

*Suddha Dharma Tract I (a)*

# SRIMAD BHAGAVAT GĪTĀ

Text of Suddha Dharma Mandalam Edition  
with Commentary of Sri Hamsa Yogi

## CHAPTER THE FIRST

*Translation of the Text and Summary of the  
Commentary in English by*

R. VASUDEVA ROW.

PUBLISHED BY

T. M. JANARDANAM.

*For Suddha Dharma Mandalam Association.*

THE SUDDHA DHARMA OFFICE,

MYLAPORE, MADRAS, S. INDIA.

1935

## SUDDHA DHARMA MANDALAM.

I. Under the direction of Bhagavan Narayana, the great Hierarchs of our race, ever watchful of its needs, having during remote ages emerged from the sacred seclusion of Visala Badari, Their mystic Headquarters among the Himalayas, and from time to time have rendered help and happiness to suffering humanity. During the early period of Kaliyuga, now about twelve thousand years ago, They constituted Themselves anew, at His divine command, with the sole avowed aim of enabling humanity to advance more speedily than before on the path to its final realisation. 'Suddha Dharma Mandalam' is the name of this august Assemblage of Elders. Although of most ancient origin, it was thus established in view of the critical world-epoch which humanity had reached at the time of the Mandala's organisation. Since its present constitution on the Vishaka Purnima of the year Nala, five hundred *Sankalpas* or cycles, of twenty-four years each, have elapsed down to the Vishakha Purnima of the last Nala year, *i.e.*, in May 1916. The fact of its existence and of its constitution as such was known till recently to the few advanced initiates among men; it was, however, in 1915 that wide publicity was permitted to be given to it, and Dr. S. Subramanier was chosen to make the first public announcement of this ancient Esoteric Organisation with its constitution, its tenets, and its objects.

II. Suddha Dharma is the pre-eminent system of thought which inculcates the most vital principles and rules of life and conduct conducive, to the material and spiritual progress of society. That the world is directed to its high destiny by the Supreme Director, Bhagavan Narayana who, through the aid of the great Occult Hierarchy by Him constituted, so directs its children, is the basic truth which Suddha Dharma embodies; that each one of us, according to his light, is the recipient of particular initiations bestowed by the Hierarchy, which enable the aspirant to combat the root evil of self-interest and thus gradually but surely to overcome it, is the leading inspiration of its philosophy; that, by thus living the life universal, is secured to all the blessed companionship with the Hierarchy, which companionship alone augments our capacity and strength to serve increasingly the race is the hope which it bears; and that such life of love gives the insight into the synthesis of the Spirit—an insight which directly reveals to the vision the most profound reality of the Divinity enshrined in the heart of each one of us, which is even of Him who is the Director—is the great message which it vouchsafes to humanity; its theme is the sum of man's aspiration, and its purpose is the fulfilment of Human destiny.

III. The principal objects of Suddha Dharma Mandala are to enable every aspirant—

- (i) To study the nature of man and the universe;
- (ii) To feel his relative position in cosmic existence;
- (iii) To co-ordinate the life within and without; and thus
- (iv) To realise through *Synthesis* or *Yoga* the omnipresent Divinity, by the aid of initiations bestowed by the Hierarchy under the direction of Bhagavan Narayana.

To,  
The Editor,  
*International Conciliation*

For favour of review.  
The Director, S.D. Association,  
Mylapore, Madras, India, presents  
his compliments and will be glad  
to receive a copy of the issue  
containing a notice of this work.

*Mahābhārata. Bhagavadgīta. English.*

*Suddha Dharma Tract I (a)*

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Pandit K. T. SREENIVASACHARYA  
(Vishishtadwitin)

Dr. Sir. S. SUBRAMANIER  
(Adwitin)

R. VASUDEVA ROW  
(Dwitin)



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**DEDICATION.**  
**DEDICATED IN ALL HUMILITY & REVERENCE**  
**TO**  
**BHAGAVAN SRI NARAYANA & SRI YOGA DEVI**  
**AND TO**  
**THE ELDERS OF THE SUDDHA DHARMA MANDALAM**  
**ॐ ह्रीं सौः देवदासः**

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pt. 1

## PUBLISHER'S FOREWORD.

Since the publication of the Suddha Dharma Mandala Edition of Srimad Bhagavat Gita of Seven hundred and forty five (745) slokas, along with an introduction to it and a Commentary of the First Chapter of the great Scripture by Hamsa Yogi in Sanskrit, sufficient response from the public has been apparent. To help such of the readers who may be unable to read the original in Sanskrit, an attempt is made herein to provide in the shape of a brief English summary of their valuable contents. The appeal of its great message, eminently non-sectarian in character, has also stimulated the spiritual yearning of a great many in Chile (S. America), where Spanish is the spoken language of the masses. As a mark of their recognition of it, some of the S. D. M. Members, chiefly among them Vajra Yogi Dasa (Benjamin Guzman V.), contributed liberally to bring out this English summary and have also intimated their resolve to publish a Spanish rendering of this.

It may be out of place here to account for what apparently seems to be an apathy on the part of the present day Eastern and Western Scholarship to bestow on this literature the consideration it deserves; not that its value will suffer in any way thereby, but that, to be blind wittingly or unwittingly to publications of the kind seriously detracts from the worth of legitimate scholarship. It is hoped that this defective outlook will ere long undergo the desirable change. It is not necessary to add that the merit of any work will stand and prevail on its own inherent strength, and that a proper estimate or judgment can be sincerely arrived at only by an intimate study of it.

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It is in the fitness of things that this translation and summary has been made available in the present form by Sjt. R. Vasudeva Row who was intimately associated with the late Dr. Sir. S. Subramanier and Pandit. K. T. Sreenivasacharya who were responsible for drawing the attention of the public to the existence of the ancient Esoteric Organisation, Suddha Dharma Mandalam\*, and of its sacred literature dating many centuries prior to the three modern philosophical systems now prevalent in India. A close acquaintance with the literature, so far now published by them, will convince that one cannot be sufficiently grateful to them for the great care and labour involved in their publication.

The Publisher believes that in the near future it may be possible to present similar translation and summary of the remaining twenty five chapters of the Gita. It may not be too much to expect that, when this happy event is achieved, the Synthesis may be confidently looked forward to of the many philosophic variances which are presented by the commentaries now in vogue.

That the time may not be long for such an accomplishment of Spiritual insight and outlook is the prayer of the publisher to the Great One who presides over the evolution of our humanity.

**T. M. JANARDANAM,**  
*Editor: THE SUDDHA DHARMA,*  
*& Director S. D. M. Association.*

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\* *Foot Note.* See 'Articles on an Esoteric Organisation in India' by Dr. Sir. S. Subramanier.

## AUTHOR'S PREFACE.

This is an humble attempt to present to the reader in a readable form a summary of the Commentary of Hamsa Yogi on the First Chapter of Bhagavat Gita. The author is conscious of the very many draw-backs which generally characterise summaries of the kind, and hopes that more competent workers will handle it to the satisfaction of the Scholars.

The thanks of the author are due to Sjt. T. M. Janardanam, who was kind enough to write this to the author's dictation and, but for the energetic patience on his part, the author feels this task would have been well nigh impossible. The author also feels that the pleasure and privilege are no less his than the Publisher's to associate himself with the task of making better known the Philosophy of Suddha Dharma.

If this booklet is able to create in the reader an interest and zeal to get into closer touch with the philosophy of Suddha Dharma than this booklet will enable, he will deem himself more than rewarded for his work.

R. V. R.

## INTRODUCTION. \*

### I. The Genesis of the Gita and its Context.

This divine discourse occurred between the Lord and Arjuna just prior to the outbreak of the war on the field of Kurukshetra; Arjuna after receiving the illumination, overcame the faintness which obsessed him as a result of personal outlook bearing on the need to war; finally he co-operated with the Lord's evolutionary plan that had been set a working.

This strenuous waging of the war brought about the fall of Bhishma on the tenth day of the battle, which fact was reported to the blind king Dhritharashtra by Sanjaya, without Sanjaya's actual advent into the field to witness physically the conflict. The latter was enabled to do so through a faculty of yogic television which was bestowed on him by the great Krishna Dwipayana Vyasa, when the holy anchorite had, prior to the war, witnessed the despondency of the blind King in anticipation of the probable vanquishment of his progeny at the hands of Arjuna and the Pandavas. Sanjaya, at the time of intimating the fateful news of Bhishma's fall to him, seeing that the despondency of the blind king had not abated yet, narrated to the enquiring blind king (first sloka of the Gita), the great discourse as between the Lord and Arjuna, which Sanjaya, alone of all in the field, had listened through the faculty referred to above. It was

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\* *Foot Note.* More detailed information in reference to the topics dealt with in this introduction may be had from the Upodghata, of Hamsa Yogi, to Bhagavat Gita, to which is attached an English summary. (S. D. M. Publication No. 7.)

Sanjaya's hope, in thus narrating it to the blind king that it would heal the blind king of the despondency, as it did in Arjuna when he had listened to the discourse of the Lord; and, as a matter of fact, eventually this narration went a long way to heal him.

