

of all actions. No action can be performed, without the body, which is the base. Without a doer, who will perform actions? Actions can be performed by a doer, with the help of senses, only. There cannot be accomplishment of actions, without efforts. The doer will act, according to the impressions imprinted, on his mind and heart.

Thus, these five factors contribute to the accomplishment of all actions.

Appendix—‘Kartā’—Ego is ‘aparā prakṛti’ and the Self is ‘parā prakṛti’. The Soul’s affinity is with God but it being identified with ego thinks itself as the doer.

‘Daivam’—Good and bad latencies of the past abide in the hearts of all persons—‘sumati kumati saba kem ura rahahim’ (Mānasa, Sundara. 40/3). The company, the scripture and thoughts—these three intensify the good or bad latencies which give inspiration for new actions.



शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

śarīravāṅmanobhiryatkarma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ

Whatever action right or wrong a man initiates with his body, speech and mind, these five are its causes. 15

Comment:—

‘Śarīravāṅmanobhiryatkarma prārabhate naraḥ nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ’—The five factors described in the preceding verse, have been included in this verse also—as the body stands for ‘Adhiṣṭhāna,’ speech for external instrument (sense), mind for internal instrument (sense), ‘Naraḥ’ (Man) for the doer and the term ‘Prārabhate’ (Performs), stands for efforts. As far as ‘Daiva’ (Impression), is concerned, it also abides in the internal sense, but it is not revealed. It is revealed, through

inclination and action, which are performed by inclinations.

Whatever actions a man performs, with the predominance of either, the body or the speech or the mind, whether it is prescribed or prohibited by the scriptures, these five (mentioned in the preceding verse), are its causal factors.

All actions are performed, with body, speech and mind. If they are prohibited, they lead to bondage. So, in the fourteenth, fifteenth and sixteenth verses of the seventeenth chapter, there is description of penances of body, speech and mind, respectively. It means, that if any action is not performed against the scriptures, with body or speech or mind, it becomes a penance. In the seventeenth verse of the seventeenth chapter, it is mentioned that penance which is practised, without expectation of reward, is called sāttvika. Sāttvika penance, leads to emancipation, while the rājasika and tāmasika penances, lead to bondage.

The body, speech and mind, become impure, when a man regards these, as his own. By regarding them as his own, he cannot realize, that he has no connection with actions. So if a striver, does not regard these as his own and does not perform any action for himself, these are quickly purified. Therefore, one should renounce his affinity, with them, either by purifying them, through the Discipline of Action or by applying discrimination, through the Discipline of Knowledge. As soon as, this assumed affinity is renounced, he realizes the self.

All the activities in the world are performed by universal divine power, so is the case with the activities of an individual. But he commits an error by disregarding his discriminating power that he regards himself as doer of actions, such as eating, drinking, sitting, standing, sleeping and waking etc. So these actions bind him. But if he does not assume, that he is a doer, those actions do not bear fruit for him, and he is not bound by them. As actions, such as growth from childhood to youth, breathing, digestion etc., are performed, by prakṛti and if he does not consider himself as doer, they do not bear virtuous or sinful

fruits, for him. Similarly, when he has no sense of doership, he realizes that all actions are performed by nature, alone.

Appendix—Presence of attachment and aversion, joy and sorrow etc., in the mind is mental action.

‘Nyāyām’—This term means—‘Sāttvika karma’, (actions of the nature of goodness), actions ordained by the scripture and virtuous actions. ‘viparītam’—this term means—Rājasa-Tāmasa Karma (actions), actions prohibited by scriptures or evil (bad) actions. The expression ‘nyāyām vā viparītam vā’ means—all actions.



Link:—Having explained the five factors, which are contributory to the accomplishment of all actions, according to the Sāṅkhya doctrine, the Lord, now criticizes, those, who recognize the self as doer.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

tatraivam sati kartāramātmānam kevalam tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatih

Such being the case, a man of perverse understanding, who, on account of impure (untrained) mind, looks upon his pure self alone, as the doer, does not see right. 16

Comment:—

‘Tatraivam sati kartāramātmānam kevalam tu yaḥ paśyatyakṛtabuddhitvānna sa paśyati durmatih’—All actions are performed by body, the doer, the instrument, efforts and Daiva, not by the self. But, he who looks upon his self, as doer, his understanding is untrained i.e., he has not attached importance, to discrimination by which he can realize, that the sentient self is different, from the insentient nature. He is of a perverse mind, because he has not developed his understanding. If he awakens his discrimination, he cannot remain, of perverse mind.