

gained by the action, is indicated here by the term 'work' (*Karma*). According to Shri Shankaraacharya '*Karma*' here means the end.

When a desirer, the agent, encouraged by this constant attraction towards a satisfying end, wants to achieve it, he must necessarily have the instruments-of-action (*Karanam*). These instruments include not only the organs-of-perception-and-action, but also the inner equipments of the mind and the intellect. It cannot be very difficult for a student to understand that: (1) an AGENT having a desire, (2) maintaining in his mind a clear picture of the END or the goal, (3) with all the necessary instruments to act thereupon, would be the sum total contents of any activity (*Karma-Sangraha*). If any one of the above three items is absent, action cannot take place. These three (*Karanam*, *Kartaa* and *Karma*) are together designated as the parts of the "*Karma*-assembly," the "*basis of all Karma s*" --- (*Karma-Sangraha*).

Thus having roughly indicated in this stanza the threefold "impulses of action" and the three-fold "basis for action," Krishna continues to explain in His Song why different people act so differently under different impulses and obey different basis in their actions. He divides each one of them under the three categories of human nature: the 'good' (*Sattwic*), the 'passionate' (*Rajasic*), and the 'dull' (*Tamasic*).