

Ritual mistakes is considered as sin in R̥gvedic Literature

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As already intimated, many parts of the R̥gveda were not used in ritual practice, some places in the hymns themselves might possibly supply argument for the supposition that a poet, being dissatisfied with his work, did not consider it good enough for ritual purposes, but words such as the substance might be removed through ritual means which obviously included the singing of R̥gvedic verses in sacrifices. During the projection of this mystical vision in the area of religious activity Vedic man in performing a rite modelled on mythical or cosmic events created in him a sense of belonging and an awareness that the cosmic law was also the moral law which told him what was right and wrong and that it further was also the social law which determined his place in the structure of the Aryan society.

So, keeping this tradition of cultivation of the vision of the eternal law (ṛta) in the background the R̥gvedic sacrificer looked upon the ritual mistake as sin, it was, however, no matter to him whether he committed it consciously or unconsciously, and therefore, prayed to the gods of his worship for the forgiveness of sin, for, he, perhaps, believed that mysticism of the vision of the eternal law (ṛta) was what surrounded his sacrificial rituals which had a mysterious link to cosmic forces and human events, and correctly performed rituals would manipulate those forces for the advantage of the sacrificer.