

is all attention and all steadfastness in the discharge of these holy acts. He does not mind the end being very remote. His attitude towards the means — sacrifice, austerity and gift — is “Sat.”

Adoption of a wrong method because of ignorance to a right end is also “Sat” for the simple reason the end is great. Godhood is the goal to a *sadhaka*; he follows a wrong path to begin with. Even that wrong path is “Sat” because it is bound to get rectified. An example clarifies this point. A pilgrim to a northern sacred place chooses to walk southward, not knowing the right path. In this situation somebody comes in to put him on the right path. Because of the good intention of the pilgrim, even the wrong road that he has chosen is “Sat.” Whatever action one takes for the sake of the Lord is “Sat.” Good karma done for selfish ends is “*asat*.” Even bad karma done for the glory of the Lord is “Sat.”

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८

अ-श्रद्धया हु-तम् (दा) द-त्तम् तप. तप्-तम् कृ-तम् च यत् ।

अ-सद् इति उच्यते पार्थ न च तत् प्र-इ-त्य नो इह ॥

*asraddhayā hutam dattam tapas taptam kṛtam ca yat ।*

*asad ity ucyate pārtha na ca tat pretya no iha ॥*

अश्रद्धया *asraddhayā* without faith हुतम् *hutam* is sacrificed दत्तम् *dattam* given तपः *tapah* austerity तप्तम् *taptam* is practised कृतम् *kṛtam* performed च *ca* and यत् *yat* whatever असत् *asat* Asat इति *iti* thus उच्यते *ucyate* is called पार्थ *pārtha* O Partha न *na* not च *ca* and तत् *tat*