

**Appendix**—When a Karmayogī having renounced affinity for the body, senses and mind (inner sense) realizes his identity with all beings, then in spite of performing actions, the egoistic notion does not persist in him. Being free from egoism, the actions performed by him don't lead to bondage (Gītā 18/17).



*Link:—Having described the marks of a Karmayogī, the Lord in the next two verses, describes the attitude of a Sāṅkhyayogī, while undertaking activities, with the senses.*

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नाच्छन्स्वपञ्चसन् ॥ ८ ॥  
 प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।  
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

naiva kiñcitkaromīti yukto manyeta tattvavit  
 paśyañśṛṇvanspṛśañjighrannaśnangacchansvapañśvasan  
 pralapanvisṛjaṅgrṇannunmiṣannimiṣannapi  
 indriyāṇindriyārtheṣu vartanta iti dhārayan

The Sāṅkhyayogī, who knows the truth, believes, even though seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, emitting, grasping, opening and closing the eyes, that he does nothing; he holds that the senses move among the sense-objects. 8-9

*Comment:—*

'Tattvavit yuktaḥ'—Here, this expression, stands for the wise striver following the Discipline of Knowledge, who has realized the truth, that all actions are performed by prakṛti (nature) and he has no affinity for them, he is merely a witness, of the activities of senses.

A 'Tattvavit' (knower of the truth), is he who thinks, that he (the self) is not the doer; is different from the body, senses,

mind, intellect and life-breath, which perform the activities.

In fact, a man (the self) is a non-doer, but by an error he regards the self, as a doer (Gītā 3/27). Actually all the cosmic, as well as individual actions are performed by Nature. But a man, by identifying himself with the body, regards its action as his action. So long as, he has in the least a sense of doership, he is called a striver. But when he realizes, that the Self is not at all the doer, he is called a great soul, who knows the truth. As a person, having awakened from sleep, has nothing to do with a dream, so has a great soul, having known the truth, no affinity for actions performed by the body and the senses etc.

Such a great soul, knows the truth that the self is different from the modes of nature by which actions, are performed. The self, is the base and illuminator of all the objects and actions etc., It pervades everywhere, and does not undergo any change, while objects and actions, undergo. The same fact, of distinction between the nature (Kṣetra) and soul (Kṣetrajña), has been pointed out by the Lord, in the sixteenth verse of the second chapter, in the fourth and the fifth verses of the seventh chapter and in the second, the nineteenth, the twenty-third and the thirty-fourth verses, of the thirteenth chapter.

'Paśyañśṛṇvansprśaṇ.....unmiṣannimiṣannapi'—Here, the five actions—seeing, hearing, touching, smelling and eating, pertain to five senses (eye, ear, skin, nose and tongue), while walking, grasping, speaking and emitting, these four actions relate to the five organs of actions\*—feet, hands, tongue, genital organ and anus. Sleeping, is an activity of the mind, breathing of life-breath, opening and closing the eyes, of the sub-life-breath named Kūrma.

Thus, by mentioning the above thirteen actions, the Lord has

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\* Here the description of the five organs of action has been included in four actions, i.e., within 'emitting' the actions of both the genital organ and the anus have been included.

described all possible actions performed by sense-organs, organs of action, mind, life-breath and sub-life-breath. It means that all actions are performed by the body, senses, mind, intellect and life-breath etc., the evolutes of nature, rather than by the self. Secondly, it also denotes that a Sāṅkhyayogī can also perform other acts, such as eating or drinking, business, preaching, writing, reading, hearing and thinking etc., and also other acts for maintaining the body according to caste, order of life, nature and circumstances etc.

A man, considers himself a doer of those acts, which he performs intentionally i.e., by applying his mind and intellect etc., such as reading, writing, thinking, seeing and eating etc. But there are several other activities, such as breathing, opening and closing the eyes, which are performed unintentionally. Then, why has the Lord mentioned, in this verse, that a man should not regard himself as a doer of these acts? The answer is, that breathing is a natural activity, yet in breath-restraint (prāṇāyāma) etc., breathing becomes an intentional activity. Similarly, eyes can also be opened and shut intentionally. So the Lord, has mentioned that a man should not hold, that he is a doer. Secondly, the Lord by mentioning, breathing, opening and closing the eyes, wants to convey, that as a man during these activities thinks that he does nothing, so should he consider himself a non-doer, while other activities are performed.

All the above-mentioned activities, cannot be performed, without a base and an illuminator. The Lord, mentions these activities, in order to draw the attention of the strivers, to the self, which in spite of being the base, and illuminator of all these activities, does nothing.

'Indriyāṇindriyārtheṣu vartanta iti dhārayan'—The question arises, how are actions performed, when there is no doership in the self. The Lord, answers the question, by declaring that actions are performed, when senses move among the sense-objects

i.e., the self remains the non-doer (untainted).

