

function properly in order to play their part in any field of work.

Stripping off all these details of explanations, if we re-read the stanza, it merely enumerates the constituent parts of every action. They are: (1) the body, (2) the ego, (3) the organs-of-perception, (4) the organs-of-action and, (5) the five elemental forces. The stanza is dedicated merely to enumerating these five aspects without which no ego-centric activity is ever possible.

HOW CAN THESE FIVE BECOME THE COMPONENT PARTS IN EVERY HUMAN ACTIVITY?

*15. Whatever action a man performs by his body, speech and mind --- whether right, or the reverse --- these five are its causes.*

The items listed above must all come into full play in order to accomplish any work, and therefore, these five component parts are called the causes of all actions. To show that there is no exception, the Lord says that whatever action a man might undertake, be it by his body, speech or mind, and that too whether right or wrong, in every expression of action there is the play of all these five essential parts.

These five constitute the equipment of action, and the Spirit, the eternally Actionless, conditioned by the