

establishment in the experience of the Self is assured. As at many points earlier, Vyasa is making his Divine mouthpiece use the sacred word *Yoga* in a familiar and a daringly novel context, so that the awe and dread which had gathered round this blessed term may disappear. The "TREMORLESS-YOGA" is as novel as the various definitions of *Yoga* given earlier in different verses of the Geeta --- the one, single, irreplaceable Bible-of-revolt in all Hindu renaissance movements.

WHAT EXACTLY IS THE TECHNIQUE BY WHICH WE CAN GET OURSELVES ESTABLISHED STEADILY AND PERMANENTLY IN THE UNBROKEN EXPERIENCE OF THE INFINITE AS OUR OWN REAL NATURE?... LISTEN:

*8. I am the Source of All; from Me everything evolves; understanding thus, the "wise, " endowed with 'loving consciousness' worship Me.*

The difference between the microcosm and the macrocosm is the difference in the equipments through which the same Truth, the Eternal and the All-perfect, expresses. When life surges through the Cosmic-Mind, It (*Ishwara*) comes to project out the entire Universe-of-plurality; and when the same Infinite expresses through an individual-mind, it (*Jiva*) projects out the individual-world. In both these manifestations --- the God-principle (*Ishwara*) and the individual ego (*Jiva*) --- the Essence is