

circumstances of pain and pleasure, he alone "IS FIT FOR ATTAINING IMMORTALITY."

When the TRANSCENDENTAL TRUTH or the ETERNAL PERFECTION has been indicated by the term Immortality, the term is not used in its limited sense of 'deathlessness' of the body. Here the term 'death' not only indicates the destruction of the physical embodiment but also includes and incorporates within its significance, the entire range of finite experiences, where, in each one of them, there is an extinction-experience. No experience gained through either the body, or the mind, or the intellect is permanent.

In other words, each experience is born to live with us for a short period and then to die away in us. These chains of finite experiences stretch out in front of us as the paths of sorrow and pain in our life. The term 'Immortality,' used by the *Rishi* to indicate the 'Supermanhood,' indicates a state wherein one, walking the path of endless sorrows, as the individual ego, transcends that state to attain the Infinite experience of THE ETERNAL AND THE PERMANENT.

Through the Geeta, our poet-seer Vyasa is making Lord Krishna declare that the purpose of life for every one is the attainment of PERFECTION, and to evolve oneself to it one must make use of every little chance in one's allotted span of life. To endure meekly, with magnanimous joy, the little pin-pricks of life --- heat and cold, success and