

that the *Advaita* commentator concludes: "*Vedanta*, which imparts to us knowledge, is THE END OF ACTIONS."

HEREIN THE LORD ENUMERATES FIVE FACTORS WHICH ARE THE CONSTITUENT PARTS IN ALL ACTIONS:

*14. The "seat" (body) , the doer (ego) , the various organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth.*

The promise made in the previous stanza is being fulfilled herein and Lord Krishna enumerates the five component parts that go into the constitution of any "action." We have already discussed that the enumeration as it stands today in this stanza does not correspond to the *Saankhyan* declaration. Commentators interpret these terms, each slightly differently from the others, and this five-fold division being rather obscure, the various explanations of the commentators are not very helpful to a practical student. However, we can see in these five terms the twenty-four fold division of *Prakriti*, which the *Saankhyans* hold and follow.

Every work is undertaken with the help of the "body" (*Adhishthaanam*), for the body is the gateway for the stimuli to enter as well as for the responses to exist. A body in itself can neither receive the world nor react to it unless there is the "ego" (*Kartaa*) functioning in and