The term 'Indriyāṇi' (senses) includes the sense-organs, the organs of action, mind, life-breath and sub-life-breath etc. There are five objects of senses—sound, touch, sight, taste and smell. The senses move among these objects. All the senses and objects of senses, are the evolutes of nature. So all the actions are performed, by nature. The Lord declares:—

"All kinds of actions are done, by the modes of nature" (Gītā 3/27).

"All actions are performed by nature, alone" (Gītā 13/29).

The senses, and the sense-objects, being the evolutes of modes of nature, are called modes. So it is said, "It is the modes, which are acting on the modes" (Gītā 3/28). "There is no agent, other than the modes" (Gītā 14/19). It means, that when it is said that actions are performed by prakṛti (nature), or by modes of nature or by the senses—these three amount to one and the same.

Nature, always undergoes modifications, while the self never undergoes any, It ever remains free from a sense of doership. Nature can never be inactive, while in the self, no action is possible. The self is the illuminator of actions, while actions are subject to illumination.

'Naiva kiñcitkaromīti manyeta'—It means, that the self, was neither a doer in the past, nor is at present, or will be in future. Nature is ever active and all actions are performed by Nature, while the self, does nothing. But when the self identifies Itself with the evolute of Nature, and regards the activities of nature as Its activities, It becomes, a doer (Gītā 3/27).

As a man, sitting in the compartment of a moving train, does not move himself but he cannot remain without covering the distance covered by the train, while he is seated in a compartment. Similarly, when a man, assumes his affinity for the physical (gross), subtle or causal body, which are the evolutes of active Nature, he becomes a doer of actions performed by these.

A Sāṅkhyayogī, never assumes his affinity for the body, senses and mind etc., so he never regards himself, as a doer (Gītā 5/13). As actions, such as the growth of a boy from childhood to youth, changing of black hair into grey and white, digestion of food and weakening or strengthening of a body automatically take place, so does a Sāṅkhyayogī think, that all other activities are undertaken naturally and he is not their doer.

In the Gītā, a person who regards himself as a doer of actions, has been spoken of adversely. The Lord declares, "He whose mind is deluded by egoism, thinks that he is the doer" (3/27). "He who looks upon himself as the doer (agent), he of perverted mind and untrained understanding, does not see (truly)" (18/16). But the Lord praises a person, who sees the self as actionless, by declaring, "He who sees that all actions are performed by nature (prakṛti) alone, and likewise that the self is not the doer, he verily sees (13/29).

The Lord, uses the term 'eva' (even), in order to convey that a striver should never think, that he is a doer. By doing so, his sense of doership comes to an end and his actions change into inaction. The same idea, has been conveyed by the Lord, in the thirty-third verse of the third chapter, by the term 'Ceṣṭate', which means that his actions are nothing more than mere gestures, of actions.

The second interpretation of the term 'Eva', is that even when a man identifies himself with the body and considers himself the doer, he cannot be the doer. It is merely an assumption, which can never come true. The Lord, in the thirty-first verse of the thirteenth chapter, declares, "The imperishable supreme self, though dwelling in the body, neither acts nor is tainted." "The soul, residing in Nature experiences pleasure and pain" (Gītā 13/21). In spite of experiencing the modes born of nature, the man (self), ever remains the same. But he gets tainted, because he does not see, the self.

The Self, is sentient while the world, including the body, is insentient. So the self experiences pleasure and pain. Why? The reason is, that it identifies itself with the body (world) and experiences pleasure and pain. But if It knows, its true nature that It is imperishable, uniform and untainted, while nature in the form of the world, the body and pleasures and pains, is perishable, then it cannot be an experiencer, of pleasures and pains etc.

### An Important Fact

The Lord, in the twenty-seventh verse of the third chapter, declared, "He whose mind is deluded by egoism, thinks that he is the doer." Here, in this verse also, the same fact has been pointed out by the Lord through a negative inference, when He declares, "The Sāṅkhyayogī who knows the truth realizes that he does nothing. Here the term, 'Manyeta' (think) does not mean, 'to assume' but 'to realize'. The self, remains a non-doer during the performance and non-performance of actions, equally. So, the great soul who has known the truth, realizes that the self ever remains the same, as a non-doer, either during the performance or non-performance of actions. The self, as the base and illuminator, never undergoes the least modification.

The self, never lacks anything, but when It identifies Itself with nature, It feels a deficiency in It, and so It desires objects, in order to make up. In order to fulfil that desire, It becomes a doer.

No action, can be performed without nature, because the instruments, such as the senses and the body etc., with which actions are performed, belong to nature. So a doer, has to depend on them. As a goldsmith howsoever an expert he may be, cannot prepare ornaments, without instruments, such as an anvil and a hammer etc. In the same way, a doer cannot perform action without instruments. Thus qualifications, ability and instruments—all the three belong to nature (prakṛti), but these appear to be in the

self, because of affinity for Nature. The instruments, undergo modifications while the self ever remains the same. Therefore, they have no affinity for the self.

