

Sah, that; *yajñah*, sacrifice; *vidhi-dr̥ṣṭah*, which is in accordance with the injunctions, which is known through scriptural injunctions; (and) *yah*, which; is *ijyate*, performed; *a-phala-ākāṅksibhih*, by persons who do not hanker after results; *manah samādhāya*, with the mental conviction; *iti*, that; *yaṣṭavyam eva*, it is surely obligatory, their duty is to accomplish the sacrifice just as it should be—with the firm idea, ‘I have no human goal to achieve through this’—; is said to be a sacrifice which is *sāttvikah*, done through *sattva*.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

12. But that sacrifice which is performed having in view a result, as also for ostentation,—know that sacrifice to be done through *rajas*, O greatest among the descendants of Bharata.

Tu, but; *yat*, that which; is *ijyate*, performed; *abhisandhāya*, having in view; a *phalam*, result; *api ca*, as also; *dambhārtham*, for ostentation; *viddhi*, know; *tam*, that; *yajñam*, sacrifice; to be *rājasam*, done through *rajas*; *bharataśreṣṭha*, O greatest among the descendants of Bharata.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

13. They declare that sacrifice as ‘done through *taṃas*’ which is contrary to injunction, in which food is not distributed, in which *mantras* are not used, in which offerings are not made to priests, and which is devoid of faith.

Paricaksate, they declare; that *yajñam*, sacrifice; as *tāmasam*, done through *taṃas*; which is *vidhi-hīnam*, contrary to injunction, opposed to what is enjoined; *asr̥ṣṭānnam*, in which food is not distributed—a sacrifice in which food (*annam*) is not distributed (*asr̥ṣṭam*) to Brāhmanas; *mantra-hīnam*, in which *mantras* are not used, which is bereft of *mantras*, intonation and distinct