

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ
pravartante vidhānoktāḥ satataṁ brahmavādinām

Therefore, starting with the word 'Om', initiating acts of sacrifice, gift and penance, as enjoined in the scriptures, is always undertaken by followers of the Vedas. 24

Comment:—

'Tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ pravartante-vidhānoktāḥ satataṁ brahmavādinām'—The believers, who specially have faith in the Vedas, attach the greatest importance to the holy name, Om. They perform sacred acts, such as sacrifice, penance etc., which are sanctioned, by scriptures, by uttering this name Om. As a cow cannot become pregnant, without a bull, the recitation of Vedic chants cannot bear fruit, without uttering the holy name, Om.

Why is the holy name Om uttered first of all? The reason is that Om, the Praṇava was revealed first of all. From Praṇava Gāyatrī (the Vedic metre), was revealed. From Gāyatrī, the three Vedas Ṛk, Sāma and Yajur were revealed. So 'Om' is the root of Gāyatrī, and the Vedas. Therefore, all the Vedic rites are performed, by uttering the holy name Om first.



तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

tadityanabhisandhāya phalaṁ yajñatapaḥkriyāḥ
dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

With the initial use of the word 'Tat,' the acts of sacrifice, penance and the various acts of charity are performed by the seekers of salvation, without aiming at the rewards. 25

Comment:—

'Tadityanabhisandhāya phalaṁ yajñatapahkriyāḥ dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ'—All actions, such as sacrifice, penance and gifts etc., should be performed, in order to please God, without expecting any reward whatsoever. Every action, has a beginning and an end. Similarly, there is union and disunion, of its fruit. But the Lord ever remains the same, without undergoing any kind of change. So, the expression 'Tat' denotes, that the Lord ever remains, the same while the expression 'Anabhisandhāya phalaṁ', denotes that all actions, and their fruits, are perishable. So a striver, should ever remember the everlasting Lord, and he should never aim, at the perishable rewards.

We cannot behold the Lord, Who ever pervades everywhere, because we assume the kaleidoscopic and perishable world, as real. So a striver, by having the aim of God-realization, and renouncing the feelings of 'Tness and 'Mineness', should perform, the acts of sacrifice, penance and gift, by regarding them as His own, with the power given by Him, for His sake only. This is the real achievement of human life. So a striver, has to realize God, Who is known as 'Tat', and he has to renounce affinity, for the world which seems real.

Devotees of the Lord, uttering other names of the Lord such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Vāsudeva and Śiva etc., begin their acts. All these names also denote the term, 'Tat'.

Seekers of salvation, perform various acts of sacrifice, penance, gift, pilgrimage, meditation, trance, chanting and study of scriptures etc., for the Lord's sake by obeying Him, to please Him. The reason is, that all bodies, organs, minds, hearts, souls etc., and also we belong, to the Lord. Thus our so-called, property and riches, also belong to Him. So we belong to God and God is ours and with this conviction, all actions, should be performed, to please Him, only.

Appendix—The Lord by the term 'tat' (that) referring to

distance and invisibility means that the Supreme Person is 'alaukika' (unearthly)—'uttamaḥ puruṣastvanyah' (Gītā 15/17). The Supreme Person (God) is not an object to be reflected upon, but is an object of faith and belief.



Link:—Having explained the two names, 'Aum' (Om) and 'Tat' of the Lord, in the twenty-fourth verse and the twenty-fifth verse respectively, now He explains, the third name of God 'Sat', in the next two verses, in five different senses.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

sadbhāve sādhubhāve ca sadityetatprayujyate
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate

The word 'Sat' is used in the sense of Existence Absolute and saintliness; and so also, O Pārtha (Arjuna), the word 'Sat' is used, in the sense of a praise-worthy, act. 26

Comment:—

'Sadbhāve'—The existence of God, is known as 'Sadbhāva'. The Lord, Who is without attribute and endowed with attributes, Who is formless and also with form, and His incarnations such as Viṣṇu, Rāma, Kṛṣṇa, Śiva, Śakti (Durgā), Gaṇeśa and Sun-god—all are included with in, 'Sadbhāva'. Thus the Lord, Who ever exists everywhere, and Whose names, forms and sports, are innumerable, is 'Sadbhāva', (reality).

'Sādhubhāve'—The noble dispositions, of the mind, such as compassion and forgiveness etc., which have been described in various spiritual disciplines of different sects and which are conducive to God-realization are included in 'Sādhubhāve', (goodness).

'Sadityetatprayujyate'—The term, 'Sat', is used in the sense of Existence Absolute and goodness. It means that the term 'Sat',