

come to experience this transcendental Bliss, it may provide only a flashy moment of intense living, which may then disappear, demanding, all over again, similar super-human efforts to regain one more similar moment of Bliss-experience. To remove this possible misunderstanding, the stanza insists: "ESTABLISHED WHEREIN, HE NEVER DEPARTS FROM HIS REAL STATE." The Geeta repeatedly endorses that the experience of the Self is an enduring state from which there is no return.

Even supposing one has gained this Infinite Bliss, will he not again come to all the sorrows that are natural to every worldly being? Will he not thereafter feel as great an urge as anyone else to strive and struggle, to earn and hoard, and thirst to love and be loved, etc.? All these excitements which are carbuncles upon the shoulders of an imperfect man, are denied to a perfect one, as the following stanza (VI-22) explains the Supreme Truth as "HAVING COME TO WHICH NO ONE CAN CONSIDER ANY OTHER GAIN AS EQUAL TO IT, MUCH LESS EVER ANYTHING GREATER."

Even after these explanations the Lord Himself raises the question which a man of doubts may entertain. It will be quite natural for a student, who is striving to understand *Vedanta* purely through his intellect, to doubt as to whether the experience of Divinity can be maintained, even during moments of stress and sorrow and in periods of misery and mourning. In other words: is not religion a