

attitude in which this definition has been declared, is clear from the exhaustive implications of the statement: "ACCORDING TO THE DIFFERENTIATION OF "guna" AND "karma."

We had tried to explain how the Self, functioning through Its own self-forgetfulness (*Maya*) as it were, came to project forth temperamentally in three distinct conditions of mental and intellectual life: Unactivity, Activity and Inactivity. Through these triple channels flow the expressions of Life manifesting the different ideas, agitations and actions of the embodied-Life. None of the vagaries of existence would have been possible if the equipments were not tickled by the touch-of-Life.

Krishna, as the very Source of Life, emphatically asserts here, that He is the author of it all, in the sense that the ocean could say that it is the author of all the waves, ripples, foam, bubbles, etc., and gold can assert that it is the very creator and sustainer of all gold-ornaments in the world, inasmuch as no gold-ornament can exist when the gold element is removed from it.

But, at the same time the Infinite, being All-Pervading, as we have already explained, cannot participate in any action and therefore, the Lord, in one and the same breath, declares that though "HE IS THE AUTHOR OF IT," in His own Real Nature," HE IS AT THE SAME TIME A NON-DOER."