It may be seen that the despondency of the blind king was entirely motived by a personal consideration of those who were his own progeny. It may also be seen that Arjuna's psychology which prompted him to fight the war to its bitter end, was based at first on a sense of the great injustice and wrong inflicted on him and his own by the blind king's sons; and his subsequent reluctance to wage it was motived by a fear of the sin that would accrue to him as a sequel of a great slaughter and killing his own kith and kin among the rest. This personal attitude, it was, which underlay, though for a time, the motives of the blind king and the great warrior. The subject matter of the discourse changed their outlook from one of personal consideration into that of an impersonal action for its own sake in the divine evolution. This critical need was the Lord's opportunity to reveal the great message which constitutes a very safe and workable hypothesis in man's evolutionary career. This need was the context of the Gita and the time of it constituted the basis for its setting.\*

## II. Bhagavat Gita as the exposition of Yoga Brahma Vidya or the Synthetic Science of the Absolute.

This topic has been briefly dealt with in Section I of this Tract.

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\* This topic is dealt with at some length in page 11 of "The Suddha Dharma" Sepr., 1933 by the writer of this Tract.

## III. The Twenty-four Topics of Gita proper.

These twenty-four topics, commencing from the second chapter of the Bhagavat Gita and ending with the twenty fifth chapter, contribute the twenty four Dharmas of the Gayatri, distributed in the four shatkas, each shatka containing six dharmas—each dharma herein is elaborated in a single chapter of the Gita. The topical continuity is apparent in the arrangement of the dharmas, and their correlation to the central theme of the Synthetic Science of the Absolute may be noticed briefly here. The First of these Dharmas, Nara-Narayana Dharma (नरनारायण धर्म), which is the subject matter of the second chapter, deals with the Over-Lordship of the Divinity and with the fourfold aspect of It in relation to cosmic evolution. The Second Dharma, Avatara Dharma (अवतार धर्म), (third chapter), deals with the manifold incarnations of the Divinity in manifest form to serve the link from time to time between such overlordship and the created cosmos. The Third Dharma, Adhikara Dharma (अधिकार धर्म), (fourth chapter), expounds a system of Hierarchs for the governance of beings and their uplift through initiations (Deeksha). The Fourth Dharma, Siksha Dharma (शिक्षा धर्म), (fifth chapter), summarises the main disciplines which aid evolution. The Fifth Dharma, Karana dharma (कारण धर्म), (sixth chapter), is in relation to the Atma as the great Cause functioning in the manifest World-process and the goal of the aforesaid disciplines. The Sixth Dharma, the Kaivalya Dharma (कैवल्य धर्म), (seventh chapter), describes in brief the essential nature of the great Cause alluded to previously. These Six Dharmas are mainly devoted to Knowledge of the manifest Brahm and make up the Gnana Shatka.

The next Six Dharmas are in relation to Icha or Desire aspect, of which the sublimation is Bhakthi or Devotion.

Herein, the Seventh Dharma, Swaroopa Dharma (स्वरूप धर्म), (eighth chapter), draws attention to the twin nature or daiva bhava and asura bhava—of the evolving entity, which bhavas act and react on his actions. Eighth Dharma, Sadhanatraya Dharma (साधनत्रय धर्म), (ninth chapter), pointedly refers to the means adopted during evolution, such as yagna, dana and tapa, through shraddha according to the nature of the aspiration or ardour in their performance. The Ninth Dharma, Maya Dharma (माया धर्म), (tenth chapter), details the binding force of this shraddha or zest in terms of Satwa, Rajas and Tamas, signifying Rhythm, Activity, and Inertia. The Tenth Dharma, Moksha Dharma (मोक्ष धर्म), (eleventh chapter), deals with the effective twin methods—Pravritti and Nivritti, Krishna gati and Sukla gati—to be pursued by the aspirant to secure for him the liberation (Moksha) as such; reference also herein is incidentally made to what is called Suddha gati or parayana (परायण)—prapti—as distinct from and transcending Dhakshinayana and Uttarayana, signifying generally Pravritti and Nivritti respectively. The Eleventh Dharma, Brahmaswaroopa Dharama (ब्रह्मस्वरूप धर्म), (twelfth chapter), has reference to the infinity of divine manifestations of which the vision is vouch-safed to an ideal Bhakta. The Twelfth Dharma, Brahmvibhuti Dharma (ब्रह्मविभूति धर्म), (thirteenth chapter), makes mention of the highest excellences (vibhuti) among some of the manifestations so visioned by the Bhakta. These six dharmas constitute the Bhakthi Shatka.

The Third set of Six Dharmas comprises the Karma Shatka; therein the Thirteenth Dharma, Pranayama Dharma (प्राणायाम धर्म), (fourteenth chapter), reveals the conditions which govern the practice of concentration of mind (leading

ultimately to meditation). The Fourteenth Dharma, Paramatma Dharma (परमात्म धर्म), (fifteenth chapter), throws a flood of light on the magnificent goal or Paramatma which is the quest of the aspirant. The Fifteenth Dharma, Akshara Dharma (अक्षर धर्म), (sixteenth chapter), is the starting point, if we may so call it, on this pathway leading to Paramatma. The next Sixteenth Dharma, Raja-vidya Dharma (राजविद्या धर्म), (seventeenth chapter), is an exposition of the direct means which constitute the theory and practice of meditation which facilitates the realisation of the sovereign secret. The Seventeenth Dharma, Paramahamsa Dharma (परमहंस धर्म), (eighteenth chapter), describes the qualifications and status of one who has successfully achieved all the last dharmas and is called Paramahamsa in Gita literature. The Eighteenth Dharma, Sanyasa Dharma (सन्यास धर्म), (nineteenth chapter), reveals the clarified outlook of a Paramahamsa in his relation to all action on the evolutionary path.

The Fourth Shatka or the Yoga Shatka includes the remaining six Gayatri Dharmas; of these, eighteen having been indicated in the three earlier shatkas constituting in the aggregate Sankhya Dharma, the remaining six comprise Yoga Dharma, the sum of both making up the Gayatri Dharma as such. Now the Nineteenth Dharma, Atma Dharma (आत्म धर्म), (twentieth chapter), sets forth in its entirety the overlordship of the Atma while functioning in Prakriti. The Twentieth Dharma or Prakriti Dharma (प्रकृति धर्म), (twenty first chapter), explains the reaction of Prakriti in all its aspects in response to Atma's functioning in it variously; the interplay of the three gunas as also the subtlest condition of Prakriti are at length detailed in this chapter. In the Twenty-first Dharma, Karma Dharma (कर्म धर्म) or Dharma

of activity, (twenty-second chapter), a detailed review of the methods of necessary action leading to achievement is made as from the yogic standpoint—such actions falling under the three heads *viz.*, Yagna, Dana, and Tapas. The Twenty-second Dharma or Bhakthi Dharma (भक्ति धर्म), (twenty third chapter), treats about the essential quality of devotion, an intensive emotioning, as it were, to surrender or dedicate oneself to the Brahm by an entire effacement of personal attachment in any form. The Twenty-third Dharma, Gnana Dharma (ज्ञान धर्म), (twenty fourth chapter), lays clear emphasis on the excellence of synthetic knowledge or cognition, which once having been achieved, the aspirant never errs on his path, but, instead, knows the Synthesis running centrally in the evolutionary plan. The Twenty-fourth Dharma, Yoga Dharma (योग धर्म), (twenty fifth chapter), which is the crowning Dharma, is the revelation of the Synthesis of all the previous Dharmas, in virtue of which the aspirant is enabled to attain to a transcendence of the opposites whereby is the shanti or great peace, eternal and unabating.

This shatka is a review, from the yogic standpoint, of the functioning of the life-principle in matter, which constitutes the cosmic or evolutionary world-processes. Such functioning is yoga—योगः कर्मसु कौशलं; and the achievement thereof is life's integral or whole fulfilment in the Divine Plan—लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि। This functioning is referred to in the Gita as कृत्स्नकर्म, ब्रह्मकर्मसमाधी, and in terms of similar significance.

#### IV. The number of verses in Srimad Bhagavat Gita.

On the authority of Vaisampayana, who was the chosen

disciple of Vyasa to promulgate the Mahabharata,\* which he did at the first instance in the hearing of Janamejaya, it can be held with certainty that the Bhagavat Gita comprises as a whole Seven-hundred and forty-five (745) slokas; the relevant verses in this connection occur in Bhishma Parva. and are as follows :—

षट्छतानि सर्विशानि श्लोकानां प्राह केशवः ।

अर्जुनस्सप्तपञ्चाशत्सप्तषष्टिं तु संजयः ॥

धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ।

It can be gathered from this that the Lord is responsible for six-hundred and twenty (620) slokas of the Gita discourse in answer to Arjuna's statements embodied in fifty-seven (57) verses, which Sanjaya related, in answer to the blind King's question embodied in a single verse—Sanjaya's own observations during the incident of this discourse being incorporated in sixty-seven (67) verses. The analysis of the numbers may be seen from the following:—The discourse proper consisting of 24 Adhyayas (2 to 25, both inclusive), each of which comprises twenty four slokas by the Lord, thus making five-hundred and seventy-six (576). The first and the last chapters, consisting of Vyashti and Samashti Pranava, together with the twenty four chapters of the Gita proper referred to above, go to constitute the entire Bhagavat Gita; the first chapter contains the single verse-question (1) of the blind King, and twenty nine (29) by Sanjaya, eleven (11) by

\* *Foot Note.* Reference is drawn to the article on 'The Genesis of the Mahabharata' by the author under the name of 'Devadasa' in page 177 of 'The Suddha Dharma'. March 1935 and the article 'Some structural aspects of the Current Gita' in page 198 of April 1935.

