

26. This word *sat* is used with regard to (something) coming into being and with regard to (someone) becoming good. So also, O son of Prthā, the word *sat* is used with regard to an auspicious rite.

Etat, this; *sat iti*, word *sat*, a name of Brahman; *prayujyate*, is used, is uttered; *sad-bhāve*, with regard to (something) coming into being—with regard to coming into existence of something that was not there, as for instance the birth of a son who was not there before; so also *sādhu-bhāve*, with regard to (someone) becoming good—*sādhu-bhāva* means coming to possess good conduct by an evil person who had bad behaviour; with regard to that. *Tathā*, so also, O Son of Prthā; the *sat-śabdah*, word *sat*; *yujyate* (—which is the same as *prayujyate*—), is used; *praśaste karmani*, with regard to an auspicious rite, such as marriage etc.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

27. And the steadfastness in sacrifice, austerity and charity is spoken of as *sat*. And even the action meant for these is, verily, called as *sat* (good).

And *sthitih*, steadfastness; that is *yajñe*, in sacrifice, in the act of sacrifice; the steadfastness that is *tapasi*, in austerity; and the steadfastness that is *dāne*, in charity; that *ucyate*, is spoken of; *sat iti*, as *sat*, by learned persons. And *eva*, even; the *karma*, action; *tad-arthīyam*, meant for these—for sacrifice, charity and austerity, or for Him whose names are under discussion, that is for Bhagavān; is *eva*, verily; *abhidhīyate*, called; *sat iti*, as *sat* (good).

Thus, in this way, the acts of sacrifice, austerity, etc., even when they are devoid of *sattva* and goodness, become good and endued with *sattva* by the use of the three names of Brahman with faith.

And as regards those (sacrifice etc.), since in all cases everything is performed with a predominance of faith, therefore—

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।