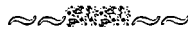


a doer wants to do, is performed by him. Therefore, an activity is also not, an important contributory factor. According to the branch of learning, known by the name 'Sāṅkhya', it is a sense of doership, which is the chief contributory factor, to action. In the absence of a sense of doership, no action 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.*

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ  
procyate guṇasaṅkhyāne yathāvacchṛṇu tānyapi

Knowledge (jñāna), action (karma) and the doer (kartā) are declared, in the science of guṇas (Sāṅkhya philosophy), to be of three kinds only, according to differences in the modes. Note these carefully also. 19

*Comment:—*

'Procyate guṇasaṅkhyāne'—The Lord explains to Arjuna, the three kinds of knowledge, action and agent, as declared in the science of modes (Sāṅkhya philosophy), according to differences in the modes.

'Jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ'—In the preceding verse, the Lord explained the threefold incitement, to action and the threefold constituents, of action. Thus he explained six factors.\* Out of these the Lord, first discusses three—knowledge from the threefold incitement, while action and agent, from the threefold constituents. Any person, begins an action after possessing knowledge, about it. So knowledge, has been taken first. In the performance of an action, an agent occupies an important place, but action has also been taken with it, because without action, he cannot accomplish (execute), an action. It means, that knowledge occupies an important place, as an incentive to action, while action and agent, are significant, so far as the execution of action is concerned. If these three, are Sāttvika (good), a man is not bound. If these are rājasika (passionate) or tāmasika (ignorant), a man is bound.

Now the question arises as to why the knowable and the knower, have not been taken from the threefold incitement. The

\* Knowledge, the knowable and the knower—the threefold incitement is subtle material while the instrument, the action and the agent—the threefold constituents of action are gross materials.

reason is, that a knower becomes an agent, when he establishes his affinity, with an action. So, within the three kinds of agents, three kinds of knowers, are included. Moreover, a knower is of three kinds, only when he is attached to modes of nature. If he is not attached to them, he remains merely, a knower, without having a classification of three kinds.

The knowable or the object, to be known is 'Jñeya'. There are different objects to be known, but the aim of knowing these objects, is to derive happiness. So the Lord, has classified the knowable, by the name of happiness into three kinds, further (in 18/36—39).

Similarly the Lord, has not classified the instruments, such as senses and mind etc., into three kinds. Whatever actions, are performed with senses etc., a man performs these by applying his intellect. So the Lord, classifies the instruments by the name of intellect, further (in 18/30—32).

Firmness (steadiness) is necessary, with intellect, in the Discipline of Knowledge. So the Lord, in the Discipline of Knowledge, has used firmness with intellect (6/25, 18/51). He has also classified it into three kinds (18/33—35).

The term 'Tridhaiva', denotes that there are only three kinds, neither more nor less than the three, because the three modes of goodness (sattva), passion (rajas) and ignorance (tamas) are born of nature (Gītā 14/5). So because of connection with these three modes they are of three kinds.

'Yathāvat'—As it has been described in the branch of knowledge, dealing with Guṇas, He is telling him the same, without any addition or subtraction.

'Śrṇu'—Lord Kṛṣṇa asks Arjuna, to hear the topic attentively, because out of the three the sāttvika one, enables a man to realize God, by breaking up his affinity with actions, while the rājasika leads to the bondage of birth and death, and the tāmasika is conducive to degradation, viz., hell and eighty-four lac forms, of lives. So he should adopt the sāttvika mode and abandon the Rājasika and Tāmasika.

'Tāni'—The agent, action and knowledge, have no connection with the self. The self is ever-pure and detached.

'Api'—It is indispensable to know, these three kinds, because by knowing these in the right perspective, a man can realize the fact enumerated in (18/17). 'He who is free from egoistic notions, whose intellect is not tainted, though he slays the people, he really slays not, nor is he bound (by actions)' i.e., he realizes, the self.



*Link:—The Lord now begins to describe the Sāttvika Knowledge (knowledge of goodness).*

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

sarvabhūteṣu yenaikam bhāvamavyayamīkṣate  
avibhaktaṁ vibhakteṣu tajjñānaṁ viddhi sāttvikam

The knowledge, by which one realises the Imperishable Being (Reality) in different beings, as undivided (not separate in separate beings), knows such knowledge to be sāttvika. 20

*Comment:—*

'Sarvabhūteṣu yenaikam bhāvamavyayamīkṣate avibhaktaṁ vibhakteṣu'—All beings and things etc., are kaleidoscopic, they have no existence of their own. But they seem to exist, in the light of the Imperishable Lord, Who pervades everywhere. A man, out of ignorance sees their existence. As soon as his ignorance is removed, and he gains knowledge, he realizes the existence of God, in all the perishable beings, and things etc.

Having gained knowledge a striver, sees the imperishable Supreme Lord, abiding equally in all perishable beings (Gītā 13/27). Though He is undivided, yet He seems to be divided among beings, things, circumstances and incidents etc., (Gītā 13/16). A striver, beholds only imperishable essence, in all the objects, whichever undergo changes. How to know that, he sees