

present destination. In each life, as soon as the ego expresses itself in its given field of activity, it, fortunately, forgets the entire past, and carries with it only a distinct flavour (*vasana*) thereof. But a Master-mind like Lord Krishna, in His Divine Omniscience, understands that both He and Arjuna had been through many vicissitudes of existence, and that "I KNOW THEM ALL WHILE YOU KNOW THEM NOT."

"HOW THEN CAN YOU, THE ETERNAL LORD, HAVE A BIRTH IN THE ABSENCE OF *DHARMA* AND *ADHARMA*?" LISTEN:

*6. Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own Nature, I take birth by My own MAYA.*

Here is the most daring and original thought of Vyasa, we may say, throughout the entire Geeta. The Supreme, on account of His unquestioned freedom, by His own perfectly free will, takes upon Himself the conditioning of matter, and manifests Himself in a particular embodiment in the world, for serving the deluded generation of that time. To the Lord, His 'ignorance' is but a pose assumed, not a fact lived. A mortal becomes victimised by his *Avidya*, while the Lord is Master of His *Maya*. A driver is bound by his duty to the vehicle, while the owner of the vehicle is Lord of it. He uses the vehicle for his purposes, and whenever he reaches his immediate destination, he