

पञ्च एतानि (महद्) महा-बाहो कारणानि नि-बोध मे ।
सांख्ये कृतान्ते प्र-उक्तानि सिद्धये सर्व-कर्मणाम् ॥

pañcai 'tāni mahābāho kāraṇāni nibodha me ।

sāṁkhye kṛtānte proktāni siddhaye sarvakarmaṇām

पञ्च *pañca* five एतानि *etāni* these महाबाहो *mahābāho*
O mighty-armed कारणानि *kāraṇāni* causes निबोध *nibodha*
learn मे *me* from me सांख्ये *sāṁkhye* in the Sankhya
कृतान्ते *kṛtānte* which is the end of all action प्रोक्तानि
proktāni as declared सिद्धये *siddhaye* for the accom-
plishment सर्वकर्मणाम् *sarva karmaṇām* of all actions

Learn from Me, O mighty-armed, these five factors in the accomplishment of all action, as taught in the Samkhya which is the end of action. 13

As in chapter two, here also the *Sāṁkhya* refers to the philosophy of Vedānta and not to that of the sage Kapila, which deals with the cosmology. According to Vedānta, the undertaking of all karma is to transcend it ultimately. He who does karma imperfectly and he who shuns karma for any reason whatsoever cannot get to that state which is beyond karma. Prakṛiti which is characterized as composed of karma is the training ground of the *Jivatman*. As children go to school to learn, the *Jivatman* comes into the world to learn his lesson. The children apply themselves diligently to their studies. They are not to waste time. The required attainments have to be reached within the prescribed time. Then they have to pass out successfully. They are not to get stuck to the school permanently. These points are clearly borne in mind by the pupils. All these points apply to the *Jivatman* as well. He is to learn