A man (the self) thinks, that he is a doer by assuming his affinity for Nature, otherwise there is no doership, in him. As a Brāhmaṇa ever remains convinced that he is a Brāhmaṇa, so does a great soul, who knows the truth, believe that he is not a doer.

**Appendix**—A discriminating Jñānayogī by performing actions with senses of perception, organs of actions, mind (internal instrument) and life-breath first assumes ‘I myself do nothing’ and afterwards he realizes it. In fact in the Divine Existence neither an action is performed nor any activity happens. All actions performed in the gross, subtle and causal bodies actually take place in Prakṛti, not in the self. Therefore the self has no connection at all with any action.

Through ignorance a man by identifying ‘ego’ with the self, is deluded—‘ahaṅkāra vimūḍhātmā’ (Gītā 3/27); the same man by the use of discrimination by detaching the self from ego, becomes ‘tattvavit’ (an enlightened soul) viz., he has no sense of doership. He ever remains established in the divine self.

The self, being deluded by egoism by an error, thinks itself a doer and is thus bound by actions and their fruit and paves the way to eighty-four lac forms of lives. Now if a man regards himself as detached from egoism and does not consider himself a doer viz., realizes the self as it is, there is no surprise about his being an enlightened soul (liberated soul). It means that by assuming the unreal as real, unreal appears to be real, then what is the surprise, if by accepting the real as real, it is seen real?

In fact when a man assumes the self as a doer and an enjoyer, at that time also he is neither a doer nor an enjoyer—‘śarīra-stho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). The reason is that the self is merely an Ever-Existent Reality. In that Reality

there is no ego and ego has no existence. Therefore 'I am a doer'—however firm this assumption may be but it is certainly an error. An error is wiped out as soon as it is realized that it is an error—this is the rule. A cave may have been dark for hundreds of years, but darkness disappears immediately as soon as there is light, it doesn't need years and months to disappear. Therefore a striver should firmly hold 'I am not a doer'. Then this assumption will no longer remain an assumption but it will be transformed into realization.

"In 'I' this is identification of both sentient and insentient." 'I' is used for matter (identified ego) and also for the sentient (self). For example—'I am a doer'—in it there is perception of insentient and 'I am not a doer'—in it (being negation of matter) the self is perceived. He, who has an eye on matter viz., regards ego as the self, is deluded—*ahamkāra vimūḍhātmā* and who has an eye on the sentient (the self free from ego) is an enlightened soul.

When a striver at present 'I myself do nothing'—thus endeavours to realize the self as a non-doer, he faces a serious problem. When he remembers virtuous actions done in the past, he gets pleased that he had done very good actions. When he remembers the forbidden actions done in the past, he becomes sad that he had done such a sinful act and he had committed such a blunder. Thus the impression of the past actions make him happy and sad. In this connection there is a vital point which needs attention. The self is never a doer—neither at present nor in the past nor in the future. Therefore a striver should perceive that as the self is a non-doer at present, so was it in the past. The reason is that the present has become the past. The self is merely an Ever Existent Entity in which no performance of action is possible. Actions are performed only by an ignorant man whose mind is deluded by egoism (*Gītā* 3/27). A striver feels happy and sad and is worried by remembering the past actions, that is also really because of egoism. At present being deluded by egoism



viz., by having affinity for egoism, a striver feels happy and sad. If we perceive from the cursory (gross) point of view, as the past has no existence now, so are the actions of the past clearly non-existent. If we perceive from the subtle point of view, we perceive that as in the past, the present was non-existent, so was the past also non-existent. Similarly as the past is non-existent now, so is the present non-existent now. But the entity (the self) ever exists. It means that the self is totally free from the limits of past, present and future time. The self transcends the limits of time. Therefore the self is never a doer. In that entity, which transcends time and state (condition), imposition of doership and enjoyership by connecting it with a particular time or situation, is ignorance. Therefore the memory of the actions performed in the past, is the memory of the person whose mind is deluded by egoism rather than of an enlightened soul.

‘Naiva kiñcitkaromi’ means that actions have no existence but the entity exists. Therefore a striver should have an eye on that entity. That entity being divine is ‘Knowledge personified’ and being immutable is ‘bliss personified’. This bliss is integral, quiet and immutable (uniform).

Because of the identification of the self with the body, in every action a man thinks that he himself is the doer as ‘I see, I hear etc.’ An action takes place in the body but a man assumes it in the self. In the self there is no action, the self is free from the performance or non-performance of actions (Gītā 3/18). Therefore even when the actions are performed by the body, a man should have an eye on the self and hold, “I do nothing at all.”



*Link:—Having described, in the seventh verse, how a Karmayogī remains untainted by actions, and in the eighth and the ninth verses, how a Sāṅkhyayogī remains untainted, the Lord, in the next verse, describes how a Bhaktiyogī, remains untainted by actions.*