

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

vidhihīnamasṛṣṭānnaṁ mantrahīnamadakṣiṇam
śraddhāviraḥitaṁ yajñaṁ tāmasaṁ paricakṣate

Sacrifice, which is not in conformity with, the ordinances of scriptures, in which no food is offered, no 'mantras' are chanted, no donation is made and which is without faith—that sacrifice, is of the nature of ignorance viz., tāmasika. 13

Comment:—

'Vidhihīnam'—There are different methods, for different kinds of sacrifice, in which there is guidance for the altar, utensils for oblation, direction and seating etc. Similarly, different materials are used, in the sacrifice for different gods and goddesses etc., as in the sacrifice for the Goddess Durgā, the cloth and material of red colour are used. In tāmasa sacrifice, the ordinances are not followed, but are renounced, due to indifference.

'Asṛṣṭānnaṁ'—Tāmasika people, who offer wealth as sacrifice, do not offer food, as charity to Brāhmaṇas, because they think that Brāhmaṇas will become idle, if they get free food and they could not work.

'Mantrahīnam'—In tāmasika sacrifice, sacred hymns are not chanted, as tāmasika people think, that a sacrifice is performed by offering oblation, because it kills germs, and fragrance, spreads. But there is no need for the chanting of sacred hymns.

'Adakṣiṇam'—No sacrificial donations are paid to a priest or Brāhmaṇas, in tāmasika sacrifice, because people of tāmasika temperament, think that they have offered food to them already. If they offer fees to them, they will become idle and lazy, and will create a problem of unemployment, and so on. According to them, such Brāhmaṇas are a burden on the earth. But they do not think that if they do not offer fees or food to the Brāhmaṇas, the Brāhmaṇas may or may not become idle and lazy, but they

themselves will become heedless, by renouncing their duty.

'Śraddhāvīrahitaṁ yajñaṁ tāmasaṁ paricakṣate'—As far as, offering an oblation into the fire, (yajña) is concerned, the tāmasika people think that it is very foolish*, that food articles, such as grain, churned butter, barley, rice, coconut, date, palm etc., which are useful to maintain the body, should be burnt in a fire. If they perform sacrifice, that is only to gain name, fame, honour and praise, without obeying scriptural ordinances, without distributing food, without chanting hymns, and without paying any donations.

They have no faith, either in scripture, or sacred hymns, or sacrifice or its fruit, out of delusion. They act, contrary to ordinance of scriptures. They are just like, the people of the Kali age, who do not believe in caste and social order, and who are engrossed in activities, contrary to ordinances of the scriptures.

In tāmasa sacrifice, a man having cast aside the ordinance of scriptures, acts according to his own sweet will (Gītā 16/23) and it is offered without faith (Gītā 17/28). These two feelings are involved in it. So, he attains, neither the occult power, nor the highest goal, nor even happiness, here or hereafter. He rather descends into the womb of an insect, a bird or a beast or into infernal regions (14/18). Absence of faith, is the cause of their damnation. As they perform forbidden actions, without faith, they must get punishment for it.

* When a farmer mixes the seed in the earth, its production is thousands of times more than the seed sown when the crop is ripe. Similarly the oblation offered by chanting scriptural hymns will certainly bear fruit. So far as the seed mixed in the earth is concerned, it is material as the earth is insentient while the oblation offered into the fire is divine because gods are sentient; and that oblation results in rain which is very useful. Manujī has declared:

"The oblation offered into fire strengthens the rays of the sun and those strengthened rays result in rain (Even the modern scientists accept this fact)."

All beings come forth from food, from rain food is produced (Gītā 3/14) and rain ensues from sacrifice (Gītā 3/14).

In a sacrifice, if the doer, his knowledge, actions, fortitude, intellect, company, the scripture and eatables, are sātṭvika, it is sātṭvika sacrifice, if they are rājasika, it is rājasika sacrifice, and if they are tāmasika, it is tāmasika sacrifice.



Link:—Having explained the three kinds of sacrifice, in the preceding three verses, the Lord, in the next three verses, explains three kinds of penance of the body, of speech and of mind, their differentiation as Sātṭvika, Rājasika and Tāmasika will be explained at a later stage.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

devadvijaguruprājñapūjanam śaucamārjavam
brahmacaryamahimsā ca śārīraṁ tapa ucyate

Worship of the gods, of the Brāhmaṇas, teachers, elders and the wise (liberated soul) with purity, uprightness, celibacy and non-violence—this is said to be, the penance (tapa) of the body. 14

Comment:—

'Devadvijaguruprājñapūjanam'—Here the term 'Deva', particularly stands for Lord Viṣṇu, Lord Śiva, Gaṇeśa, Goddess Durgā and the Sun-god, the five chief deities of the category of the Lord. So a devotee, should worship his favourite deity, out of the five, without having any desire for fruit.*

Twelve Āditya, eight Vasus, eleven Rudras and two Aśvinīkumāras—these thirty-three gods, are also included in the term 'Deva'. The gods, who are worshipped in sacrifices, pilgrimages, fasts (vows) on special festivals and occasions, such as sacred-thread ceremony and marriages etc., are also included, in the term 'Deva'. Their worship is sanctioned by scriptures.

* The devotees worship their favourite Deity by regarding Him or Her as the Supreme while the others are regarded as gods by them.