

*"alone" (never conditioned by the "engine" ) , as the doer, he, of perverted intelligence, sees not.*

In the previous stanzas we found that action belongs to the realm of matter, no doubt IN THE PRESENCE of the Spirit. Failing to discriminate thus between the equipments of action and the actionless Spirit, which, in an unhealthy combination between them, comes to manifest as the "actor" (doer), the poor ego-centric personality so born comes to pant and sigh at its own disappointments and failures, or dances and jumps at its own joys and successes. The moment an individual becomes aware of these inner mechanisms and their play, the delusory ego-centric individuality ends as it becomes a mere myth of the mind, a delusory phantom of a midsummer, mid-day dream.

THIS BEING THE CASE (*Tatra evam sati*) --- In all such actions, whether good or bad, as undertaken by the body, speech or mind, the essential component parts are the body, ego, organs-of-perception, organs-of-action and the elements; thus all actions belong to matter. But the Spirit, which is the essential nature, in identifying Itself with the matter-vestures, comes to live through the disturbing destinies as the ever-changing man. All pangs and joys, all failures and successes, all imperfections and impediments, belong to the ego, which is the Spirit considering Itself as conditioned by these components of action. The Supreme Pure Self (*Kevalam Aatmaanam*) is misunderstood by the ordinary man to be the actor (*Kartaaram*), and in the