

spite of cutting the organs, he incurs no sin. If he is also free from the egoistic notion also, then no question arises at all of his accruing sin.

By Jñānayoga, the egoistic notion is destroyed; and by Karmayoga, the taintedness of the intellect is wiped out. If one of the two is destroyed, the other is also destroyed. It is because of the egoistic notion that in a man (self), the desire for pleasure and salvation evolves. When the egoistic notion is wiped out, then the desire for pleasure is also wiped out—‘buddhiryasya na lipyate’. With the destruction of the desire for pleasure, the yearning for salvation is automatically fulfilled because salvation is axiomatic (Self-evident).



*Link:—Knowledge and actions in themselves, are not evils. It is the sense of doership, which is an evil. A sense of doership, causes actions—this is explained in the verse, that follows:—*

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

jñānaṁ jñeyaṁ pariñātā trividhā karmacodanā  
karaṇaṁ karma karteti trividhaḥ karmasaṅgrahaḥ

Knowledge, the knowable and the knower, these three motivate action; and the instrument, the action and the agent (doer) are the three constituents (bases) of action. 18

*Comment:—*

[In the fourteenth verse of this chapter, the Lord explained the body, doer, instruments, efforts and daiva (impressions), these five factors, as responsible for the accomplishment of all actions. Out of these, the most important one, is the doer. So the Lord vehemently criticized, a man, who looks upon his self, as doer, in the sixteenth verse, while He praised one who is free from egoistic notion, in the seventeenth verse. The Lord in the eighteenth verse, clarifies that it is the notion of egoism

(doership), which binds a man. The main purpose of this verse is a man should get rid of the notion of doership.]

**'Jñānaṃ jñeyaṃ pariṣṭātrividhā karmacodanā'**— Knowledge, the knowable, and the knower, are the threefold incitement to action. Knowledge has been mentioned first of all, because it is knowledge, which motivates a man to action. As a man first knows, that he is thirsty—this is knowledge; and then how he should quench it. It is water, which can quench the thirst. So water is 'knowable', He who knows, is the knower. But all the three—knowledge, the knowable and the knower, together motivate a man to action. If there is absence of anyone of the three, the remaining two cannot contribute, to action.

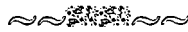
He who knows the motivation of action, is called 'Pariṣṭātr' (knower only). In this 'Pariṣṭātr' a sense of doership and sense of getting anything for himself, are quite absent. He knows only inspiration (sphuraṇā), of actions. There can be motivation to do an act, only in a particular individual. In respect of different activities, such as eating, drinking, sleeping, hearing etc., the doer of these different activities, can be designated as eater, drinker, sleeper, hearer etc. But the knower of all of these, will be designated by the term 'Pariṣṭātr.'

**'Karaṇaṃ karma karteti trividhaṃ karmasaṅgrahaḥ'**—The instrument, activity and the agent, are the triple constituents of action. It is the conjunction of these three, which produces action. The means, such as mind, intellect and senses etc., by which he performs actions, are known 'Karaṇa' (Instruments). The acts of eating, drinking, sitting, walking, coming and going etc., are 'Karma' (activities). A person, who having affinity with instruments and activities, performs actions, is called a 'Kartā' (doer). These three, are the constituents of action. Here, the Lord wants to emphasize the fact, that it is a sense of doership, which binds a man. Out of the three constituents of action, the organ (instrument) does not contribute to the accomplishment of action, as it is subservient to a doer. Only that activity, which

a doer wants to do, is performed by him. Therefore, an activity is also not, an important contributory factor. According to the branch of learning, known by the name 'Sāṅkhya', it is a sense of doership, which is the chief contributory factor, to action. In the absence of a sense of doership, no action is accomplished. The terms 'Karaṇa', and 'Karma', have been used before, while the term 'Kartā' has been used close to the term 'Karma saṅgrahaḥ', by the Lord, in order to bring home the fact, that it is a sense of doership which gets a man into bondage. If he performs action without a notion of doership, he is not bound because no action is at all accomplished in the absence of the sense of doership. So the Lord has used the term 'Kartā' (doer), close to expression 'Karma-saṅgrahaḥ' (constituents of action).

**Appendix**—Arjuna expressed his desire to know the truth about the path of knowledge and the path of action (Gītā 18/1), therefore the Lord described the path of action upto the twelfth verse. Then the Lord from the viewpoint of the path of knowledge, while describing actions, mentioned five factors which are contributory to the accomplishment of all actions (Gītā 18/13—15). The same fact in a different manner is described here in the form of 'Karmapreraṇā' (incitement to action) and 'Karmasaṅgrahaḥ' (constituents of action).

When a man has the egoistic notion and taintedness, then the knowledge, the knowable and the knower—these three motivate (incite) an action viz., he thinks that if he performs a particular action, it will bear a particular fruit. With the incitement of action, there is 'Karmasaṅgrahaḥ' viz., there is accomplishment of sinful and virtuous actions. How the sinful and virtuous actions are performed—this will be described in detail by the Lord ahead from the twentieth verse.



*Link:—Now, the Lord from the next verse, classifies them into three kinds so that a striver, by knowing these, may transcend, the three modes of nature.*