Arjuna, and thirteen (13) by the Lord,—the twelve slokas, Durga-stotra—Invocation to Durga—were repeated by Arjuna after being initiated into it by the Lord, and as such must be deemed to be the words of the Lord, and not of Arjuna. The second chapter contains one sloka (1) of Sanjaya. The twelfth chapter contains Sanjaya's seven (7) slokas, and the last chapter thirty (30) slokas, thus making up sixty-seven (67) slokas. The last chapter also contains thirty one (31) slokas of the Lord, these together with the thirteen (13) of the first chapter and five hundred and seventy six in the twenty four Gitas, make an aggregate of six hundred and twenty—(620) slokas, as detailed by Vaisampayana. Arjuna's fifty seven (57) slokas, which are distributed through the chapters can be easily spotted.

LORD	...	{ 1st chapter	1+12= 13	} =620
		{ 2nd to 25th chapter	24×24=576	
		{ 26th chapter	... = 31	
ARJUNA	...	...	...	= 57
SANJAYA	...	{ 1st chapter	... = 29	} = 67
		{ 2nd chapter	... = 1	
		{ 12th chapter	... = 7	
		{ 26th chapter	... = 30	
DHRITHARASHTRA	...	...	...	= 1
		Total	...	<u>745</u>

#### V. The General contents of the Gita being Fourfold—

From the view point of the aspirant, Brahm (or वस्तु Vasthu), which is the object of his quest, may be studied in its (1) Analytic or Sankhya aspect, and (2) in its Synthetic or Yoga aspect. The Former may be said to be triple in nature viz., (a) Vishaya or (विषय) or the desired goal; (b) Sambandha (संबन्ध) or the Sadhana (साधन) or the means of

discipline to the attainment thereof, and (c) Prayojana (प्रयोजन) or the benefit accruing thereby to the aspirant—these three relating to Icha (इच्छा) or Desire, Kriya (क्रिया) or Action, and Gnana (ज्ञान) or Cognition respectively. Samsara or the World-process is said to be in terms of Gnana, Icha and Kriya only. The chief characteristic of the aspirant is said to be an yearning to know the significance of the Bhagavat Gita as detailed in terms of Pravritti, Nivritti and Yoga. This triplicity\* of the Vasthu (वस्तु) or the Brahm, together with the characteristics of the aspirant (अधिकारि), are the four items dealt with at length in the Gita and constitute what is known as Anubandhichathustayam (अनुबन्धि चतुष्टयम्.)

#### VI. Brief Summary of Individual Chapters.

This has much in common with the third section dealt with above and so has not been elaborated here.

#### VII. The Significance of the name Bhagavat Gita.

The word Bhagavat Gita, when analysed, is split into Bhagavat and Gita. The three letters namely Bha (भ), Ga (ग) and Va (व) on the one hand, and another set of Bha (भ), ga (ग), and vath (वत्) on the other are taken as bases to serve for the interpretation of its name; the interpretations though apparent as different owing to the variety are in reality indicative of a unity of revelation. This name has been derived in terms of Dharma, Nishta, Tatwa, Sthithi, Kshetra, Karma, Adhikara etc., signifying different view-

\* Foot Note (1) This threefold nature relates to the three feet of the Gayatri; and its fourth foot is said to relate to the Yogic or the Synthetic aspect of the Brahm.

points, such as those of cosmic manifestation, its laws, the world-processes resulting from the continual interplay between Prakriti and Atma, as also from the view-point of the disciplines and methods necessary for the effective achievement by the adhikari of these processes. The letter Bha (भ) means to shine out—Bhathi (भलि), the letter ga (ग) meaning knowledge, the former relating to concretisation, the latter to abstraction, in other words, to particularisation and generalisation respectively. The letter va (व) has always a synthetic or yogic significance, as explained by Sanjaya to Dhritrashtra, commenting on the word 'Madhava' (माधव) in Udyoga Parva. A few instances may be given here—Vyashti Pranava and Samashti Pranava are denoted by Bha (भ) and ga (ग) respectively; Avidya and Vidya, Sankhya and Yoga, Pravritti and Nivritti, Krishna Gathi and Sukla Gathi, Dhakshinayana and Uttarayana are among similar interpretations.

### VIII. Allied Topics.

Hamsa Yogi under this head lays particular emphasis on the importance of three topics in relation to Gita viz., (a) Sameekaranam (समीकरणं), (b) Gita being a scripture dealing with the exposition of such Sameekaranam, and (c) the time of its narration.

Sameekarana is synthesising varying aspects with due regard to their correlation: thus we have Gnana (ज्ञान) Sameekaranam—(Sama Vignana—सम विज्ञान), Bhakthi or Icha (इच्छा) Sameekaranam (Sama Sankalpa—सम संकल्प), and Karma (कर्म) Sameekaranam—(Sama Karma—सम कर्म), comprising in the aggregate Sankhya Sameekaranam, which triad is severally dealt with in the first three Shatkas of the

Gita; Pravrithi Sameekaranam (Sama Pravrithi—सम प्रवृत्ति) and Nivrithi Sameekaranam (Sama Nivrithi—सम निवृत्ति) treated of in the fourth or Yoga Shatka of the Gita. The Sankhya Sameekaranam is said to be represented by the letter Bha (भ), the other by the letter Ga (ग), Vath (वत्) being a possessive suffix.

(b) The Lord's great Counsel to Arjuna, inducing him to fight eventually has been misinterpreted by some as indicating that the Counsel was one calculated to prevail upon the unwilling Arjuna to arm himself to fight the battle to its victorious end, heedless of the slaughter and the cruelty involved in perpetrating it; such of His expressions as 'Yudhaya Kritanischayaha' (युद्धाय कृतनिश्चयः) 'Yudhyasva Bharata' (युध्यस्व भारत), 'Mamanusmara Uhyacha' (मामनुस्मर युध्यच्च), and the like seem to lend colour to such a view; but this is not so. The Lord emphasised the necessity of performing of all actions with an impersonal attitude, and at the time of the Counsel, the occasion was the waging of the battle; Arjuna was unwilling to face it on personal grounds, which the Lord refuted on general philosophic principles. That the discourse was mainly devoted to such performance of all action and not to the waging of the battle exclusively is borne out by the subtle contents of the scripture; the Lord Himself called it, (ज्ञानं गुह्याद्गुह्यतरम्)—wisdom, the most secret of secrets; that Arjuna who listened to this discourse so understood it is clear from the words (मदनुग्रहाय परमं गुह्यमध्यात्म) etc.—Madanugrahaya Paramam, Guhyamadhyathma etc., and Sanjaya's eulogising this discourse as Yogam Yogeswarath Krishnath, (योगं योगेश्वरात् कृष्णात्), leaves no doubt as to the nature of its theme as Yoga Shastra and not the gospel of violence.

(c) Narada, Kumara, Gobhila and such other commentators on the Gita have elucidated from the great Epic with great care and calculation, the period of the occurrence of the Mahabharata War and also indicated the exact time at which the great Counsel was delivered by the Lord to Arjuna. The data and the details of such calculation are reserved for future publication. On such authority and from Hamsa Yogi's commentary, it may be judged that more than one hundred and thirty centuries ago the battle of Kurukshetra was waged and was the occasion for the deliverance of this great Counsel to Arjuna; and on the same authority, it is said that Arjuna received it from the Lord on the seventh day of the bright fortnight of Kartika month, that the occasion was marked by the asterism Sravana, and that the day was Sunday, the time of the day being Srikala or before 10 a.m.



। शुभमस्तु सर्वजगताम् ।

। ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः ।

श्रीमद्भगवद्गीता

SRIMAD BHAGAVAT GITA

गीतावतारनिरूपणं नाम

प्रथमोऽध्यायः

CHAPTER I.

The Genesis of the Gita.

SECTION 1.

To students of occult philosophy, who are familiar with its exposition through the sacred Gayatri, (symbolised in the Pranava A. U. M. अ. उ. म.), it may not seem strange to be told that it sums up the nature and working of the Brahm in its entirety. In other words, the science of Gayatri may be said to be a bright lamp which illuminates the multitudinous processes of cosmic evolution (जगत्-संसार-व्यवसायम्.) Obviously, it does not seem necessary to defend this position by quotations from scriptural authority.

It was not, however, till the holy advent of the great Lord, Sri Krishna, about 13,300 years ago, that the fullest explanation of the Gayatri was vouchsafed to humanity in the form of a discourse between the Lord and Arjuna (Narayana and Nara) on the battle-field of Kurukshetra. It was then, through Arjuna, to humanity that this philosophy of cosmic evolution was miraculously revealed—the message, as it were, of the entire and eternal verities of life. This message has been embodied in the now familiar Bhagavat Gita.

