

consequent ego-sense, the divinity is forgotten and the individual comes to despair. The causes of this misunderstanding have been indicated here. Untempered reason (*Akrita Buddhi*) and perverted mind (*Durmati*) are the maladjustments in an individual, because of which, right recognition of one's own divinity is not constantly maintained within. The implication of the statement is that, if a seeker can integrate himself --- through the process of disciplining his reasoning faculty and guiding his mind away from his intellectual perversities --- that individual will come to experience within himself that it is only the five-fold components made up of matter that are indulging in the agitations of the outer activity.

ELUCIDATING THE FOREGOING IDEAS MORE VIVIDLY, THE LORD CONTINUES:

*17. He who is free from the egoistic notion, whose intelligence is not tainted (by good or evil) , though he slays these people, he slays not, nor is he bound (by the action) .*

So far we have been told that the realm-of-matter is the field of all activity, and the weeds of sorrows and agitations can grow only therein. The Spirit, the farmer, has an existence independent of this field and yet the farmer, in his identification with the self-projections on the field, feels happy or unhappy according to the condition of the field at any given moment.