

The food habits, traditions, usages and meritorious acts may vary among nations and countries. There may be apparent conflicts among them. But karma by itself is neither good nor bad. The motive that impels it and the effect that it produces on man contribute to make it good or bad. How the sanctioned karmas that are conducive to spiritual progress get vitiated at the hands of the diabolical is dilated upon here.

The Three Kinds of Food — 8-10

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८

आयुः सद्-त्त्व-बल-आरोग्य सुख-प्रीति-वि-वर्धनाः ।

रस्याः स्निग्धाः स्थिराः हृद्याः आ-हाराः सात्त्विक-प्रियाः ॥

āyuh sattva balārogya sukha prīti vivardhanāḥ ।

rasyāḥ snigdḥāḥ sthīrā hr̥dyā āhārāḥ sāt̥tvikapriyāḥ ॥

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धना. *āyuh sattva bala*
ārogya sukha prīti vivardhanāḥ those which increase
Ayu (life). Sattva (purity), Balam (strength). Arogyam
(health), Sukham (joy), Prīthi (cheerfulness and good
appetite) रस्याः *rasyāḥ* what are savoury स्निग्धाः *snigdḥāḥ*
oleaginous स्थिराः *sthīrāḥ* substantial हृद्या *hr̥dyāḥ* agree-
able आहाराः *āhārāḥ* the foods सात्त्विकप्रियाः *sāt̥tvika priyāḥ*
are dear to the Sattvika

The foods that augment vitality, energy, vigour, health, joy and cheerfulness, which are savoury and oleaginous, substantial and agreeable, are liked by the Sattvika. 8

The food that adds to cheerfulness is also a promoter of appetite. The food that is substantial