

alone. He totally ignores the Divine Presence, the Infinite Consciousness. The "knowledge" of the dull is thus circumscribed by its own concept of self-importance, and thus its vision becomes narrow (*alpam*) and limited.

To summarise, the "knowledge" of the 'good' (*Sattwic*) perceives the oneness underlying the universe; the comprehension of the 'passionate' (*Rajasic*) recognises the plurality of the world; and the understanding of the 'dull' (*Tamasic*) indicates a highly crystallized, self-centred ego in him, and his view of the world is always perverted and ever false.

It must again be noted that in this chapter we shall come across similar three-fold divisions in the various aspects of our personal inner life and they are not meant to serve as reckoners to classify OTHERS, but they are meant to help us to SIZE OURSELVES UP from time to time.

THE THREE-FOLD NATURE OF "ACTION" IS NOW DESCRIBED IN THE FOLLOWING STANZAS:

23. *An "action" which is ordained, which is free from attachment, which is done without love or hatred, by one who is not desirous of the fruit, that action is declared to be SATTWIC (pure) .*

Having so far explained the three types of "knowledge," Krishna now classifies "actions" (*Karma*) under the same