

in connection with these or for the sake of the supreme सत् *sat* Sat इति *iti* thus एव *eva* even अभिधीयते *abhidhīyate* is called .

Steadfastness in sacrifice, austerity and gift is also called "Sat" and action for the sake of the Lord is also called "Sat." 27

In stanza twentyfive the performance of *Yajna*, *dāna* and *tapas* is dominated by the thought of "Tat." Here the performance of the same three sacred acts is dominated by the thought of "Sat." And there is a slight difference between these two doings. The former is actuated by the urge for *Moksha* or liberation. The intensity of the feeling is at a high pitch in it. The means and the end therefore get merged into one. The *Brahmāvastha* is in evidence at the very beginning of the *sādhana*. Whereas in the latter which is "Sat" *bhāva* the progress is slow but steady.

When *Yajna*, *dāna* and *tapas* are performed properly they naturally come under the category of "Sat" in which the means and the end are not the same, although the means requires to be given the importance attached to the end. This may be clarified through an example. Scaffolding is necessary for constructing high buildings. The former is temporary and the latter permanent. The former is the means and the latter, the end. Attention is to be given to the means as much as to the end. The attitude of "Sat" is bestowed to the means and the end alike. *Yajna*, *dāna* and *tapas* are the means; Godhead is the end. The ardent *sadhaka*