

microcosmic experience of a limited world, through the intervention of the mind-born "Four Ancient *Kumaras*," is the Divine *Yoga* of the Self in each one of us. Since the Self, presiding over the destinies of the individual, is Itself the Absolute that forms the substratum for the entire Universe, he who realises both the *Vibhuti* and the *Yoga* as divine expressions of the Eternal, realises the Infinite.

That this understanding of the macrocosm and its influence upon the play-of-life in the field of plurality should not be merely a professor's book-knowledge, is indicated here, when Krishna insists that the seeker must know it "in reality" (*Tattwatah*). This means that the above-mentioned knowledge is to be realised in a subjective experience, and intuitively lived, as "I am the Self."

"When I play through the 'Seven Seers' I PAINT the Universe, and when I play through the 'Four Ancients' I LIVE the tearful life of an individual." It is not then very difficult for us to feel the appropriateness of the statement in the last stanza that the *Rishis*, Ancients and the *Manus*, all "WERE BORN OF MIND." When the Self, therefore, detaches Itself from both the INDIVIDUAL-mind and the COSMIC-mind, It comes to revel in all Its Absolute glory. Identifying Itself with the COSMIC-mind It becomes the Creator (*Ishwara*) CREATING THE UNIVERSE, and identifying with the individual-mind It becomes the limited ego (*Jiva*), SUFFERING THE LIMITED WORLD. To know this implication and to live up to this is the TREMORLESS-*Yoga*" --- wherein a permanent and steady