

sincere student and seeker (*Brahmana*) who has "come to experience the Self" (*Vijanatah*) these ritualistic portions of the *Vedas* become useless inasmuch as the benefits that they can give are comprehended in the perfection that he has come to live.

The *Karma Kanda* only prescribes rituals for the satisfaction of desires whereby the individuals can gain some finite joy, maybe here, or in the hereafter. Thus, on discovering the Self in oneself, the seeker comes to experience the infinite bliss of the Divine, and all the pleasures derived from the performance of work enjoined in the *Vedas* are comprehended in the Bliss, which the realised soul experiences as the very Essence of his own Self. Everyone must admit that all those limited "satisfactions" are comprehended in the Infinite Bliss of the experience of the Self.

This does not mean that Vyasa is ignoring or ridiculing the *Karma Kanda* of the *Vedas* as such. The whip of the Cowherd Boy is descending upon the bare backs of the unintelligent, who have mistaken the means for the goal, and who consider that through ritualism and its promised joys, the Supreme or the Infinite can be gained. *Karma*, when undertaken with no anxiety for the results, integrates the personality; when a heart is thus purified, a clearer discriminative power comes to play through it, and in its light, Truth becomes self-evident. Having once realised the Infinite-Self spreading out all round without dimensions or frontiers, thereafter, the limited satisfaction