

distance and invisibility means that the Supreme Person is 'alaukika' (unearthly)—'uttamaḥ puruṣastvanyah' (Gītā 15/17). The Supreme Person (God) is not an object to be reflected upon, but is an object of faith and belief.



*Link:—Having explained the two names, 'Aum' (Om) and 'Tat' of the Lord, in the twenty-fourth verse and the twenty-fifth verse respectively, now He explains, the third name of God 'Sat', in the next two verses, in five different senses.*

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

sadbhāve sādhubhāve ca sadityetatprayujyate  
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate

The word 'Sat' is used in the sense of Existence Absolute and saintliness; and so also, O Pārtha (Arjuna), the word 'Sat' is used, in the sense of a praise-worthy, act. 26

*Comment:—*

'Sadbhāve'—The existence of God, is known as 'Sadbhāva'. The Lord, Who is without attribute and endowed with attributes, Who is formless and also with form, and His incarnations such as Viṣṇu, Rāma, Kṛṣṇa, Śiva, Śakti (Durgā), Gaṇeśa and Sun-god—all are included with in, 'Sadbhāva'. Thus the Lord, Who ever exists everywhere, and Whose names, forms and sports, are innumerable, is 'Sadbhāva', (reality).

'Sādhubhāve'—The noble dispositions, of the mind, such as compassion and forgiveness etc., which have been described in various spiritual disciplines of different sects and which are conducive to God-realization are included in 'Sādhubhāve', (goodness).

'Sadityetatprayujyate'—The term, 'Sat', is used in the sense of Existence Absolute and goodness. It means that the term 'Sat',

is used for the Lord, Who is permanent and unchanging and for, the divine traits such as truth, forgiveness, generosity and renunciation etc., which are helpful in God-realization.

'**Praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate**'—All noble deeds, which are conducive to God-realization, are said to be praiseworthy. Similarly, all other rites, such as initiation of sacred thread, marriage etc., as well as, charity and construction of wells, temples, hospitals etc., which are sanctioned by scripture, are included in 'Praśaste karmaṇi' (praiseworthy acts). The word 'Sat', is used, in the sense of all these praiseworthy acts.

**Appendix**—Existence of God is called 'sadbhāva' which never ceases to be—'nābhāvo vidyate sataḥ' (Gītā 2/16). Generally all believers accept that there has always been a singular power which is above all, is the controller Supreme and is also immutable. How can the universe, which is kaleidoscopic and which disappears, be said to be 'is (existent)' or permanent? The reason is that the world, which is perceived and known by senses and intellect etc., neither existed in the past nor will exist in future and at present is also perishing—this is everyone's experience. The senses and intellect etc., by which the world is perceived and known also belong to the same class to which the world belongs. Even then it is surprising that the world in spite of being non-existent ('not') appears to be existent ('is') and permanent (constant). Had the universe really existed, it would have not changed; and when it changes, it means that it is non-existent. Therefore in fact this existence, instead of being of the world and of the body, is of God, in Whose light the non-existent world appears to be existent ('is').

The noble dispositions of the mind are called 'sādhu bhāva'. The term 'sat' has been used for noble dispositions because they are conducive to God-realization. The noble dispositions viz., virtues and good conduct are divine traits (divine nature). The divine nature is 'sat' (real) while the demoniac nature is 'asat' (unreal). All the means which lead to salvation are 'sat'

and all the actions which are conducive to bondage are 'asat'. All evils and misconduct are 'asat' while their renunciation is 'sat'. Renunciation of the 'asat' (unreal) is 'sat' and acceptance of the 'sat' is also 'sat'. In fact as much need as there is of the renunciation of the unreal, so much need is not there of owning (adopting) the real. Without renouncing the unreal, the real tacked from outside does not subsist. But by renouncing the unreal, the real is revealed. Therefore by renouncing the unreal, the real is realized.

All the virtuous actions ordained by the scriptures such as sacrifice, penance, charity, pilgrimage, vow or fast, worship and marriage etc., being praise-worthy are 'Satkarma'. But if these praise-worthy actions have no affinity with God, they instead of being called 'sat' (the real), remain merely actions ordained by the scriptures. Though devils and demons also perform virtuous actions such as penance etc. Yet they lead to bondage and become 'asat' actions because they are performed with a selfish motive and are meant to harm others (Gītā 17/19). By those actions even if the Abode of Brahmā is attained, they have to return there from (Gītā 8/16). Men, who work for God-realization, don't meet with an evil end (Gītā 6/40) because its fruit is 'sat' (real). The actions which are performed for the welfare of all beings, by renouncing selfishness and pride, are indeed praise-worthy 'Satkarma'.



यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

yajñe tapasi dāne ca sthitiḥ saditi cocyate  
karma caiva tadarthīyaṁ sadityevābhidhīyate

Steadfastness in sacrifice (yajña), penance and charity are also called 'Sat', as also, any action for the sake of the Supreme, is called, 'Sat'. 27