

symptoms but by removing the CAUSE of the disease, so too here, Lord Krishna is trying to remove the very source of Arjuna's delusion.

The ego rises when the PURE SELF is not recognised; this deep-seated ignorance in man not only veils his Divine Nature from himself, but also projects on the REALITY a positive misconception. The 'ego-centric-idea,' that he is conditioned by his own body, mind and intellect, is the true seed of Arjuna's delusory attachments with his own relations and the consequent deep compassion that has risen in his bosom to make him so impotent and helpless. Grief and dejection are the price that delusion demands from its victim. To rediscover ourselves to be really something higher than our own ego, is to end all the sorrows that have come to us, through our false identifications.

Thus, the ETERNAL SPIRIT in man, asserting its false relationships with his body, comes to feel bound by a thousand relationships with the world of things and beings. The same PERFECT-PRINCIPLE-IN-LIFE, playing on the field of the mind, comes to experience the imperfections of the emotional world as its own. Again, the DIVINE-SPARK-OF-LIFE, assuming, as it often does, a false identity with the intellect, comes to sob and suffer for its hopes and desires, its ambitions and ideologies, which are the characteristic pre-occupations of the intellect.