

because of its long habit of living in close proximity to its own limitations, finds it hard even to believe that there is an Existence Supreme, Divine and Infinite. One is reminded of the story of the stranded fisher-women who complained that they could not get any sleep at all when they had to spend the night in a flower-shop, till they put their baskets very near their noses. Away from our pains, we dread to enter the Infinite Bliss!

This sense of fear is the death-knell of all spiritual progress. Even if progress were to reach the bosom of such an individual, he would be compelled to reject it, because of the rising storm of his subjective fear.

Even though the mind has become extremely peaceful and joyous, and has renounced all its sense of fear through the study of the Scriptures and continuous practice of regular meditation, the progress is not assured because the possibility of failure shall ever hang over the head of the seeker, unless he struggles hard to get established in perfect *Brahmacharya*.

THE ASCETICISM OF BRAHMACHARYA --- Here the phrase implies not only its *Upanishadic* implications, but definitely something more original, especially when it comes from Lord Krishna's mouth and that too, in the context of

the Geeta. *Brahmacharya*, generally translated as 'celibacy,' has a particular meaning, but the term has also a wider