

impelled to commit sin, as if by force, against his will?" Lord Kṛṣṇa replied, "It is desire (craving), it is wrath, born of the mode of passion" (3/37). It means, that it is desire born of the mode of passion, which forces a man, to commit, sins. So rājasika sacrifice, which is performed with a desire for its fruit, may involve sins.

Persons, who perform rājasika and tāmasika sacrifice, are of demoniac nature, while persons who perform sāttvika sacrifice have divine nature. But if a person, is attached to traits of divine nature, this attachment too binds him (Gītā 14/6).

Appendix—In the scripture it is related that in Kali age, offering charity is the only 'Dharma' (righteousness), therefore charity given in any way, leads to salvation. It means that in Kali age, performance of virtuous actions such as sacrifice, charity penance and vow (fast) etc., according to the ordinance of the scripture, is difficult; therefore a person should inculcate the habit of giving gifts to others without hoarding them for himself. So charity should be certainly made somehow or the other.



Link:—In the fifth verse of the sixteenth chapter, divine virtues, have been said, to be conducive to liberation, and the demoniac to bondage. Now, the Lord starts the next topic. Those sāttvika persons, who having possessed divine nature, perform sacrifice, penance and offer charity, may commit an error (by feelings, method and action). So what should be done, to rectify that error?

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

om tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ
brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā

"Aum (Om), Tat and Sat"—This has been declared to be the

triple designation of Brahma. By that, were created at the cosmic dawn, the Brāhmaṇas, the Vedas and the sacrifices (yajñas). 23

Comment:—

'Om tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ'—Om, Tat and Sat—these are the three names of God, (These three names will be explained in the next four verses).

'Brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā'—God at the beginning of the creation, created the Vedas, the Brāhmaṇas (persons of the priest class) and the sacrifices. The methods of performing sacrifices (which also include penance and charity), are explained in the Vedas; those who perform those sacrifices are Brāhmaṇas, and the acts that are performed, are sacrifices.

If there be any defect in the performance of sacrifice and penance or offering of charity, how to rectify the flaw and render it perfect? Utter the name of God (Om or Tat or Sat) the flaw will be rectified, and defect will be rendered perfect. As a cook, while kneading finds more water in the flour, he adds some more flour to it and thus he sets it right. Similarly a person, who performs virtuous actions, such as sacrifice and penance, etc., but finds any defect in those rites, he chants these names of the Lord and that recitation of Names corrects the defect.

Appendix—In 'Mahānirvāṇa tantra' it is mentioned—

om tatsaditi mantreṇa yo yatkarma samācaret,
grhastho vāpyudāsīnastasyābhiṣṭāya tad bhavet.
japo'homāḥ pratiṣṭhā ca saṃskārādyakhilāḥ kriyāḥ,
om tatsanmantranīṣpannāḥ sampūrṇāḥ syurna saṃśayaḥ.

(14/154-155)

'om tat sat'—By uttering this sacred text whatever action a householder or a sage begins, with it he gets the desired fruit. All the actions such as utterance of the Lord's holy names, sacrifice, Pratiṣṭhā ceremony and rites etc., become successful by uttering the sacred text—om, tat, sat, there is no doubt about it.

