

## आहारा राजसस्यष्टा दुःखशोकामयप्रदाः॥९॥

9. Foods that are bitter, sour, salty, very hot, pungent, dry and burning, and which produce pain, sorrow and disease, are dear to one having *rajas*.

Foods that are *kaṭu-amlā-lavana-atyusna-tīksna-rūkṣa-vidāhinah*, bitter, sour, salty, very hot (—‘very’ is to be connected with all, viz. bitter etc.; that is very bitter, very sour, etc.—), pungent, dry (185) and burning; and *duhkha-śoka-āmaya-pradāh*, which produce pain, sorrow and disease; (186) are *rājasasyaiṣṭāh*, dear to one having *rajas*.

## यातयामं गतरसं पूति पर्युषितं च यत् । उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥१०॥

10. Food which is not properly cooked, lacking in essence, putrid and stale, and even ort and that which is unfit for sacrifice, is dear to one possessed of *tamas*.

*Bhojanam*, food; which is *yāta-yāmam*, not properly cooked (187) (—because food that has lost its essence is referred to by the word *gatarasam*—); *gata-rasam*, lacking in essence; *pūti*, putrid; and *paryusitam*, stale, cooked on the previous day and kept overnight; and even *ucchiṣṭam*, ort, remnants of a meal; and *amedhyam*, that which is unfit for sacrifice;—this kind of food is *tāmasa-priyam*, dear to one possessed of *tamas*.

Now then, sacrifices of three kinds are being stated:

## अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते । यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥११॥

11. That sacrifice which is in accordance with the injunctions, (and is) performed by persons who do not hanker after results, and with the mental conviction that it is surely obligatory, is done through *sattva*.