

It is an experienced fact that when one has mastered a knowledge, it is almost impossible for one to make any more mistakes in it; to a great musician, to sing deliberately out of tune, in disharmonious notes, is as difficult as it is for a beginner to sing correctly. Having known a language, to talk ungrammatically is as difficult as it is for the illiterate to talk correctly. If, in the imperfect world of imperfect knowledge, a cultured man, educated and artistic, cannot easily fall back to the levels of the uncivilised and the illiterate, how much more must it be an impossible act for the Perfect to come back and fall into the earlier confusions which are created by 'ignorance'!

This is one of the rarest stanzas in the religious literature of the world which, in so simple a style, has indicated, so exhaustively, the Unconditioned-Pure-Self, the Infinite-Reality. In Hinduism, it has always been emphasised that there is a continuity of existence after death and an individual continues his biography in a new embodiment under a new set of environments. The individuality, thus undergoing experiences of birth and death repeatedly, is called the *Jiva*, or the embodied-self. This *Jiva* is the Eternal Light of Consciousness, playing upon, and SEEMINGLY conditioned by, the subtle-body, constituted of the mind-intellect equipment.

In short, death is only a phenomenon, wherein a given subtle-body changes its physical-equipment, seeking 'fresh fields and pastures new' for its expression and expansion. This process is not the reaching of the Infinite;