

beginning, itself soon becomes a stinking putrefying pit of sorrow. The experiences with the first *laddu* and the twenty-fifth *laddu* when you are not hungry, are a practical demonstration of this fundamental truth, that sensuous joys are doomed to pain from the very beginning.

A sense-object can only be as beautiful and joyous as a leprous whore, painted, powdered and dressed up to smile at strangers in the dark alleys of a dilapidated commercial town. Lord Krishna beautifully brings out this idea, when he points out to Arjuna, how sense-objects and their joys, being finite in nature, do not enchant a wise man.

Man, if he is wise, is satisfied only with the Infinite. Finite things can only torture us with hopes of getting a more satisfactory joy, and whip us along the path of sensuousness making us pant in sheer exhaustion, hunting for a complete satisfaction --- from ditch to ditch, from gutter to gutter. The chaster, the fuller, the Diviner joy, is gained only

when we come to experience the Self as explained in the previous stanza.

AND THERE IS ALSO A WICKED THING, AN ENEMY  
ON THE PATH OF BLISS, A MOST DIFFICULT THING  
TO DEAL WITH, THE SOURCE OF ALL EVIL, VERY  
DIFFICULT TO WARD OFF. MIGHTY EFFORTS