

implying the low depravity and disrespectful nature of such a social criminal who eats without producing.

ON THE OTHER HAND:

*13. The righteous, who eat the "remnants of the sacrifices" are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin.*

As a contrast to such social criminals, feeding themselves upon the social wealth, in producing which they have not brought in any self-effort, in this stanza, we have the good, who receive for themselves their "share," after sweating hard in sincere *Yajna*-activities. Such people, as explained here "go beyond all sins."

Sins of the past are the causes for the present pains, and the present sins would be the causes for the future sorrows. Thus, all causes for the sorrows in social life would be, no doubt, removed, if the good and socially-conscious members of a community were to feel satisfied in enjoying the "remnants" of their co-operative work performed in the true *Yajna*-spirit.

As a contrast to these, it has been declared that those who cook food for themselves alone, "eat but sin." It seems that Krishna is perfectly against private property, not in the sense in which a communist would understand it. Krishna seems to be against the principle of arrogation of wealth,