Long after the reverberating echoes of the Great War had stilled, and the bitter memory of its waging had lapsed from the minds of men, Arjuna, it is said in the Mahabharata, having forgotten the subtle and profound implications of that message, questioned the Lord, at which the Lord with a smile of friendly admonition reminded Arjuna that the great message was the most complete exposition of the infinite nature of Brahm (स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने). And, in the conversation that followed, the Lord further explained in the Anugita the vast significance of that message. It may be observed that the Anugita is, as it were, the Lord's commentary on His previous message, the Bhagavat Gita—a fact unfortunately overlooked and not fully taken advantage of by the exponents of the three great schools of modern Indian philosophy. It follows as such that the Gayatri is an abstract exposition, while the Gita is an elaborate treatise on the infinite nature of Brahm.

The Absolute or the Brahm has the two fundamental amongst its many and varied aspects viz., the analytic, Vyashti Para (व्यष्टिपर) or the Suddha Sankhya (Seshwara Sankhya—सेश्वर सांख्य)—the other being the synthetic, Sama-

shti Para (समष्टिपर) or the Suddha Yoga; both these aspects form complementary to each other and constitute the teaching of the science called in Rig Veda as Yoga Brahma Vidya, which term may be rendered in English as "The Synthetic Science of the Absolute". From time immemorial this science has been known by a variety of names, chief among them being Pranava Shastra, Gayatri Dharma, Sanatana Dharma and Suddha Dharma.

How far has this science been dealt with in the Bhagavat Gita, it is difficult in the course of the summary, as at present attempted, to deal with fully. The attempt, herein, is made merely to note a few salient points of interest, relevant to it, in each of the chapters of the Gita of the Suddhas.

Of the twenty-six chapters which comprise the Suddha text of the Bhagavat Gita, the first and the last chapters, namely "Gitavatara" (गीतावतार) and "Brahma-sthuthi" (ब्रह्मस्तुति), are said to symbolise Vyashti or the analytic and Samashti or the synthetic aspects of the Brahm respectively. It is a matter of common knowledge that any Sanskrit hymn or chant is preceded and followed by the pronounciation of the Pranava, which system is also followed as a matter of principle in this great treatise. So that the Gita proper, as the Divine teaching, is compressed within twenty-four chapters commencing from 2nd chapter viz. "Naranarayana Dharma" (नरनारायण-धर्म) and ending with the 25th chapter viz. "Yoga Gita" (योग-गीता). It is significant that every one of these chapters of the Gita proper has the appellation of the word 'Gita' suffixed to it. These twenty-four chapters of the Gita proper are grouped, six in each, under four main heads viz. Gnana Shatka,

Icha or Bhakthi Shatka, Kriya Shatka, and lastly, Yoga Shatka. It is well to remind the reader here that these *viz.* Gnana or cognition, Icha or desire or will, Kriya or action, and Yoga or synthesis of the preceding three are said to constitute the four feet of the Gayatri or of the Brahm. Among these, Gnana, Icha and Kriya constitute the Suddha Sankhya, and the last, the Suddha Yoga, of Yoga Brahma Vidya. Such a synthesis is aptly described in the body of the Gita as the culmination of all action, (Yogaha Karmasu Kouchalam—योगः कर्मसु कौशलम्). Knowledge, Desire and Action are the three necessary constituents whose summation is an *Act*. Every act which is being undertaken by an Individual has to be performed completely, and this complete performance of an act is deemed as the true *Sanyasa* (सन्यास); and an impersonal attitude as to the fruit of such an act is deemed in the Gita as *Tyaga* (त्याग). Each one of us is, whether we will or no, engaged in one kind or other of work, as the Lord Himself says (वर्तयेव च कर्मणि). Freedom from the bondage of such work, which alone equips us to a proper understanding of the Synthetic Science of the Absolute, can be obtained only through such *Sanyasa* and *Tyaga* as previously alluded to.

Coming to the arrangement of the chapters in each Shatka, it may be observed that a system of *Karya-karana* (कार्य-कारण), causation-consequence, is adhered to *viz.*, the fivefold agencies of every action and their consequence as the act, dealt upon at length in the body of the text itself. The following table illustrates the respective accordances to this method of division in each shatka :—

Names of Groupes or Tatwa Kuta.	Names of Gita Chapters.					Consequence.
	Causation.					
	Adhishtana. अधिष्ठान	Karta. कर्ता	Karanam. करण	Kriya. क्रिया	Daivam. दैव	Karya. कार्य
1. Mahat. महत् Gnana Group.	Nara Narayana. नरनारायण	Shiksha. शिक्षा	Avatara. अवतार	Adhikara. अधिकार	Karana. कारण	Kaivalya. कैवल्य
2. Manas. मनस् Bhakthi Group.	Swaroopa. स्वरूप	Maya. माया	Sadhana- traya. साधनत्रय	Moksha. मोक्ष	Brahma Swaroopa. ब्रह्मस्वरूप	Brahma Vibhuthi. ब्रह्मविभूति
3. Indriya. इन्द्रिय Kriya Group.	Akshara. अक्षर	Parama- hamsa. परमहंस	Raja Vidya. राजविद्या	Pranayama प्राणायाम	Param atma. परमात्म	Sannyasa. सन्यास
4. Avyakta. अव्यक्त Yoga Group.	Prakriti. प्रकृति	Gnana Yoga. ज्ञानयोग	Bhakthi Yoga. भक्तियोग	Karma Yoga. कर्मयोग	Atma. आत्म	Yoga. योग

It may be noted here also that the contents of every individual chapter in each shatka naturally falls under five sub-heads, being treated topically in terms of Atma, Shakthi and Prakriti on the one hand (Vasthuthraya—वस्तुत्रय)—Spirit, Energy, and Matter, and on the other, under Vidya and Dharma (विद्या-धर्म) i.e., the great science and its application. Herein, it is also interesting to note that one of the twenty-four verses of the Lord's teaching in each chapter of the Gita proper summarises the whole teaching of that particular chapter; and that the twenty-four verses of the last or 25th chapter, named the Yoga Gita of the Gita proper, serially summarise the contents of the previous twenty-three chapters of the Gita proper. Further information with regard to the general treatment of the topics in the Gita will be alluded to in the summaries of the individual chapters.

A word of caution may here be made with reference to the canon of interpretation that has to be followed in the study of the Bhagavat Gita. The Divine Teacher, whose counsel it is, has in the body of the work itself definitely emphasised the need to rely, for its due understanding, on the bearing which the 'Tatwas' (तत्त्वानि) have on the Vyavasaya or functioning of the Atma (क्षेत्रज्ञ) therewith. The Tatwas are generally known as Gayatri Tatwas and go to build the material constitution of the body or Kshetra (क्षेत्र)—क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मत्तं मम 21-3. These twenty-four Tatwas are said to constitute the Kshetra, and these twenty-four are grouped into four main groups viz. (1) Indriya Tatwa Kuta comprising the five mahabhutas, five tanmatras, five karmendriyas and, five gnanendriyas; (2) Manas Tatwa Kuta comprising the mind or the Manas; (3)

Mahat Tatwa Kuta comprising the Mahat along with its Shakthi, the Budhi; and, (4) Avyakta Tatwa Kuta comprising the Avyakta or the twenty-fourth Tatwa; finally Ahankara or the principle of I-ness, being according to the nature of the aspirant, is pervasive through each of the above said four Tatwa Kutas. This grouping has the authority of the sloka (इन्द्रियाणि पराण्याहुः 5-25.) The following slokas:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।  
 गुणागुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ३-२८ ॥  
 जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ४-९ ॥  
 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
 उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥  
 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥  
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
 न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ ९-२४ ॥  
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ १०-८ ॥  
 भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
 ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४ ॥  
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-११ ॥

तत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
 श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ १७-३ ॥  
 भक्त्या मामभिजानाति यावान्यश्चास्ति तत्त्वतः ।  
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ १८-५५ ॥

of the Lord bear testimony to the necessity of interpreting the philosophy of the Gita by reference to tatwas only. To follow such a canon of interpretation is but bare justice to the work and to the divine author of it; any other canon, howsoever elaborate through human ingenuity, is bound to fall short of its full purpose. It may also be pointed out that similar stress is laid by the Lord Himself, again and again, in the body of the Anugita, which, as is well-known, was the second great philosophic discourse between the same Teacher and the Pupil, though under different circumstances. The Suddha School has recourse in its philosophy to this canon of interpretation as formulated by the Divine Teacher Himself.

