

his attachment and mineness is naturally renounced as mineness depends upon only egoism.

Appendix—The Lord describes the five factors contributory to the accomplishment of all actions in order to explain that the Self is not the doer. Out of these five, when the sense of doership is renounced, then actions totally come to an end viz., affinity with them is renounced.



Link:—The Lord now enumerates these five factors.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca prthagvidham
vividhāśca prthakceṣṭā daivaṁ caivātra pañcamam

The original base of action (body), the doer (agent), the instruments of various sorts (senses), many kinds of efforts and Daiva, impression being the fifth. 14

Comment:—

'Adhiṣṭhānam'—This term stands for both the body and the country (earth's surface), in which this body stays.

'Kartā'—All actions, are performed by prakṛti, not by the self. But, when a man by ignorance, regards actions as his own,

performs all actions by thinking, "Nothing is mine, I need nothing and I have to do nothing for me," his attachment is renounced. As soon as his attachment is renounced, his egoism will also be renounced.

A Karmayogi performs all the actions with his physical, subtle and causal bodies for the welfare of others. With his physical body he works for the welfare of other, with his subtle body he thinks for the welfare of others and with his causal body, his trance is for the welfare of others. By doing so his egoism and attachment are renounced and he attains peace.

The peace which is attained after renouncing the world is a means (Gītā 6/3) while the peace which one attains by God-realization is the supreme (Gītā 6/15). So if a striver does not enjoy the peace which is a means, he attains to the supreme peace.

he becomes a doer or an agent.* Such a doer, is contributory to the accomplishment of actions.

'**Karaṇam ca prthagvidham**'—There are thirteen instruments (senses)—the hand, the foot, the mouth (organ of voice), anus and genital organ—these five organs of actions and ear, eye, skin, tongue and nose—these five sense-organs—these ten are external instruments or senses, while mind, intellect and egoism, are internal instruments.

'**Vividhāśca prthakeṣṭā**'—Various kinds of efforts, are made by above-mentioned, thirteen senses, as hands are used for exchange of things, feet for moving, the organ of voice for speaking, anus for discharging excrement, genital organ for discharging urine, ear for hearing, eye for seeing, skin for touch, tongue for taste, nose for smell, mind for thought, intellect for determination and egoism, for pride.

'**Daivam caivātra pañcamam**'—The fifth factor, for the accomplishment of all actions, is 'Daiva'. Here the term 'Daiva' stands for saṁskāra (Impressions). If a person performs, good actions, they leave good impressions, but if he performs bad or evil actions, their impression is bad. Those impressions instigate him to act. Good impressions, inspire him to perform good actions while evil impressions instigate him to perform, evil actions.

These five factors—body, the doer, instrument, efforts and Daiva or impressions, are contributory to the accomplishment

* All the actions are performed by Prakṛti, it has been described in the Gītā in several ways—

- (1) All actions are performed by the modes of nature (3/27; 13/29).
- (2) The modes are acting on the modes (3/28) and when the seer perceives no agent other than the modes (14/19).
- (3) The senses act on sense-objects (5/9).
- (4) Here in 18/14 five factors are contributory to the accomplishment of actions.

All these statements mean that actions are performed by nature only and not by the self, but a man by identifying himself with nature assumes that he is a doer (3/27). But a wise man realizes that all actions are performed by nature, so he does nothing at all (5/8).

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