

utility. When a balance is struck between receipts and gifts, a righteous man is he who gives more than he receives. Indebted is that man who appropriates more than he gifts. A thief is he who grabs everything and sacrifices nothing. This seemingly prosperous man ends his career as a non-entity. The enlightened do not place themselves in that pitiable position.

What is it that befits a noble life? What other thing is it that does not befit a noble life? The answer comes —

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघ पापा ये पचन्त्यात्मकारणात् ॥ १३

यज्ञ शिष्ट-अशिनः सन्तः मुच्यन्ते सर्व-किल्बिषैः ।

भुञ्जते तः तु अघम् पापाः ये पचन्ति आत्म-कारणात् ॥

*yajñasiṣṭāśinah santo mucyante sarva kilbīṣaiḥ ।*

*bhuñjate te tv agham pāpā ye pacanty ātmakāranāt ॥*

यज्ञशिष्टाशिनः *yajñasiṣṭāśinah* who eat the remnants of the sacrifice सन्तः *santah* the righteous मुच्यन्ते *mucyante* are freed सर्वकिल्बिषैः *sarva kilbīṣaiḥ* from all sins भुञ्जते *bhuñjate* eat ते *te* those तु *tu* indeed अघम् *agham* sin पापा *pāpāḥ* sinful ones ये *ye* who पचन्ति *pacanti* cook आत्मकारणात् *ātmakāranāt* for their own sake

The good who eat the remains of Yajna are freed from all sins; but the sinful ones who cook food only for themselves, they verily eat sin. 13

Karma in itself is neither good nor evil. The motif behind it makes it good or evil. A deadly war waged with the object of exterminating the wicked is a virtuous act. A pious prayer to the Almighty for