

It is necessary, it is said here, that a true seeker who is trying to live a diligent life, contributing to his material progress and to his spiritual self-development, must necessarily know this triple classification of life, considered as a bundle

of activities.

Even after so beautifully defining the three clear and distinct classifications, Krishna admits that, for an ordinary man it is not easy to distinguish the one from the other, and to readily and successfully classify all his activities under these three headings, because, Krishna says, "THE NATURE OF KARMA IS IMPONDERABLE. "

In this statement lies the secret suggestion that an action is to be evaluated not merely on its face value but after a sincere consideration of the motive working behind it. If the motive, or desire, or intention of one is pure and constructive, then the action too is noble and meritorious for that particular individual. Since in this evaluation of actions the individual factor is so very predominant, one must agree with Krishna over the imponderability of the nature of *Karma*.

WHAT IS THERE TO LEARN ABOUT ACTION AND INACTION? THE ANSWER FOLLOWS: