

in their essence, nothing other than glimpses of the Spiritual Bliss (*Brahmananda*). The secret import of the question is that those who faithfully follow Krishna's theory may come to lose both the chances of experiencing the finite and the Infinite joy.

Such a seeker, striving all his life to live in self-control, will be a conscious escapist --- avoiding all the finite joy-temptations in the gross world here. But, if the uncertain factor --- death --- were to creep in to clip the thread of his life with the scissors of time, he would lose his chances of gaining the Absolute Beatitude, which is the goal that Krishna seems to point out in his Divine Song. Again, suppose that a seeker, due to a lack of self-control, falls from *Yoga*. To win in *Yoga*, no doubt, is a great victory, a GAIN PAR-EXCELLENCE. But if, in the race, one were to get knocked down by the stealthy club of sensuousness, one would stand to lose both here and hereafter. Naturally, Arjuna wants some guidance from Krishna as to what will happen to such an individual.

In this verse also, we must note very carefully, that the term *Shraddha* is not some maddening superstition which encourages a blind faith. According to Shankara, *Shraddha* is the right intellectual apprehension of the deeper import and the fuller significance of what the teachers teach and the scriptures declare. The inspired devotion that springs up in a bosom, from among its solid intellectual convictions, gained through a true appreciation, is the