

Of these three, where the one is, the other two are bound to be, like the three sides of a triangle. The action, the instrument and the object or agent contribute to make the triad of karma. Induced by this triad, the mind, the speech and the body discharge their respective functions. The desirable and the undesirable aspects of karma are made evident by this triad.

The instruments are twofold, internal and external. The *manas*, *buddhi*, *chitta* and *ahamkāra* are the internal instruments. The body, the tongue, the eye, the nose and the ear are the external instruments. They divide themselves again as the instruments of knowledge and the instruments of action. The *Jivatman* himself functions as the agent to all these activities. He is the knower as well as the doer. Both *jñāna* and karma are indispensable to the self-culture that he is undergoing. A schoolboy requires both play and study for his progress. He is to build the body and enrich the mind. This two-sided growth becomes more pronounced in the *Jivatman*. As he adds to his knowledge he grows in the efficiency of work. As he applies himself to a variety of endeavours, his experience and knowledge are on the increase. Therefore, he stands in need of the triad of *jñāna* and the triad of karma mentioned in the above stanza.

We see in the *Jivatman* gradation both in the knowledge and the capacity to work. What is it that brings about this differentiation? The explanation follows :—