

observing the conduct of their elders. But, on the other hand, those who, though aware of some scriptural injunction, discard them and worship the gods and others in ways contrary to the injunctions, are not meant here by ‘those who, ignoring scriptural injunctions, adore...’

Why?

Because of the qualifying phrase, ‘being endued with faith’. For, it cannot be imagined that even when they are aware of some scriptural injunction about worship of gods and others, they discard this out of their faithlessness, and yet they engage in the worship of gods and others enjoined by those scriptures by becoming imbued with faith! Therefore, by ‘those who, endued with faith, adore by ignoring the injunctions of the scriptures’ are here meant those very ones mentioned earlier.

An answer to this question relating to a general topic cannot be given without splitting it up. Hence,—

Shri Hari said:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

2. That faith of the embodied beings, born of their own nature, is threefold—born of *sattva*, *rajas* and *tamas*. Hear about it.

Sā, that; *śraddhā*, faith, the state about which you ask; *dehinām*, of the embodied beings; *svabhāvajā*, born of their own nature—by *svabhāva* (nature) is meant that latent impression of virtuous acts etc. acquired in the past lives, which becomes manifest at the time of death; what arises out of that is *svabhāvajā*—; is *trividhā*, threefold, of three kinds; *sāttvikī*, born of *sattva*, and related to worship of gods, etc.; *rājasī*, born of *rajas*, concerning worship of Yaksas (a class of demigods, Kubera and others), Raksas (ogres, Nairrti and others); and *tāmasī*, born of *tamas*, concerning worship of ghosts, goblins