

Krishna explains in this and the following stanza, all the items that together constitute the matter and those that constitute the Spiritual Entity within a living man. Once the individual comes to understand clearly the distinction between matter and Spirit he will indeed come to understand that the Spirit identifying with matter, is the cause for all Its sufferings and when It is detached from Its identifications, it rediscovers for itself its own essential nature as Perfection and Bliss Absolute. The spirit identifying with matter, and sharing the destinies of the inert equipment, is called the "ego" (*Jeeva*). It is the "ego" that comes to rediscover itself to be nothing other than the Spirit that presides over matter.

In order to make Arjuna realise how exactly one is to understand the true nature of the Self, in all Its divine might and glory, Lord Krishna tries to enumerate the matter-aspect, as distinct from the Spiritual-Truth in each individual.

The five great elements, mind, intellect and ego constitute, according to the Geeta, the eight-fold *Prakriti* that has come to be superimposed upon the Truth through ignorance. The five great cosmic elements are represented in the microcosm by the five sense-organs by which the individual comes to experience and live in the world of sense-objects. Thus, the list making up *Prakriti* is nothing other than the subtle body and its vehicles of expression are constituted of the sense-organs. The sense-organs are the channels through which the world of stimuli reaches