

activity (*Karma-Chodanaa*) and also the basis-of-action (*Karma-Sangraha*).

The "impulse to action," according to Krishna, is a threefold arrangement made up of "KNOWLEDGE (*Jnaanam*), THE KNOWN (*Jneyam*) AND THE KNOWER (*Parijnaataa*)." These three are called technically in *Vedanta* as the '*Triputi*': indicating the 'experiencer,' the 'experienced' and the resultant 'experience' --- the 'knower,' the 'known' and the 'knowledge.' Without these three no knowledge is ever possible, as all "impulses to act" arise out of a play of these three. The EXPERIENCER, playing in the field of the EXPERIENCED, gains for himself the various EXPERIENCES; and these constitute the secret contents of all actions.

The "impulse to action" can spring either from the "experiencer," in the form of a DESIRE, or from the "experienced," in the form of TEMPTATION, or from the "experience" in the form of similar MEMORIES of some past enjoyments. Beyond these three there is no other "impulse to action" (*Karma-Chodanaa*).

The "impulse to action," when it has arisen, must also find a field to act in; and the "basis for action" (*Karma-Sangraha*) is constituted of the "instruments," the "reaction" and the "agent" (the actor). This "sense of agency" expressed by the ego, can maintain itself only as long as it holds a vivid picture of the "fruit of its action" which it wants to gain. Fruit, meaning the profit or the gain that is intended to be