

assumed the characteristics of the limiting adjuncts; *prthak vidham*, the different kinds of; *karanam*, organs, the ears etc. which, twelve (206) in number, are of different kinds for the experience of sound etc.; the *vividhāh*, many; and *prthak*, distinct; *ceṣṭā*, activities connected with air—exhalation, inhalation, etc.; *ca eva*, and; *daivam*, the divine, that is the Sun and the others who are the presiding deities of the eye etc.; is *atra*, here, in relation to these four; *pañcamam*, the fifth—completing the five.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥१५॥

15. Whatever action a man performs with the body, speech and mind, be it just or its reverse, of it these five are the causes.

Yat, whatever; *karma*, action; *narah*, a man; *prārabhate*, performs; with these three—*śarīra-vān-mano-bhih*, with the body, speech and mind; be it *nyāyyam*, just, righteous, conforming to the scriptures; *vā*, or; *viparītam*, its reverse, not conforming to the scriptures, unrighteous; and even such activities like closing the eyes etc. which are consequent on the fact of living (that is instinctive acts)—they also are certainly the result of righteous and unrighteous acts done in earlier lives, and hence they are understood by the very use of the words ‘just and its reverse’—; *tasya*, of it, of all activities without exception; *ete*, these; *pañca*, five, as mentioned; are the *hetavah*, causes.

Objection: Well, are not the locus etc. the cause of all actions? Why is it said, ‘...performs with the body, speech and mind’?

Reply: This fault does not arise. All actions described as ‘enjoined’ or ‘prohibited’ are mainly based on the three, body etc. Seeing, hearing, etc., which are characteristics of life and are subsidiaries to these (body etc.) (207), are divided into three groups and spoken of in, ‘performs with the body,’ etc. Even at the time of reaping the fruits (of actions), they are experienced mainly through these (three). Hence, there is no contradiction with the assertion that the five are the causes.