#### SECTION II.

Reference is made in the foregoing section as to the accordance of the first chapter of the Gita to Vyashti Pranava or the analytic aspect of the Brahm in terms of the triplet A. U. M. (अ. उ. म); which may be explained thus. The letter A. (अ) stands for Shakthi or the Energy aspect of the Brahm, the second letter U. (उ) symbolises the Prakritic or the Cosmic evolutionary material aspect of the Brahm, while the third letter of the triplet M. (म) signifies the Atmic or Spiritual or life aspect of the Brahm. From the view-point of the aspirant of the Synthetic Science of the

Absolute, the first letter A. (अ) stands for the sweekara (स्वीकार)\* or the receiving by him of the shakthi or the energy of the Brahm; the second letter U. (उ) connotes charcha (चर्चा) or search of the how, why, and wherefore of the cosmic material processes; while the letter M. (म) represents prapthi (प्राप्ति) or the attaining by the aspirant through his surrender to a true Guru or holy preceptor. How this triple aspect is particularly illustrated in the body of the first chapter may be understood by the general contents of it, wherein Arjuna receives from the Lord the initiation into Brahma Shakthi by the invocation of Durgasthothra, thus denoting A. (अ); his many enquiries (as many as thirteen queries) into the desirability or otherwise in engaging himself in the task of the war (which is as it were a part of the evolutionary processes) denoting U. (उ); and his surrender as a disciple to the Divine Preceptor denoting M. (म)—one admittedly the representative of Brahm (ब्रह्मणोहि प्रतिष्ठाहं).

By way of digression, it may be noted that this science was the subject of discourse, at the first instance, between

\* In the Chandogya Upanishad the "Sweekara" alluded to is said to consist of "Yagna" (यज्ञ), "Adhyayana" (अध्ययन), and "Dana" (दान); Charcha (चर्चा) as constituting Tapas (तपस्), Prapthi प्राप्ति as connoting surrender to "Sad-Guru" (सद्गुरु).

Herein "Yagna" signifies performance of action with the understanding of the Omnipresent immanence of Brahm; "Adhyayana" signifies such study as would facilitate the understanding of Brahmic immanence; and "Dana" signifies the offering by the worshipper of himself to the Diety of his worship.

the Lord and Arjuna as Teacher and disciple ; secondly, its significance was conveyed by Sanjaya as a gifted teacher to Dhritarashtra, the blind king ; thirdly, Janamejaya was privileged to know that teaching from Vaisampayana as his teacher ; and lastly Sootha conveyed this teaching to the holy assembly at Naimisharanya (Forest of Naimisha.)

\*  
\* \*

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

*Dhritharashtra said :—*

1. On the *dharmic*\* field, upon the field of Kuru, leagued, war-minded, what did my kith, as also the Pandavas, do, O Sanjaya ?

#### Notes.

It is a common practice amongst Sanskrit authors that, in a great and lasting composition, the opening lines epitomise generally the theme of the work. This holds good with regard to the opening verse of the Gita, which condenses in its body the cream of this philosophical treatise. Reference is made in this sloka aptly to the action, reaction or interaction as between the bright and the dark powers, (देवासुर-भाव) which stand respectively for the Synthetic and Separative tendencies in mass as well as in the individual. The clash of opposite ideals, which results in ever-long contention

\* *Foot Note.* Dharmakshetra-Dharmic field. There is no word in any other language which can bring out the full significance of the word "Dharma," and as such the word is

between the two, and the ultimate victory gained by the former, as also the means for securing such victory form the subject matter of the Gita, an indication of which is made in the first sloka beginning with Dharmakshetra-Kurukshetra. Herein, the Kauravas represent the dark powers, while the Pandavas under the guidance of the Lord symbolise the bright ones. Such a contention is waging ever and anon in the heart of every person, and the divine message comes, as it came to Arjuna and Dhritarashtra, in the hour of their trial, to each one of the struggling humanity with a hope for ultimate victory.

Having regard to the high status of Dhritarashtra and Sanjaya, the utter improbability of the King seeking to utilise the great powers of Sanjaya for a mere visual description of the events of the Great War as from a War-correspondent may be assumed without fear of serious contradiction.

The mind of Dhritarashtra was like a troubled sea, surging multitudinously, tossing its waves in many directions, before being invested with the holy calm of spiritual peace. He knew he was personally interested in the issue of the War

retained in the translation. The least that the word "Dharma" connotes is the individual's moral duty to himself and to others about him, with due reference to the circumstances of time, place and personality ; in its extended sense, the word "Dharma" applies to the laws of cosmic evolution, including Pravritti and Nivritti generally, and comprises rite, ritual, worship, austerity (Tapas) and the like ; in its highest aspect, it stands for Sanatana or Suddha Dharma, the Eternal Law of Synthetic transcendence, and as such it is indicative of the immanent Lord incarnate for the promulgation thereof from time to time.

on the one hand, and, on the other, he was aware also that the struggle between the opposing forces was not an accident but part of a deliberate scheme of Evolution, presided over by the Lord of Evolution, whom he recognised as such in Sri Krishna, the Charioteer of Arjuna. This view is apparent by the use of the words Dharmakshetræ-Kurukshetræ etc. The first word "Dharma" is explained in the epic itself as implying material or pravritti and philosophic or nivritti processes, in other words, endeavour which tends to the concrete and abstractive tendencies respectively. The word 'Kshetra' in its literal and allegorical sense denotes a field which is at once the womb and nursery wherein seeds flourish and grow. The word "Kuru" denotes "Atma" as elaborately explained in the Jabali Upanishad. As such Dharmakshetræ and Kurukshetræ may be said to imply respectively the fields of Pravritti and Nivritti on the one hand, and Suddha on the other. It is evident that the first sloka or verse is embodied in the form of a question to Sanjaya. To get at the real attitude of the King, which prompted this enquiry, we have to understand that what appears in this sloka, as one query embodies in reality a twofold objective. He desires to know from Sanjaya what part his sons and his nephews—symbolising dark and bright powers respectively—played, and co-operated thereby in the furthering of the plan of evolution which was put forth by the Lord on that occasion; he knew that his progeny were worldly-wise and efficient, as also formally addicted to ceremonial rites and sacramental functions; that they were peculiarly leagued in as much as among themselves they had counsellors of iniquity such as Sakuni, Dushyasana and others on the one hand, and, on the other, their military aggression was strengthened by the

alliance of Bhishma, Drona, Kripa and others who were cognisant with the fact of the Lord's incarnation in Sri Krishna; that his children so leagued, without admitting the wrongs which they had inflicted on the Pandavas, insisted on the Pandavas vindicating their claim only by an appeal to a force of arms; and that also the entire motive of his children was selfish and personal to a degree, which (Mamatwam ममत्वम् or mine-ness as indicated by the word Mamakaha मामकाः) would ultimately end in vanquishment; we may note in this part of the query the king's desire to know how the Asura Bhava or the dark powers so operating, so leagued, and so motivated co-operated in helping the onward march of Evolution at that critical epoch of the world's history.

The King was interested to learn from Sanjaya, also, the motive of action which prompted *even* the Pandavas (पाण्डवाश्चैव) to enter on what would be a colossal slaughter in the shape of the War that was to be waged; it was within his certain knowledge that the Pandavas were rich with Satwic or spiritual qualities (कुरुक्षेत्रवासिनः); that they were leagued with the Lord Himself who, for their sake, accepted the office of Arjuna's Charioteer; and that also that the Pandavas would never have recourse to a War except as the very last alternative. He wondered as to how they consented to wage this War; what principle of righteousness (धर्म) impelled them on that occasion in spite of their pacific tendencies. In short, the King by this part of the question desired to be told by Sanjaya of their respective part in the plan of Evolution. The purport of the King's questionnaire to Sanjaya may be summarised by his great earnestness and yearning to assimilate the lessons of the great War-drama,

wherein the chief actor was the Lord of\* Evolution Himself, directing literally and metaphorically its progress by holding the reins in His own hands on the world's stage; and as also to know the manner of the functioning of the Deva Bhava and Asura Bhava towards the fulfillment of such an evolution. There are many other connected implications revealed by the first verse which can be understood by reference to the commentary on this sloka by Hamsa Yogin.

\* \* \*

### संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
 आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥  
 पश्यैतां पाण्डुपुत्राणामाचार्य महर्तो चमूम् ।  
 व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥  
 अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।  
 पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ ४ ॥  
 अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
 भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ५ ॥

\* The word "Krishna" has been particularly explained in the fifth verse of the 69th chapter of Udyoga parva (Vide Mahabharata, Kumbakonam Edition.) Therein, the etymology of the name has been set forth by Sanjaya to Dhritrashtra. The following verse above referred to makes it clear of the aptness of such appellation to the Lord: कृषिर्भूवाचकः शब्दो णश्च निर्वृत्तिवाचकः । विष्णुस्तद्भावयोगाच्च कृष्णो भवति सात्वतः । Elsewhere he is described as व्यवसायनायकः "Vyavasayanayaka" implying similar significance.

Sanjaya said :—

2. Seeing, thereat, the army of the Pandavas arrayed forth for battle, royal Dhuryodhana, bidding\* to his side Acharya (Drona), bespake these words.

3. "Behold, O Master, this powerful army of the sons of Pandu, marshalled (even) by the son of Drupada†, thy talented pupil.

4. "That army of ours commanded by Bhishma seems inefficient, while this army of theirs seems efficient, marshalled by Bhima.

5. "Therefore, even all ye, stationed firmly in your respective charge, do yet guard Bhishma in all manner".

