offers charity, to a common man. Some keep company with virtuous persons, whose food and conduct etc., are pure, while others keep company with evil persons.\*

It means, that people of sāttvika temperament like sāttvika (good) food, company, environment and actions, etc., while people of rājasika (passionate) temperament, have rājasika tastes, and those of tāmasika (ignorant) temperament, like food, company, environment and actions, which are not sanctioned by scriptures.

**Appendix**—Two kinds of actions are performed by a man according to his temperament—secular and scriptural. Therefore here within 'food', the secular actions (eating, drinking and the way of living etc.,) and within 'austerity, sacrifice and charity' the scriptural actions should be taken (understood).



आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

āyusattvabalārogyasukhaprītivivardhanāḥ

rasyāḥ snigdḥāḥ sthīrā hr̥dyā āhārāḥ sāt̥tvikapriyāḥ

and charity are given. Pilgrimage and fast etc., can also be included in them and they may occupy secondary positions.

\* As among animals deer accompany deer, cows accompany cows and horses accompany horses, similarly fools keep company with fools and the learned have friendship with the learned because friendship is maintained among persons of the same temperament and conduct.