

plan. He who submits himself as an instrument in the hands of the Lord and carries on a deadly and disastrous war commits no sin. Freed from agency as he is, he realizes that all actions belong to the Lord. While engaging himself in *Yajna*, *dāna* and *tapas*, the *sadhaka* is firm in the thought that the Lord is getting His work done. Such a one attains Brahmanhood, which is *Moksha*.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६

सद्-भावे साधु-भावे च सद् इति एतत् प्र-युज्-य-ते ।

प्र-शस्-ते कर्मणि तथा सद्-शब्दः पार्थ युज्-य-ते ॥

*sadbhāve sādhubhāve ca sad ity etat prayujyate ।*

*prasaste karmani tathā sacchabdaḥ pārtha yujyate ॥*

सद्भावे *sadbhāve* in the sense of reality साधुभावे *sādhubhāve* in the sense of goodness च *ca* and सत् *sat* Sat इति *iti* thus एतत् *etat* this प्रयुज्यते *prayujyate* is used प्रशस्ते *prasaste* auspicious कर्मणि *karmani* in (the sense of) an act तथा *tathā* so also सत् *sat* Sat शब्दः *śabdaḥ* word पार्थ *pārtha* O Partha युज्यते *yujyate* is used

The word "Sat" is used in the sense of reality and of goodness; and so also, O Partha, the word "Sat" is used in the sense of an auspicious act. 26

Brahman alone is "Sat" and not the *Jivatman*. Still when a son is born, he is blessed to be ever living. In the worldly parlance, calling the *asat* as "Sat" is customary.

Brahman alone is free from blemish. Everything else has some trace of evil in it. The sinful man ought not to be addressed as sinner. For, by