### Notes.

In these four slokas, Duryodhana is described as Raja (राजा). The appellation 'Raja' given to him here indicates his rajasic nature. He is said to have summoned his preceptor Drona, and, in a tone of censure as it were, insinuated him by giving expression to his dissatisfaction as to the ar-

\*Foot Note. Bidding—in the commentary of Hamsa Yogi उपसंगम्य is equated to उपसंगमय्य.

† Drishtadyumna, who is referred to here as the son of Drupada, was, it was common knowledge, to be the vanquisher of Drona: the ironical censure expressed herein is noticeable.

rangement of his own forces as compared with that of the Pandavas commanded by Drishtadyumna, who had learnt the art of warfare at the feet of Drona; he even went to the length of advising Drona, suggesting more effectual safeguards and marshalling. This overbearing conduct on the part of Duryodhana typifies the reverse of a true disciple.

The conduct of Arjuna, on the other hand, as evidenced by his conversation with the Lord, and the subsequent surrender to Him, may be contrasted with that of Duryodhana (Vide slokas 47 to 53). This comparison throws into relief the nature of the type of a true disciple. This point is also dealt with in more detail in the body of the Gita and in the last or 26th chapter.

Acharya Drona does not make any reply. His silence with reference to Duryodhana's utterance is noteworthy, and indicates his positive displeasure at the treatment received at the hands of Duryodhana. Instead, it was Bhishma who replied to him (Duryodhana.)

\* \*

अथोच्चैः संप्रहृष्टात्मा युक्तः शान्तनवोऽब्रवीत् ।  
 प्रीतिमान्हि दृढं कृष्णः पाण्डवेषु यशस्विषु ॥ ६ ॥  
 तस्माद्धिभेमि राजेन्द्र शमो भवतु पाण्डवैः ।  
 पृथिवीं भुङ्क्व सहितो भ्रातृभिर्बलिभिर्वशी ॥ ७ ॥  
 नरनारायणौ देवावज्ञाय नशिष्यसि ।  
 इत्येवं कथयन्नाजन् भीष्मः शान्तनवो महान् ॥ ८ ॥  
 तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।  
 सिंहनदं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ ९ ॥

6. To which, Santhanava (Bhishma), the Yogi, heartfelt with joy, spake loudly thus:—" Since Krishna (the Lord) is deeply attached to the righteous Pandavas,

7. " I fear, O great King, as such; let peace be made (by thee) with the Pandavas; being self-controlled, share the earth's sovereignty with (thy) mighty cousins;

8. " Ignoring the divine Nara and Narayana (Arjuna and Krishna as such), thou mayst come to grief". O King (Dhritharashtra), so saying, the great Bhishma, the son of Santhanu,

9. The aged grandsire of the Kurus, (and) of high prowess, sounded aloud, lion-like, the war-conch, thus cheering him (Duryodhana).

### Notes.

Herein Bhishma, the veteran warrior draws the attention of Duryodhana to the immediate presence of the Lord of Evolution aiding the cause of the Pandavas; to the desirability, therefore, of sharing the sovereignty justly with them; and to the futility of engaging himself to oppose the onward march of evolution, which engagement would be fraught with disastrous consequences. Such recognition on the part of Bhishma, along with its fearless and open avowal, reveals the characteristic of a true Mahatma.

\* \*

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १० ॥

10. Then (from Kaurava side) blared forth simultaneously conches and kettledrums, tabors and oxhorns; and (their) sounding was tumultuous.

#### Notes.

The tenth verse mentions the simultaneous outburst of war-music as if in a chaotic manner, from the whole of the army of Duryodhana, prior to engaging in battle. This may be contrasted with the orderly blowing of the war-conches by the Pandava heroes, the greatest in rank leading and those below following the lead (slokas 32 to 37). The implied meanings of the names of these war-conches of the respective Pandava heroes are noteworthy.

\*  
\* \*

धार्तराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।

अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ॥ ११ ॥

11. Sri Krishna, the Lord, viewing the army of Duryodhana ready for battle, spake to Arjuna, intent on his weal.

#### Notes.

This sloka intimates the great concern of the Lord of Evolution towards the initial attitude, which should impel Arjuna—the representative of humanity (Nara or Narottama),

and here as an instrument of the bright powers—in the performance of his duty as such.

\*  
\* \*

#### श्रीभगवानुवाच

शुचिर्भूत्वा महाबाहो संग्रामाभिमुखे स्थितः ।

पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥ १२ ॥

*The Lord said:—*

12. “O thou of great arms, stationed on the battle-front, intone the hymn of Durga, being of pure intent, for the vanquishment of the foe-men.

#### Notes.

This is the first utterance of the Lord which commences the holy message of immortal glory. The verse begins with the expression (शुचिर्भूत्वा) suchirboothva, *i.e.*, being pure or impersonal of motive. The Lord advises Arjuna to invoke the great Life-Energy of Cosmos to help him in the co-operation of His scheme of Evolution. Incidentally, it shows that such invocation of the Energy is indispensable to every aspirant in the successful performance of acts.

\*  
\* \*

#### संजय उवाच

एवमुक्तोऽर्जुनः संख्ये वासुदेवेन धीमता ।

अवतीर्य रथात्पार्थः स्तोत्रमाह कृताञ्जलिः ॥ १३ ॥

*Sanjaya said:—*

13. Thus counselled by the Divine Knower, Vasudeva, Arjuna descending from the chariot, with hands joined in prayer, intoned the chant on the battlefield.

**Notes.**

Nextly, it is said, Arjuna invoked the Great Durga as the cumulative Energy of the Brahm. He did this with hands raised in prayer, reverentially, relying for his ultimate success on the grace of Durga, in contradistinction to Duryodhana's attitude of reliance therefor entirely on material forces and their marshalling (sloka 5). The great fact revealed by this incident of invocation is that Arjuna, initiated by the Lord into the mystery of Durga-hymn, repeated the same mentally, invoking Her grace. The twelve slokas that follow must, therefore, be counted as a part of the holy counsel delivered by the Lord to Arjuna. Here we have also an instance of a Maha-Acharya, as distinct from Acharya, in that the former, unlike the latter, waits not for the aspirant or the disciple to seek him, but, instead, seeks himself the disciple and bestows the necessary initiations. It may be remembered that Sanjaya's narration of the great message to Dhritharashtra was only at the latter's instance, which finds expression in the queries by him as embodied in the first sloka—Dharmekshetræ-Kurukshetræ.

\* \*

**अर्जुन उवाच**

नमस्ते सिद्धसेनानि आर्ये मन्दरवासिनि ।

कुमारि कालि कापालि कपिले कृष्णपिङ्गले ॥ १४ ॥

भद्रकालि नमस्तुभ्यं महाकालि नमोऽस्तु ते ।  
 चण्डि चण्डे नमस्तुभ्यं तारिणि वरवर्णिनि ॥ १५ ॥  
 कात्यायनि महाभागे करालि विजये जये ।  
 शिखिपिच्छध्वजधरे नानाभरणभूषिते ॥ १६ ॥  
 अट्टशूलप्रहरणे खड्गखेटकधारिणि ।  
 गोपेन्द्रस्यानुजे ज्येष्ठे नन्दगोपकुलोद्भवे ॥ १७ ॥  
 महिषासृक्प्रिये नित्यं कौशिकि पीतवासिनि ।  
 अट्टहासे कोकमुखे नमस्तेऽस्तु रणप्रिये ॥ १८ ॥  
 उमे शाकंबरि श्वेते कृष्णे कैटभनाशिनि ।  
 हिरण्याक्षि विरूपाक्षि सुधूम्राक्षि नमोऽस्तु ते ॥ १९ ॥  
 वेदश्रुतिमहापुण्ये ब्रह्मण्ये जातवेदसि ।  
 जंबूकटकचैत्येषु नित्यं सन्निहितालये ॥ २० ॥  
 त्वं ब्रह्मविद्या विद्यानां महानिद्रा च देहिनाम् ।  
 स्कन्दमातर्भगवति दुर्गे कान्तारवासिनि ॥ २१ ॥  
 स्वाहाकारः स्वधा चैव कला काष्ठा सरस्वती ।  
 सावित्री वेदमाता च तथा वेदान्त उच्यते ॥ २२ ॥  
 कान्तारभयदुर्गेषु भक्तानाञ्चालयेषु च ।  
 नित्यं वससि पाताले युद्धे जयसि दानवान् ॥ २३ ॥  
 त्वं जंभनी मोहिनी च माया ह्रीः श्रीस्तथैव च ।  
 सन्ध्या प्रभावती चैव सावित्री जननी तथा ॥ २४ ॥

तुष्टिः पुष्टिर्धृतिर्दीप्तिश्चन्द्रादित्यविवर्धिनी ।

भूतिर्भूतिमतां संख्ये वीक्ष्यसे सिद्धचारणैः ॥ २५ ॥

*Arjuna said :—*

14. Salutations to Thee, O Thou High Leader of Adept-Hierarchy; Revealer of cosmic at-one-ment; O Thou presiding in *Mandara*, the sacred plexus between the brows; Virgin-vanquisher of dark desires; Thou holy Energy of creative action; and mighty Force of involuntary functioning; O Thou Diety of beneficent protection; as also Thou whom all evil doth fear, and righteousness adores.

