

And how is this triple designation utilized? The answer comes :—

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४

तस्मात् ओम् इति उद्-आ-हृ-त्-य यज्ञ-दान-तपः क्रियाः ।

प्र-वर्तन्ते वि-धान-उक्ताः सततम् ब्रह्म-वादिनाम् ॥

*tasmād aum ity udāhṛtya yajña dāna tapaḥ kriyāḥ ।
pravartante vidhānoktāḥ satataṁ brahmapādinām ॥*

तस्मात् *tasmāt* therefore ॐ *om* Om इति *iti* thus उदाहृत्य *udāhṛtya* uttering यज्ञदानतपःक्रियाः *yajña dāna tapaḥ kriyāḥ* the acts of sacrifice, gifts and austerity प्रवर्तन्ते *pravartante* begun विधान उक्ताः *vidhāna uktāḥ* as enjoined in the scriptures सततम् *satataṁ* always ब्रह्मवादिनाम् *brahma vādinām* by the students of Brahman

Therefore, with the utterance of “Om,” are the acts of sacrifice, gift and austerity, as enjoined in the scriptures, always undertaken by the followers of the Vedas. 24

There is no karma which is all perfect. For that reason no karma can be dropped out. Any attempt made by the embodied to eschew karma proves futile. A karma is therefore commenced with the utterance, “Om” in order to eradicate the evil in it. The implication is that every karma ought to be in accordance with the plan of Nature. There is a divine orderliness in the working of Nature; and it aids the evolution of the *Jivatman*. Every karma done by man ought to aid this divine purpose. This principle has, in course of time, modified itself into the worship of Ganesa, who is also known as