

*fearlessness, bondage and liberation, that "understanding" is SATTWIC (pure) , O Partha.*

The intellect may be considered as having the best type of "understanding" if it can readily discriminate among beings and situations in its field of activity. The intellect has various functions --- observing, analysing, classifying, willing, wishing, remembering and a host of others --- and yet, we find that the one faculty essential in all of them is the "power of discrimination." Without 'discrimination,' neither observation nor classification, neither understanding nor judgement, is ever possible. Essentially, therefore, the function of the intellect is "discrimination," which is otherwise called the faculty of "right understanding."

An "understanding" (*Buddhi*) which is capable of clearly discriminating between the RIGHT field of pursuit and the WRONG field of false proposition, is the highest type of "understanding." The individual must have the nerve to pursue the right path and also the heroism to defect from all wrong fields of futile endeavour. In short, true "understanding" has a ready ability to discriminate between actions that are to be pursued (*Pravritti*) and actions that are to be shunned (*Nivritti*).

An intellect that can discriminate between the true and the false types of work must also be able to function in judging correctly "WHAT IS RIGHT AND WHAT IS WRONG." Every moment, we are called upon to decide