15. I bow unto Thee; O Thou Bestower of high wisdom and prosperity; my salutations to Thee, O Whirler of eternity's wheel; Thou Diety of wholesome wrath; and high Despoiler of adverse emotioning, I bow; great Deliverer from all perils through truthful seeking; and Thou who dost ever maintain the vow for the world's exaltation.

16. To Thee also to whom all worship is due; O Thou who art even a portion of Brahm; Thou who dost inspire all action to overcome unspiritual opposition; Conquerer Thou, bestowing mastery in battle; and Fulfiller of aspirants' endeavour; Thou Goddess of world's weird mys-

tery; and Thou who art followed ever by seekers of wisdom, devotion, and rightful action.

17. Thou who dost wield mightily weapons invincible; and dost own great arms of holy prowess; Thou too akin unto the Ominific Power; Conferer of the world's weal; Thou ancient Terror of iniquitous design; as also Thou the In-dweller of the heart of Yogins, throbbing with divine rapture.

18. O Thou, Reveller ever in the death of self-centred passioning; Thou manifesting in the heart's ether, dost, with thy flame, burn to ashes the impediments of separativeness; Thou Giver of holy discrimination; O Thou conferring jubilation in the minds of devotees; I bow to Thee, O Thou enabling all aspirants to harmonised action; Thou lover of battle.

19. O Thou Spirit of all austerity; and Sustainer of life's animation; Thou great Radiance; Directress of evolutionary processes; Divine Queller of wicked intents; O Thou whose look flame-like kindles selfless ideation; and Thou who dost bestow the synthetic intuition unto thy followers; O Thou with eye that blasts ill motives of action; unto Thee, I salute.

20. O Thou Goddess of Omnipresent wisdom and Revealer of sublime dharma ; Inspirer of joy-engendering action ; Thou Almighty Power ; Thou all-ensouling Fire ; O Thou Resider of the triple region of consciousness.

21. O Thou supreme among all sciences ; Thou from whom emanates the wakeful trance in the bodily vehicles of meditating aspirants ; Thou who dost engender the light of initiation, and the cult of the Synthetic Science of the Absolute (Yoga Brahma Vidya) ; Thou the grand Disspeller of obstacles to fulfillment ; and O Thou the residing Energy in the tangle of micro and macrocosm.

22. O Thou Goddess who instils the link to the shining hosts ; as also to the assemblage of Manes ; Thou Diety of the mystic sounds ; Thou the synthesising Energy to the ultimate Purusha ; Thou Goddess of learning and creation ; Thou supreme Yoga Devi inspiring divine wisdom ; and Mother of Vedas ; and Thou that art also named Diety of deliverance.

23. O Thou Goddess that resides within and without, presiding over the external and internal evolutionary process ; Thou that dost abide eternally in the primal plexus (Kundali) ; Thou dost overcome the infernal foes.

24. Thou art the Goddess of speech ; and the Leader from darkness to light (Bhuvaneshwari) ; as also, Thou Energy, directing to the fulfillment of the spiritual (Hreem) and temporal (Sreem) functioning ; Thou inspiring the aspirants with the knowledge of the times auspicious for attaining their respective aspirations ; as also O Thou radiant with benefic effulgence ; Thou Splendour of the Lord seated in the heart of the cosmic Sun ; and Bestower of life to the worlds.

25. O Thou who through divine wisdom dost evoke in the heart of the aspirant the joy of great peace ; Thou who fillest his mind with loveful devotion ; Thou who, unfolding, dost enable him to fulness of action ; Thou who art the illumination in his Yogic trance ; Thou who dost enter spark-like through the force-currents of Ida and Pingala (Suryanadi and Chandranadi) of the Initiate and dost nourish the light ; Thou art the image or embodiment of all spiritual achievements (Ashta Siddhis) ; Thou art invoked by all the Adept-Hierarchy for the effective fruition of their performance.\*

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\* *Foot Note.*—The above chant of Yoga Devi is of a special type known as "Siddha Maha Mantra" ; an exclusive mark of this type is that it consists of three parts ; whereby the first part (1 to 10 names ending with नमोस्तु ते) constitutes

## Notes.

These twelve slokas constitute Arjuna's invocation of Brahma-Shakthi as initiated by the Lord. Alike the Brahm, Brahma-Shakthi or cosmic Energy has infinite aspects, and in the sacred scriptures is generally dealt with under four salient groups viz. Yoga Shakthi, Gnana Shakthi, Icha Shakthi, and Kriya Shakthi. The attributes mentioned in this hymn are among those of *Brahma-Shakthi* in terms of the attributes of these four sub-heads. These aspects relate to pravritti and nivritti as well as to Yogic or Suddha functioning. These Shakthies manifestly function whether in the working of a world-process as a whole or in the individual, functioning as a part of that process. The functioning of these sub-energies is always directed towards the overcoming of the Asuric bhavas and dark powers. It may be suggested that a recognition of the Unity and Infinity of the cosmic evolutionary processes is the quintessence of the Deva bhava, and the non-recognition thereof is Asuric or dark bhava. Hints are thrown in this chant in regard to the centres of spiritual activity in the human frame which

the preliminary whole-hearted invocation; the second part (11 to 45 names ending with 20th sloka) reveals to the invoker the holy presence of the Diety invoked; and the third or the last part (46 to 78 names ending with सिद्धचारणैः) bestows the grace of the Diety so invoked. These names of Durga describe on the one hand Her formal attributes and on the other signify the occult significance; the main authority, relied upon by Hamsa Yogi to elucidate the occult significance thereof, includes the Atharva Veda, Devi Upanishad, and the writings of many Siddha commentators much prior to Hamsa Yogi himself.

manifest the wakening of these Shakthis, as also in relation to the methods of utilising these forces for the higher evolution. Metaphorically, the battlefield alluded to in this chant signifies matter or field of evolution—in the individual, his body; the implements of war are the energies described in the chant, the waging itself is individual action; while the eternal yearning with endeavour through perpetual action leading to the eternal approximation to the Brahmic ideal is implied incidentally in this hymn.

\* \* \*

स्तुताऽसि त्वं महादेवि विशुद्धेनान्तरात्मना ।

जयो भवतु मे नित्यं त्वत्प्रसादाद्रणाजिरे ॥ २६ ॥

26. O Great Goddess, Thou art invoked by me, being purified of heart, through the grace of initiation; let victory ever, through Thy grace, accrue to me on the battlefield.

## Notes.

This sloka embodies the purpose for which the foregoing invocation was made viz., victory in battle; this is Arjuna's prayer which concludes the chant and, in estimating the total verses attributed to Arjuna in the Gita, this verse alone must be deemed his own. As said before, this chant belongs to the type known as "Siddha Maha Mantra" whereby, after due initiation and intoning, it is said, its invocation secures to the initiate, immediately the visual perception of the Diety so invoked. In this sloka the heart's purification is deemed to be secured through initiation by Guru; the

battlefield referred to indicates generally the individual field of action, and the victory prayed for signifies the successful fulfilment of his evolution, so as to secure the eternal approximation to Brahm (Brahma Sameepya).

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### संजय उवाच

ततः पार्थस्य विज्ञाय भक्तिं मानववत्सला ।

अन्तरिक्षगतोवाच गोविन्दस्याग्रतस्स्थिता ॥ २७ ॥

*Sanjaya said:—*

27. Thereafter, the Goddess, always with a love to humanity, knowing the devotion of Partha (Arjuna), spake (to him), stationed in the sky, in the very presence of the Lord.

### Notes.

Durga that was invoked afore is described as "Manava-vatsala" (मानववत्सला), "fondly attached to humanity"—a fact which emphasises the high status of man on the scale of evolution. Her blessing, which is described in the next sloka and a half, was uttered, it is said, in the immediate presence of the Lord, the Goddess Herself being stationed in the sky. It must not be inferred from this that her blessing was audible to those assembled on the field, nor that Her glorious form was visible to them. The 'Sky' is the ether of the heart of the aspirant, and the presence of the Lord refers to the immanence of the Lord of Evolution in the heart of the aspirant. The blessing was in response

to the invocation and prayer, and this event was exclusively sensed, beside the Lord and Arjuna the chief actors, as also by Sanjaya, who was gifted with divine sight for the occasion by Vyasa.

\*  
\* \*

स्वल्पेनैव तु कालेन शत्रून्जेष्यसि पाण्डव ।

नरस्त्वमसि दुर्धर्षं नारायणसहायवान् ॥ २८ ॥

अजेयस्त्वं रणेऽरीणामपि वज्रभृतः स्वयम् ।

इत्येवमुक्त्वा वरदा क्षणेनान्तरधीयत ॥ २९ ॥

28. "O Pandava, thou shalt overcome (thy) adversaries even in short time; because thou art the invincible Nara, ever helped by Narayana.

29. "Thou art, by nature unconquerable by enemies in battle, and also so by Indra, the wielder of (the great weapon) Vajra". Having so said, She (the Goddess), the conferrer of boons, vanished immediately.

### Notes.

Her blessing foretold to him the brief duration of his conflict and ultimate victory; it also sought to remind him (Arjuna) his ancient station as Nara, the representative of humanity, by the side of Sri Bhagavan Narayana, the Lord of Evolution; and as such the invulnerability of his prowess in armed contention. After which, She disappeared forthwith. Incidentally, herein, a reference is made to Vajra.

