

men are objects of ridicule to him. He scrupulously avoids associating with good people. Any talk on spiritual matters would be distasteful to him. He would hold spiritual men as unfit for life and mock at them. His wicked earnings would be all spent on evil projects. For no good cause would he part with a pie. This is how the *Rajasika* intellect works.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२

अ-धर्मम् धर्मम् इति या मन्-य-ते तमसा आवृ-ता ।

सर्वे-मर्थान् वि-परि-इतान् च बुद्-धिः सा पार्थ तामसी ॥

*adharmam dharmam iti yā manyate tamasā 'vṛtā* ।

*sarvārthān viparītānś ca buddhiḥ sā pārtha tāmasī* ॥

अधर्मम् *adharmam* adharma धर्मम् *dharmam* dharma इति *iti* thus या *yā* which मन्यते *manyate* thinks तमसा *tamasā* in darkness आवृता *āvṛtā* enveloped सर्वार्थान् *sarvārthān* all things विपरीतान् *viparītān* perverted च *ca* and बुद्धिः *buddhiḥ* intellect सा *sā* that पार्थ *pārtha* O Partha तामसी *tāmasī* Tamasika

That which, enveloped in darkness, regards adharma as dharma and views all things in a perverted way, that intellect, O Partha, is Tamasika. 32

A perverted intelligence is that which regards the good as bad and the bad as good. A patient refuses to take a prescribed medicine stating that it is not to his taste and insists on helping himself to a dish palatable to him though it would aggravate his disease. Going to school appears troublesome and purposeless to the immature understanding of a boy of *Tamasika* nature. Playing truant and joining the