

bhunkte, enjoys, gratifies only his own body and organs; with *dattān*, what enjoyable things have been given; *taih*, by them, by the gods; *apradāya*, without offering (these); *ebhyah*, to them, that is without repaying the debt (26) to them.'

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

13. By becoming partakers of the remnants of sacrifices, they become freed from all sins. But the unholy persons who cook for themselves, they incur sin.

Those again, who are *yajña-śiṣṭa-aśinah*, partakers of the remnants of sacrifices, who, after making offering to the gods and others, (27) are habituated to eat the remnants (of those offerings), called nectar; they, *santah*, by being (so); *mucyante*, become freed; *sarva-kilbisaih*, from all sins—from those sins incurred through the five things, (28) namely oven etc., and also from those others incurred owing to injury etc., caused inadvertently. *Tu*, but; the *pāpāh*, unholy persons, who are selfish; *ye*, who; *pacanti*, cook; *ātma-kāranāt*, for themselves; *te*, they, being themselves sinful; *bhuñjate*, incur; *agham*, sin.

For the following reasons also actions should be undertaken by an eligible person. Action is definitely the cause of the movement of the wheel of the world. How? This is being answered:

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

14. From food are born the creatures; the origin of food is from rainfall; rainfall originates from sacrifice; sacrifice has action as its origin.

It is a matter of direct perception that *annāt*, from food, which is eaten and is transformed into blood and semen; *bhavanti*, are born; *bhūtāni*, the creatures. *Anna-sambhavaḥ*, the origin of food; is *parjanyaāt*, from rainfall. *Parjanyaḥ*, rainfall; *bhavati*, originates; from