

for the welfare of others, not for themselves. A striver should do nothing for himself because in the self there is no sense of doership. The act of deviating the people from the sinful (wrong) path and directing them towards the virtuous (right) path is welfare of others. The method of the welfare of others is—to act according to the ordinance of the scriptures; but a striver from within should have the feeling that he has to do nothing for himself. But he should not divulge the fact among people that he does nothing for himself.



Link:—Now, the Lord distinguishes the unwise from the wise, in the following verses.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāravimūḍhātmā kartāhamiti manyate**

All actions are performed, in all cases, by the modes of nature (prakṛti). He whose mind is beguiled by egoism thinks, "I am the doer." 27

Comment:—

'Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ'—All the functions of the world, such as birth and growth of bodies and plants, flow of the Ganges and changes in worldly things etc., as well actions, such as seeing, hearing, eating and drinking etc., are carried out by the modes of nature. But, a man deluded by egoism divides all activities performed by cosmic energy, into two parts—To the first part, belong actions, which he thinks he does not perform but occur naturally—such as formation of the body and digestion of food etc. The second part, consists of those actions which he thinks he performs, such as seeing, speaking and eating etc. A man out of delusion regards himself as the

doer of the latter class of actions. Intellect, ego, mind, five subtle elements, ten organs of perception and actions, and five objects of senses—these are also called the modes of nature, because they are the evolutes of the three modes of nature, (goodness, passion and ignorance). The Lord declares that all actions are performed by the modes of nature, not by the self.

'Ahaṅkāravimūḍhātmā'—'Egoism' is a state of mind, while he (the self) is the knower of that state. But by an error, he identifies the self with that state, and thus he is deluded by egoism.

As a body denoted by the term 'Idam', is different from the self, so is egoism. 'Idam' cannot be 'I'—this is the rule. But, when he regards egoism as self, he is known as 'ahaṅkāravimūḍhātmā' (one whose mind is deluded by egoism). This assumed egoism is not wiped out by efforts, as these involve the ego. But, it is wiped out by non-acceptance viz., non-assumption.

An Important Fact

Egoism is of two kinds:—

- (i) Real* as 'I am' (relating to one's existence).
- (ii) Unreal (assumed)—as 'I am body'.

'Real egoism' is natural and eternal, while unreal egoism', is unnatural and perishable. Real egoism, can be forgotten but cannot perish, while unreal egoism may appear, but cannot exist. A man commits an error, that he forgets real egoism (self) and assumes the unreal egoism (I am the body) to be true.

'Kartāhamiti manyate'—Though all actions are performed by modes of nature, yet a person whose mind is deluded by egoism,

*Real egoism in fact is not egoism. It is an aggregate of Truth, Knowledge and Bliss. It is called, 'real', because it never changes, while the unreal egoism, changes. Today a man is uneducated. Having received schooling he says he is educated. Thus the unreal egoism changes. But he (the self) remains the same. As soon as he ceases to identify himself with the unreal egoism, the real egoism, as the aggregate of Truth, Consciousness and Bliss, remains.

thinks that he is the doer, because he regards egoism, as the self. It is because of this egoism that he identifies the self with the body, senses, mind and thus regards the self as the doer. This egoism is self-made and so it can be eliminated by the self. The method, to throw it out is, through non-assumption. This false assumption, can be rooted out, if he realizes that he (the self) is different from the body, senses and mind etc.

Performance of actions and non-performance of actions—all are activities. Sleeping, waking, sitting, walking and trance etc., are included in activities, which take place in nature, while the self is free from performance and non-performance of actions. The self is the illuminator and knower of them. A man automatically remains established in the self, but the self assumes its affinity for actions. This assumed affinity, is called 'egoism'.

An Important Fact

As a wave is a part of an ocean, so the ocean and the wave belong to the same class. Similarly a body, a fragment of the world and the world, belong to the same class. The soul (self) is different from the world or the body. Man does not take the world, to be his own Self 'I' but he does take, even though wrongly, his body to be so.

Just as a wave without an ocean, has no independent existence of its own, similarly, without the world, there cannot be any separate existence of the body. But, when a man, whose mind is deluded by egoism, identifies the self with the body, several desires are born in him, as he has desire for family, riches, praise and pleasures etc. He does not realize, that by identifying the self with the body, he is already a captive and these desires will strengthen the bondage and will hurl him into the abyss of adversity.

Even though a striver during his disciplining period, may not feel that he is above and beyond the modes of prakṛti but

when he accepts to be so with a strong faith, he starts feeling himself beyond prakṛti. Thus, just as a person, is bound due to his wrong assumptions, in the same way he is freed from his shackles through correct assumptions, because it is a principle that an assumed fact, ceases to be by unassuming it. The same fact, has been pointed out by the Lord, in the eighth verse of the fifth chapter by the term 'manyeta' (should believe) when He declares, "The man, who is united with the Divine and knows the truth, thinks that he does nothing at all". By such thinking, a striver realizes the truth.

When even the unreal assumptions such as 'I am the body', 'I am doer', become so steady, that it seems difficult to renounce these; why would the reality, 'I am not the body' and 'I am not a doer', not become steady? And once the reality is confirmed, how can it be abandoned?

Appendix—All actions take place in the material realm. In the sentient realm there is no action at all. He whose mind is beguiled by egoism thinks "I am the doer." 'The mind being beguiled by egoism' means to assume the self's identity with ego, a fragment of Aparā (lower or insentient) Prakṛti (nature) viz., to assume ego as the self (I am this). This is known identification.

He who regards himself as the doer is sentient but he regards the insentient 'ego' as the 'self'. It means that he who regards ego as the self, who assumes himself unipresent, is in fact a fragment of God. In that self no sense of doership is possible (Gītā 13/29). In fact the self can't be identified with the body—'śarīrastho'pi kaunteya na karoti na lipyate' (Gītā 13/31) but he assumes his identification with the body 'kartāhamitimanyate'. In fact there is no identification, it is merely an assumption. It means that the self does not become a doer but there is only assumption of doership due to lack of discrimination—'manyate'. As soon as he thinks himself to be the doer, scriptural sanction-prohibition applies to him and he has to become the enjoyer (experiencer) of the fruit of action.

In the self there is no action. An action takes place where there is some empty space. How can an action take place in the solid self? But when a person assumes himself to be a doer, the action of Prakṛti, with which he accepts his relationship, bears fruit for him, which he has to endure. The reason is that he, who is a doer, is an experiencer.

The self has no relationship at all with any 'Kāraka' (case). Therefore in the self there is not even an iota of doership. The realm of doership is different. By now the actions which have been performed in the species of gods, men, animals, birds, gnomes and devils etc., out of them no action could have an access to the self, nor the body could have an access to the self, because the division of action and object (body) is quite different, from the division of the self. But without attaching importance to this discrimination, a man gets bound by action and its fruit.

He who feels that something is to be done, has affinity with ego because without the sense of doership no action is possible. The sense of doership crops up as one thinks of doing something. With the sense of doership, there is performance of action and by performing an action, the sense of doership is strengthened. Therefore by practising the spiritual discipline being an agent a striver can't be free from egoism. An action done with the sense of egoism, can never lead to salvation, because egoism is the root of all misfortunes, of birth and death. If actions are not performed for one's own self, affinity for egoism does not persist viz., affinity for the entire nature (Prakṛti) is renounced. Therefore a striver instead of attaching importance to the performance of action, should attach importance to discrimination. By attaching importance to discrimination, discrimination is naturally revealed clearly and it guides a seeker. Afterwards this discrimination is transformed into Real-Knowledge.

