

Vigneswara or the Lord who wards off obstacles. This Deity is the embodiment of "Om." As all sounds merge in "Om" all actions ought to be in harmony with the cosmic scheme. That karma alone is performed successfully which fulfils this condition. This is the infallible law governing the idea that a karma ought to be commenced after uttering "Om."

तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५

तत् इति अन्-अभि-सम् धा-य फलम् यज्ञ-तपः क्रियाः ।

दान-क्रियाः च वि-विधाः क्रि-यन्ते मोक्ष-काङ्क्षिभिः ॥

*tad ity anabhisamdhāya phalaṁ yajña tapaḥ kriyāḥ ।
dāna kriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ ॥*

तत् *tat* that इति *iti* thus अनभिसंधाय *anabhisamdhāya* without aiming at फलम् *phalaṁ* fruit यज्ञतपःक्रियाः *yajña tapaḥ kriyāḥ* acts of sacrifice and austerity दानक्रियाः *dāna kriyāḥ* acts of gift च *ca* and विविधाः *vividhāḥ* various क्रियन्ते *kriyante* are performed मोक्षकाङ्क्षिभिः *mokṣa kāṅkṣibhiḥ* by the seekers of liberation

Uttering "Tat" without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of Moksha. 25

The word "Tat" refers to Brahman. All actions belong to Iswara and not to the individual souls. Therefore, while undertaking a karma, the thought should be invoked that it belongs to Brahman. Even the best of the actions, done for oneself, begets evil. But even the worst of the actions, like a warfare, waged for the service of the Lord, is freed from all sins. And war has its inevitable place in the cosmic