

Perhaps this word occurs most often throughout the discourse. We shall however content ourselves with two or three typical definitions of it. "Yoga is the very dexterity of work," is a very telling statement. "Even mindedness is yoga," is another equally important definition. "Disentanglement from contact-born misery is known as yoga." This is yet another statement in explanation of it. Yoga in its entirety is in this manner elucidated stage by stage.

To a superficial reader it may seem that quite a number of pet ideas are repeated in the book to the point of boredom. But a close study of the book is bound to disprove this view. Profound ideas allow themselves to be approached, applied and verified from different angles of vision. We may take the word yoga again for enquiry. In the first six chapters it connotes Karma Yoga in all of its aspects. In the course of the second six chapters it applies to Bhakti with its numerous implications. The trend of the last six chapters is towards the elucidation of Jnana through the use of the same word, yoga. The definition of yoga is capable of kaleidoscopic changes from the standpoints of action, devotion and knowledge. The principle of the ego may also be said to have various shades of meaning. Coloured by different settings it subjects itself to several readings. These multi readings do not, however, in any manner mutilate the simplicity and directness of the terminology. They only help comprehend the meaning lucidly and in as deep a