

the time of the Mahabharata. The old idea that *Yoga* is a strange phenomenon, too difficult for the ordinary man to practise or to come to experience, has been remodelled here to a more tolerant and all-comprehensive definition. *Yoga*, which was till then a technique of religious self-perfection available only for a reserved few, has now been made a public park into which everyone can enter at his free will and entertain himself as best he can. In this sense of the term, the Geeta has been rightly called a revolutionary Bible of the Hindu Renaissance.

Apart from the divine prerogative of one who is an incarnation, we find a brilliant dash of revolutionary zeal in Krishna's Godly personality both in His emotions and His actions. When such a divine revolutionary enters the fields of culture and spirituality, He could not have given a more spectacular definition of *Yoga* than that which He has given us here: "*Yoga* --- a state of disunion from every union-with-pain." This re-interpretation of *Yoga* not only provides us with a striking definition but at the same time, it is couched in such a clapping language of contradiction that it arrests the attention of every student and makes him think for himself.

The term "*Yoga*" means "contact." To-day, man in his imperfection has contacts with only the world of finite objects and therefore, he ekes out of life only finite joys. These objects of the world are contacted through the instruments of man's body, mind and intellect. Joy ended