

the above assertion of the Lord. The murderer develops *vasanas*, and propelled by his tendencies, he again and again commits heinous crimes and disturbs the society, while the hero on the battle-front, though he too kills many, returns from the battle-front as a more educated, noble, and refined personality. In the former, there is the "ego," and therefore, the foul *vasanas* get registered; while in the latter, the soldier's mind was fixed in his love for the country, and therefore, the murderous activity on the battle-front could not leave in him any ugly mental residue. Once the ego is surrendered in the consciousness of the Divine, the "BONDAGE OF VASANAS CAN NO MORE REMAIN IN HIM."

AFTER THUS DESCRIBING THE "CONSTITUENTS THAT MAKE UP ANY ACTION," THE GEETAACHARYA DESCRIBES THE "IMPULSES TO KARMA" AND "THE BASIS OF KARMA":

*18. Knowledge, the known and knower form the three-fold "impulse to action" ; the organs, the action, the agent, form the three-fold "basis of action. "*

In the scientific treatment of the subject-matter, Lord Krishna had already explained the constituent parts that make up an action and also indicated that the entire assemblage is of matter only. Continuing the theme, he is now trying to explain the three-fold impulses that propel