

significance to discrimination. Being swayed by the perishable objects, his discrimination disappears.



Link:—The Lord now defines Tāmasika intellect, (intellect of the nature of ignorance).

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

adharmam dharmamiti yā manyate tamasāvṛtā
sarvārthānviparītāmśca buddhiḥ sā pārtha tāmasī

That, which enveloped in darkness, is conceived as right, when wrong, and sees all things perverted (contrary to truth), that intellect, O Pārtha (Arjuna), is tāmasika (of the nature of ignorance). 32

Comment:—

'Adharmam dharmamiti yā manyate tamasāvṛtā—Intellect which reproaches God that which acts against ordinance of scriptures, which violates the rules of caste (Varṇa) (social order) and stage of life (Āśrama), which shows disrespect towards parents, teachers and saints, and which regards sinful acts such as, falsehood, fraud, dishonesty, forgery, taking prohibited food and adultery etc., as acts of virtue, is said to mistake 'Adharma' as 'Dharma'.

Obedience and service to parents, study of the scriptures, following decorums of 'Varṇa' and 'Āśrama,' rendering service to others with body, mind and riches, translating saints' teachings into practice, taking pure meals and performance of virtuous actions, which are prescribed by scripture, are regarded, as improper by the people of tāmasika intellect. Thus, they regard 'Dharma' as 'Adharma'.

People of tāmasika intellect, believe that Brāhmaṇas (the people of the priest class), who are law makers, treated themselves as superior to other people, and bound others by different rules and laws. They believe, that India cannot progress, so long as

people follow the ordinance of scriptures and the sacred books. According to them, Dharma consists in going against scriptural injunctions, and social decorum.

'Sarvārthānviparītāmśca'—They regard the body, as the self, and the perishable world, as real. They are non-believers. They regard themselves, more learned than and superior, even to saints. Instead of eternal bliss, they hanker after mundane pleasures, considering these as real. They look upon vices, as virtues, and the wrong, as right. They view all things, in a perverted light.

'Buddhiḥ sã pārtha tãmasi'—Intellect enveloped in darkness, conceives as right what is wrong, bad what is good, and sees all things perverted—such intellect is tãmasika, which leads one to infernal regions (Gītā 14/18). So a person, who wants to attain salvation, should renounce, this tãmasika intellect, totally.

Appendix—He, whose intellect is Tãmasi, in his mundane dealings and in the spiritual field, sees all things perverted. The present time is its living example, as—'butchering animals' is said to be 'the production of meat'. The deadly sin of 'abortion' or the 'destruction of the productive power of a man' is called 'family welfare'. The 'licentious behaviour' of women and the 'destruction of their ethical propriety' is called 'freedom of women'. In the past a woman was the mistress of the house, now she is employed in offices and shops etc., and has to work under the control of males, which is known as 'freedom of women'. Thus 'dependence' is known as 'independence'. 'Moral degradation' is given the name 'progress'. 'Beastly behaviour' is regarded as a 'mark of civilization'. 'Righteousness' is called 'communalism' and what is contrary to Dharma viz., 'unrighteousness' is called 'secularism'. When the time for one's ruin is near, then such a perverted and Tãmasi intellect evolves—'vināśakāle viparīta buddhiḥ', 'buddhināśāt praṇaśyati' (Gītā 2/63).



Link:—The Lord now defines Sãttvika firmness (steadiness).