

oleaginous, etc., is respectively being shown here so that, by knowing the presence of the qualities of *sattva*, *rajas* and *tamas* (in oneself) from the indications of the degree of one's preference for particular foods as are *succulent*, *oleaginous*, etc., one may avoid foods having the characteristics of *rajas* and *tamas*, and accept food with the characteristics of *sattva*. Similarly, sacrifices etc. also are being explained here under three categories according to the distinguishing quality of *sattva* etc. So that one may reject those known to be born of *rajas* and *tamas*, and undertake only those born of *sattva*.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

7. Food also, which is dear to all, is of three kinds; and so also are sacrifices, austerity and charity. Listen to this classification of them.

Ahārah, food; *api tu*, also; which is *priyah*, dear; *sarvasya*, to all (182) who eat it; *bhavati*, is; *trividhah*, of three kinds; so also *yajñah*, sacrifices; similarly, *tapah*, austerity; *tathā*, so also; *dānam*, charity. *Śrnu*, listen; to *imam*, this; *bhedam*, classification; *tesām*, of them, of food etc., which is going to be stated.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

8. Foods that augment life, firmness of mind, strength, health, happiness and delight, and which are succulent, oleaginous, substantial and agreeable, are dear to one endowed with *sattva*.

Ahārah, foods; *āyuh-sattva-bala-ārogya-sukha-prīti-vivardhanāh*, that augment life, firmness of mind, strength, health, delight; (183) and which are *rasyāh*, succulent; *snigdhaḥ*, oleaginous; *sthirāh*, substantial, lasting in the body for long; (184) and *hrdyāh*, agreeable, to one's liking; are *sāttvika-priyāh*, dear to one endowed with *sattva*.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।