

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 Aśvinikumāras—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.

So, they should be worshipped, in accordance with ordinance of the scriptures.

Though the term 'Dvija' (twice-born), denotes Brāhmaṇas, Kṣatriyas and Vaiśyas, but here in the context of worship, it stands only for, the Brāhmaṇas.

Here the term 'Guru' (teachers) stand for parents, elders, preceptors and those, who are senior in age, and superior, learning and social order etc. Obedience and service to them, offering flowers, incense, light and food, to them and steps to please them—all these are included in their worship.

Here the term 'Prājña' (the wise), stands for liberated souls. Their worship, consists in carrying out their orders, following their principles and treating them, with reverence from the heart. In fact, Brāhmaṇas and preceptors are venerable, from a worldly point of view. But a liberated soul, is adorable and venerable, from a spiritual point of view. We should respect them from the core of our heart, rather than externally. Respect which comes from one's heart, is real respect.

Śaucam'—Here the term 'Śaucam' (purity) stands for external purity i.e., purity of the body, with water and earth. External purity, causes internal purity. Through purity, a man realizes that filth in the form of excrement, urine, perspiration, phlegm and spit etc., continuously comes out of the body, though it is purified again and again. Moreover, this body consists of impure bones, flesh and marrow etc. This body is nothing but a factory to produce filth and urine. Being conscious of the impurity and filthiness of the body, a man rises above the body. Having done so, he has no sense of superiority in him, in respect of social order, stage of life, status and position etc. In order to, inculcate these feelings, purity is observed.

These days, some people complain that those who maintain purity, hate others. It is wrong. Maintenance of purity, does not mean hate for others. It merely means, that this body can never

remain pure, though it may be made pure again and again, with water and earth etc.

Learned people regard the body as impure, because it is born of the parent's semen and menstrual discharge, it is nourished by the food eaten, it is full of excrement, urine, spit, saliva and sweat etc., it is mortal, and it is made clean, with water and earth.

'Ārjavam'—It consists, in the absence of crookedness i.e., there should not be any stiffness and twist, in a body. Man who has pride, becomes crooked. So a striver, who wants to attain salvation should renounce pride, by doing so, he develops uprightness.

'Brahmacaryam'—It consists in abstaining from sex. One who observes celibacy, should take the following precautions.

- (i) He should not remember past sexual intercourse.
- (ii) He should not talk to women, with attachment. (iii) He should not joke, with them. (iv) He should not gaze at them.
- (v) He should not talk to them, in loneliness. (vi) He should not think of sexual intercourse. (vii) He should be determined not to indulge in sexual intercourse. (viii) He should not indulge in sexual intercourse.

A person, in the state of celibacy and in retired order (Vānaprastha), and renounced order (Sannyāsa), must preserve his seminal fluid, in action and thought. A householder, can have sexual intercourse with his wife, after the period of the mense every month, according to ordinance of the scriptures. Such a person, who observes this rule, is considered a celibate, even during his family life. A widow, who controls her sex desire, attains the same goal as a celibate does.

In fact, a celibate is he, who is firm in the vow of celibacy (Gītā 6/14). But if there is seminal emission during sleep or because of a disease etc., when a person does not want discharge of semen, it means that he is, firm in celibacy. So a celibate, should have pure feelings and never allow his mind to be diverted, towards a woman. Even if, by chance it is diverted he should

have a firm determination, to observe celibacy.

'Ahiṁsā'—Total lack of violence is Ahiṁsā. A man, commits violence out of selfishness, anger, greed and delusion. Usurpation of others property, is violence out of selfishness, hurting or murdering others is violence out of anger, killing an animal, for meat and leather, or murdering a person in order to get money, is violence out of greed, and striking a dog or plucking a branch of a tree or kicking anyone, is violence out of delusion.

'Śārīraṁ tapa ucyate'—Worship of the gods etc., purity, uprightness, celibacy and non-violence—this is penance (tapā) of the body. Pilgrimage, vows and self-control, should also be included in the penance of body. Penance, in which a body is tortured, is not a noble type of penance, because such a person, who performs violent penance, is known to be, demoniac in his resolve (17/6). Noble penance, consists in following the path of self-discipline, according to ordinance of scriptures and family traditions etc., and also in tolerating the unfavourable circumstances happily. It involves, control over the body, senses and mind.

In Yoga, where there is description of its eight parts, there is description of 'Yama', first of all. Yama (self-restraint), consists of harmlessness, veracity (truthfulness), continence, non-stealing and non-acquisition of property (Yogadarśana 2/30). These are also five Niyamas (religious vows). They are purity, contentment, askesis, study of Vedas and self-surrender to God (Yogadarśana 2/32). Out of these two, more importance is attached to Yama, because in it there is control over body, mind and senses etc., while in Niyama, a man has to follow religious vows.*

A layman may regard, bodily torture as bodily penance. But actually having been detached, from the mundane, one who practises self-restraint or renunciation, is superior to him, who

*The demons such as Hiranyakaśipu, Hiranyākṣa and Rāvaṇa etc., possessed Niyamas i.e., they practised religious vows but they had no Yamas viz., self-restraint.

tortures his body, because, peace immediately follows renunciation (Gītā 12/12). External penance, does not lead to God-realization, but it can be conducive to God-realization, through internal purity. So a striver, besides practising Yamas (self-restraint), should also practise Niyamas (religious vow), as and when, required.

Appendix—In the penance of the body, renunciation is important; as in worship there is renunciation of one's superiority complex, in maintenance of purity there is renunciation of indolence and heedlessness, in uprightness there is renunciation of pride, in celibacy there is renunciation of sex, in non-violence there is renunciation of one's own comforts. Thus renunciation involves the penance of the body.



अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

anudvegakaram vākyaṁ satyaṁ priyahitaṁ ca yat
svādhyāyābhyasanam caiva vāṅmayam tapa ucyate

The spoken words which give no offence, which are truthful, pleasant and beneficial, and the regular study of Vedas—these are said to be, the (tapa) penance of speech. 15

Comment:—

'Anudvegakaram vākyaṁ'—Utterances, which do not cause annoyance and pain, to others, either at present or in future, are called 'Anudvegakaram'.

'Satyaṁ priyahitaṁ ca yat'—Truthful utterance, is that which states the bare facts, in order to, convey to others, the correct idea of what one has actually read, heard, seen or experienced, without having any feelings of selfishness and pride.*

*A man should utter true and pleasant words. He should neither utter unpleasant true words nor pleasant false words—this is eternal Dharma (righteousness) (Manusmṛti 4/138).