

mere luxury of the rich and the powerful, a superstitious satisfaction for the weak, a make-believe dream-heaven for the escapist? Can religion and its promised perfection stand unperturbed in all our challenges of life: bereavements, losses, illness, penury, starvation? This doubt --- which is quite common in our times too --- has been unequivocally answered here with a daring statement that "WHEREIN BEING ESTABLISHED ONE IS NOT MOVED EVEN BY THE HEAVIEST SORROW."

To summarise: when by the quietude of the mind, gained through concentration, one comes to rediscover one's own Self, his is the Bliss Absolute, which cannot be perceived through the senses and yet, can be lived, through a 'pure intellect,' and having reached which there is no more any return; having gained which there is no greater gain to strive for; and which is not shaken even by the lashings of the greatest tragedies of our existence. This is the wondrous Truth that has been indicated as the Self by the Geeta, the goal of all men of discrimination and spiritual aspirations.

This Self is to be known. The means of knowing this goal, as well as the state of its experience, is called "*Yoga*" in the Geeta. (VI --- 23). Here we have one of the noblest, if revolutionary, definitions of *Yoga*.

We have explained earlier how the Geeta is an incomparable re-statement of the declaration of the *Upanishads*, in the context of the Hindu-world available at