

springs from the 'ignorance' of Reality (*Avidya*) and it ends on the "realisation of the Self" (*Vidya*), and it exists only so long as the mental demands and desires (*vasanas*) function. These subjective implications are not generally perceived, or recognised, or understood, by the majority of men.

The manifested world constituting the *Ashwattha*-tree can be cleft 'BY THE STRONG AXE OF DETACHMENT.' The world of matter is inert and insentient. The experience of life gained through it is known and lived only because of the play of Consciousness upon it. As long as the wheels of a car are geared on to the machine, the vehicle moves. In case we can clutch the motive-power off from the moving wheels, the vehicle must necessarily come to its own natural motionless condition. Similarly, if Consciousness is withdrawn from the body-mind-intellect vehicle, its play of perception-emotion-thought must necessarily halt. This clutching off of Consciousness from the inert matter vehicles is detachment. With the axe of detachment, Krishna advises Arjuna, to cut down the tree of multiple experiences.

At our present level of conscious-existence we are apt to protest against this advice, because, to us detachment from these three vehicles is a complete retirement from the worlds of perception, from the realms of emotion, and from the fields of thought. In fact, we know no other world to tread, and therefore, intellectually, we reach but a state of utter nihilistic nothingness. This is a despairing