

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥१३॥

13. O mighty-armed one, learn from Me these (202) five factors for the accomplishment of all actions, which have been spoken of in the Vedānta in which actions terminate.

O mighty-armed one, *nibodha*, learn; *me*, from Me; *imāni*, these; *pañca*, five; *kāranāni*, factors, accessories, which are going to be stated—for drawing the attention of his (Arjuna's) mind and for showing the difference among these categories (203), the Bhagavān praises those accessories in the succeeding verses as fit for being known—; *siddhaye*, for the accomplishment; *sarva-karmanām*, of all actions; *proktāni*, which have been spoken of; *sāṅkhya*, in Vedānta—*sāṅkhya* is that scripture where the subject-matters (204) to be known are fully (*samyak*) stated (*khyāyante*)—; *kṛtānte*, in which actions terminate. *Kṛtānte* qualifies that very word (*Vedānta*).

Kṛtam mean action. That in which occurs the culmination (*anta*) of that *kṛtam* is *kṛtāntam*, that is the termination of actions. In the texts, '...as much utility as a man has in a well' (2.46), and 'O son of Prthā, all actions in their totality culminate in Knowledge' (4.33), the Bhagavān shows the cessation of all actions when the knowledge of the Self dawns. Hence (it is said): '...which have been spoken of in that Vedānta where actions culminate and which is meant for the knowledge of the Self.'

Which are they? This is being answered:

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

14. The locus as also the agent, the different kinds of organs, the many and distinct activities, and, the divine is here the fifth.

Adhiṣṭhānam, the locus, the body, which is the seat, the basis, of the manifestation of desire, hatred, happiness, sorrow, knowledge, etc.; *tathā*, as also *kartā*, the agent, the enjoyer (205) who has