

intellectual desires, behaves AS THOUGH it is an ego (*Jiva*); and this individualised personality, forgetting its own State-of-Perfection demanding satisfaction through sense gratifications, making use of the faculties of sense-enjoyment, strives in the world-of-objects to achieve, to gain, to aggrandise. Here we should not forget, in our haste, to grasp clearly that the five-fold division is the description of the "engine under the bonnet" and not of the "petrol;" and yet, "petrol" in itself cannot make the travel pleasant and successful --- nor can the "engine" move without the "petrol."

A motor vehicle becomes an automobile only when "petrol" plays through the "engine," and when the driver can, by his faculties, take the vehicle to its destination, which is determined by the demand or the desire of the owner of the vehicle. If this analogy is understood, we can correctly evaluate this portion of Krishna's enumeration, and can truly appreciate what the Lord means when he says "these five are the causes" of all work.

ALL THESE ENUMERATIONS AND EXPLANATIONS OF THE LAST TWO STANZAS ADD UP TO THE CONCLUSION THAT THE 'SENSE-OF-AGENCY' OF THE SELF IS AN ILLUSION:

*16. Now, such being the case, verily he who --- owing to his untrained understanding --- looks upon his Self, which is*