

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.

The two terms 'Akṛtabuddhitvāt', and 'Durmatih', seemingly having the same meaning, have some difference. The former term, denotes the cause, why a doer is 'Durmati'. (of perverse understanding), while the term 'Durmatih', is adjective for the doer. The doer, is of perverse understanding, because he has not developed and refined his discriminative faculty. Had he developed it, he could not have been called, a man of perverse understanding.

The self, does nothing (Gītā 13/31). But when man identifies himself, with body, because of his perverse mind, he does not realize, that he is not a doer.

The term 'Kevalam', (merely or only), has been used, both in the Disciplines of Action, as well as of Knowledge. In the Discipline of Action, all actions are performed, merely with body, senses, mind and intellect, and the striver, is not attached to those actions (Gītā 5/11). So, he realizes that all of them have their identity with the world. By realizing this fact he realizes, that he is established, in the self.

In the Sāṅkhya doctrine (Discipline of Knowledge), there is predominance of knowledge or discrimination. Such a striver, realizes that all actions are accomplished by these five factors, not by the self. But, a person whose mind is deluded by egoism, considers himself to be a doer. When his delusion is renounced, he realizes, that he (the self) is not the doer, at all. So the term 'alone', has been used with the self.

Here, a point needs special attention. In the Discipline of Action, the term 'Kevalam', has been used with the body, mind and intellect, to denote that all of these including ego, will be used for service of the universe, and then the self, will remain as it is. But in the Discipline of Knowledge the term 'Kevalam', has been used with the self, which denotes that it is absolutely pure, immutable, enlightened and unattached. But, in this case there remains egoism, in its subtle form, and after sometime, it melts and merges in nature.

**Appendix**—Of all the ‘cases’ the nominative case is important. In ‘kartā’ (nominative) a glimpse of the sentient is perceived which is not perceived in other ‘cases’. In fact ‘kartā’ (the doer) is not the name of the sentient. It is merely assumed one ‘ahankāra vimudhātmā kartāhamiti manyate’ (Gītā 3/27). Therefore the Lord has condemned the person, who looks upon the pure Self as the doer by stating, that his mind is not pure and he is a man of perverse understanding. The reason is that the Self is neither a doer nor an experiencer viz., the Self neither acts nor is tainted—‘śarīrastho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). In fact senses of doership and enjoyership have no existence, so they can be renounced. ‘I am a doer’ and ‘I am an experiencer’—these assumptions are neither God-made nor nature-made but they are Self-made.

In fact no one is a doer, neither the sentient (the Self) is a doer nor the insentient (non-Self) is a doer. However if we have to assume a doer, only the non-Self is a doer. This fact has been pointed out in the Gītā in different ways—All actions are performed by ‘prakṛti’ viz., ‘prakṛti’ is the doer (Gītā 13/29); all actions are performed by the modes; it is the modes which are acting on the modes viz., modes are the doer (Gītā 3/27-28, 14/23); senses are moving among the sense-objects viz., senses are the doer (Gītā 5/9). It means that the doership is in ‘prakṛti’ rather than in the Self. Therefore an enlightened exalted soul, who remains established in the Self, realizes that he does nothing—‘naiva kiñcit karomīti yukto manyeta tattvavit’ (Gītā 5/8). The Lord also declares “When a man beholds no other doer than the modes viz., he realizes this fact in all actions there is no doer other than the modes, and knows the Self to be totally disconnected with the modes, which is the reality, then he attains to My Being” (Gītā 14/9).

A striver on reflection and reasoning can easily accept the worldly actions such as eating, drinking, sleeping and waking etc., to be done by ‘prakṛti’; but he thinks that chanting the Lord’s holy names, meditation, trance and such other spiritual activities

are done by himself—this in fact is the stumbling block to a striver. The reason is that from the viewpoint of Jñānayoga, an action may be of the highest standard or of the lowest standard, it is of the same class and is done by 'prakṛti' only. 'Brandishing a lāṭhī' (a long stick) and 'counting the beads of a rosary' are two different activities yet they are in 'prakṛti' only. It means that all worldly actions such as eating, drinking, sleeping, waking and also the spiritual actions such as chanting the Lord's holy name, meditation and trance etc., take place in 'prakṛti' only the performance of an action is not possible without being connected with 'prakṛti'. Therefore a striver should not renounce the spiritual actions but he should not have the sense of doership viz., he should not regard them to be done by himself and for himself. If importance is attached to an action whether mundane or spiritual, it means that importance has been attached to matter (non-Self). If spiritual actions, sanctioned by the scriptures, are given importance, it means that the non-Self is valued which is an obstacle to a striver's spiritual progress.\* Spiritual actions aim at God-realization, so they lead to salvation. The more an action is given the secondary importance, the more predominant importance will be attached to the affinity with God, and the more benefit a striver will derive. If there is predominance of a mundane action, then in spite of practising the spiritual discipline for years together, a striver will not get much spiritual benefit. Therefore a striver instead of attaching importance to action, should love God. Love, rather than action, is the real worship to God.

He whose intellect is devoid of discrimination viz., who has not attached importance to his discriminative faculty is 'durmātī' (of perverse understanding). For Self-realization, discrimination, rather

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\*In the worship to God there is predominance of God's grace; therefore a striver has no sense of doership. A Kriyā (which occurs), an action, the worship and the discrimination—these four are different from each other. In 'Kriyā' there is no connection with anyone. In action a person is connected with favourable and unfavourable circumstances (fruit). In worship he is connected with God. In discrimination there is breach of affinity of the Self with the non-Self.

than intellect, is the factor. Intellect is purified by discrimination. In the purification of intellect, virtuous actions are also helpful to some extent, but it is not purified with virtuous actions as much as it is purified by the discriminative faculty. Sins, volatility of mind and ignorance in a striver are not to be blamed so much as the striver is to be blamed, if he does not attach importance to discrimination. Discrimination is beginningless and eternal. Therefore in spite of the persistence of sin, volatility of mind and ignorance, discrimination can be aroused. Discrimination is not destroyed by sin but it is not aroused. A striver does not attach importance to discrimination because he attaches importance to actions and objects. He who attaches importance to actions and objects is a man of perverse understanding.



*Link:—In the preceding verse, it has been mentioned that he who looks upon his pure self as the doer, does not see at all. Now the Lord, in the next verse, explains who really sees.*

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate  
hatvāpi sa imāḷlokānna hanti na nibadhyate

He, who is free from egoism, whose intellect is not tainted, though he may slay other creatures, he slays not, nor is he bound (by actions). 17

*Comment:—*

'Yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate'—He is free from the egoistic notion that 'I am a doer and his intellect is not tainted, by the selfishness that I shall reap the fruit. As all actions, are performed in light but light is not the doer, similarly the self, is merely a silent witness, of all activities. Thus a striver, realizes that he is not a doer. Similarly, he has no desire of his own i.e., he is free from the pairs of opposites, that it should so