

of its required experiences. The example that Vyasa uses is so universal that from the Lord's own mouth it rings with a note of irresistible appeal.

Just as an individual changes his clothes to suit the convenience of the occasion, so too the ego-centre discards one physical form and takes to another, which will be most suited for it to gain the next required type of experiences. No one will plan to go to his office in his night-gown, nor will he, in his stiff-collar, feel happy while playing tennis in the evening. He changes his dress according to the field where he is intending to work for the time being. Similar is the why and wherefore of death and thereafter.

This striking example, which comes within the comprehension of every one, is made use of by the Lord so that, not only Arjuna, but even those who are over-hearing these eighteen discourses, even at this distant time, may come to understand the idea clearly.

Changing of our clothes that have become worn out, cannot be a pain to anyone of us, especially when it is for the purpose of putting on a new set of clothes. Similarly, when a mind-intellect-equipment finds that its embodiment in a given form can no longer help it to earn, from its available environments, experiences that would facilitate its evolutionary pilgrimage, it feels that this particular form is worn out (*Jeerna*). This "worn out" condition of a body is to be decided neither by its age nor