Rekha, one of the seven great Cosmic Rays, detailed upon at length in the "Adhikara Gita", Chapter Four.

\* \* \*

मोहादेतौ न जानन्ति नरनारायणावृषी ।

तव पुत्रा दुरात्मानः सर्वे मन्युवशानुगाः ॥ ३० ॥

यत्र धर्मो द्युतिः कान्तिर्यत्र ह्रीः श्रीस्तथा मतिः ।

यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः ॥ ३१ ॥

30. Thy sons of wicked intent, as also the rest, (of the Kauravas) subjected to Duryodhana's influence (मन्युवशानुगाः), through ignorance, know not the sage and divine Twins, Nara and Narayana (Arjuna and Krishna);

31. Where Dharma is, there be manifesting glory of Shakthi, the immanent radiance, Yoga Shakthi, the triple protective energy and its science, Gnana-Shakthi and its science; whence \* Dharma is, thence is Krishna; whence Krishna is, there be victory.

\*Foot Note.—Dharma—Vide sloka Mahabharata, Shanthi Parva, begining with "ये च वेदविदो विप्राः". The word "यतो" is significant of the Transcendent Brahm, for example "यतो वाचो निवर्तन्ते । जन्माद्यस्य यतोऽन्वयात् । यतो इमानि भूतानि । ज्ञातिदासी यतो जाता etc. The word "जय" signifies man's victory or fullfilment in the evolutionary process;

### Notes.

Sanjaya, (Mahatma), the initiate that he is, recognises Krishna and Arjuna as of the essence of Narayana and Nara, and accordingly denounces the progeny of the blind King, being ignorant of the great coming as due to excess of self-centredness and abnormal passions. He reminds the blind King once again the certainty of victory to the Pandavas in as much as they were leagued with the Lord of Evolution (Dharma), in whom the fivefold blessedness of being thus abide—Dyuthi, Kanthi, Hree, Sree and Mathi viz. Manifesting glory of Shakthi, its immanent radiance, Yoga-Shakthi and its vidya, the Triple protective energy and its science, Gnana-Shakthi and its science.

\* \* \*

ततः श्रेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ ३२ ॥

32. Then, stationed in the great chariot, yoked to white steeds, Madhava (Krishna), as also Pandava (Arjuna), sounded forth their two divine conches.

### Notes.

In this, as also the following five verses, the war-preparedness of the Pandavas is alluded to; of their orderly for example, it occurs in the verse "नारायणं नमस्कृत्य", and is said to be one of the names of Mahabharata in the sloka beginning with "जयो नामोतिहासोयं", such victory being the central theme of the Great Epic.

blowing of the war-conches by the Chieftons of the Army, who were respectively seated in their chariots. Particular stress is laid in this verse as to the great car of victory on which Arjuna had mounted with the Lord as the Charioteer to wage the contention. The word “महति”, mahati, has reference to its great importance, and allegorically denotes the plane of Matter known as Mahat, the functioning of Atma in which generates cognition or gnanam. The aptness of such interpretation is self evident from the events that follow. Attention may be invited in this place to this great chariot of Arjuna called “Vijayaratha”. This Chariot along with its invincible bow, the Gandiva, and its inexhaustible twin quivers, has been made use of successively during the periodic contentions between the dark and the bright powers, which occur at critical epoches of evolutionary civilisation. Mahabharata and Ramayana furnish sufficient information in regard to this matter. The Chariot may also metaphorically be interpreted to signify the body of the aspirant, the senses signifying the steeds etc., a figure of speech often employed philosophically in the Upanishads. The two divine twins in one chariot connote illustratively the being of Paramatma and Jeevatma in one and the same body of men. The two conches of the Lord and Arjuna have received the epithet of “divine” in this sloka because these conches were always used on the side of bright powers from time to time.

\* \* \*

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ ३३ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ ३४ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ ३५ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ ३६ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ ३७ ॥

33. Hrishikesa (The Lord) sounded the great conch, Panchajanya ; Dhananjaya (Arjuna) the conch, Devadatta ; Vrikodara (Bhima), of foe-compelling prowess, the conch, Poundra ;

34. The sovereign Yudhishtira, son of Kunthi, (sounded) the conch, Anantavijaya ; and Nakula and Sahadeva blew respectively their conches, Sughosha and Manipushpaka ;

35. The King of Kasi (Benares), the great arch-warrior, Sikhandi, the mighty hero, Dhrishtadyumna and Virata, and the unconquered Sathyaki,

36. Drupada and the sons of Droupadi, as also the mighty-armed son of Subhadra, all these, one after the other, sounded their respective conches, O King.

37. This sounding (of the conches) struck terror in the hearts of the sons of Dhritrashtra,

reverberating fulsome throughout (the spaces of) the Earth and the Heavens.

### Notes.

The names of the various conches of the Chieftains of Pandava army have been set forth in detail; and the reverberation caused by the blowing of these conches is said to have filled the quarters of the Earth and the Firmament, which in the aggregate has also been said to have overpowered the opposite forces. These very names carry with them an occult significance; for example 'Panchajanya', which is the name of the Lord's conch, has reference to the fivefold aspect of Brahmic manifestation, viz., Purusha, Paramatma, Atma, Jeeva and Akshara. Hrishikesa has similar reference to His immanence through the fivefold cosmic sheath, viz., Atma-Tatwakuta, and the fourfold Prakritic groups such as Avyakta-Tatwakuta, Mahat Tatwakuta, Manas Tatwakuta and Indriya Tatwakuta; detailed information thereof is given in this part of the commentary by Hamsa Yogi.

\* \* \*

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ ३८ ॥  
हृषीकेश तदा वाक्यमिदमाह महीपते ।

38. Then the Pandava (Arjuna), on whose banner was the ensign of the ape,\* seeing the sons

\* *Foot Note.*—“कपिध्वजः” The Ape-ensign of Arjuna's chariot-banner refers to Hanuman, the great Satwic Hero of Ramayana, and hence has reference to the preparedness of the pupil, by way of having overcome Rajas and Tamas to receive holy instruction at the hands of the Guru.

of Dhritrashtra marshalled afore, just ere the first clash of weapons, boldly raising his bow,

38½. thus bespake to Hrishikesa, then, O King of Earth.

### Notes.

Thereafter Arjuna, ere the clash of arms, firmly grasping his great bow, surveyed the marshal array of Duryodhana, and bespake the Lord. The occult significance of the bow refers to Pranava, as indicated in Mundakopanishat. (See page 46).

\* \* \*

### अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ ३९ ॥  
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।  
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ ४० ॥  
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ ४१ ॥

*Arjuna said :—*

39. O Thou Lord Infallible (Achyuta), station my chariot between the two armies,

40. Until I estimate these, marshalled and war-intent, with whom in this battle-assembly, I may have to fight;

41. I shall see those who have collected here to give battle, being eager to serve the pleasure of the erring son of Dhritarashtra in battle.\*

### Notes.

Arjuna directs the Lord to station his chariot midway, as it were, between the two opposing armies, with a view to estimate the probable measure of his output of endeavour necessary to overcome the forces of reaction represented by the army of Duryodhana, leagued as he is with such veteran Yogis as Bhishma, Drona, and a few others. The two forces, as will be evident, are influenced by the dark and the white Powers, variously mixed up; and such an attitude of enquiry is always imperative on the part of the aspirant before engaging himself in any action that he may set upon himself to perform. This attitude is a natural prologue to Charcha (चर्चा) previously alluded to.

\* \* \*

### संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ ४२ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ ४३ ॥

\*The army of the Pandavas and the other have been described in the Epic as facing the East and the West respectively, and are likened to the hosts of the King of Devas and that of Asuras.

*Sanjaya said :—*

42. O Bharata (Dhritarashtra), the Lord Hrishikesa, so addressed by Arjuna, who was helmeted and marshally accoutred (Gudakesa), staying the divinechariot betwixt the two armies,

43. In the immediate presence of Bhishma, Drona, and all the royalty, thus bade (him) "O Partha, behold these Kauravas assembled for battle".

### Notes.

In accordance with Arjuna's direction, the Lord stationed the chariot between the two armies, in front of Bhishma, Drona, and other Kings, and called upon Arjuna to take a profound mental survey of the opposite forces. The dualities or the pairs of opposites, *viz.*, Pravritti and Nivritti, or Prakriti Dharma and Atma Dharma, or good and evil, leading to continual rebirths, with the consequential happiness and misery, are represented by these two armies; and the midstation (मध्ये) between them represents the equipoise necessary for higher evolution.

\* \* \*

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥ ४४ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य च कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ ४५ ॥

कृपयाऽपरयाऽऽविष्टो विषीदन्निदमब्रवीत् ।

44. Then, Partha (Arjuna) marked there those even akin as sires and grandsires, preceptors, as maternal uncles, as brethren, children and grandchildren, as also friends,

45. Fathers-in-law, and well-wishers too among the twin hosts; thereat, beholding all those kinsmen war-arrayed, Arjuna (son of Kunthi),

45½. Being overwhelmed with temporal pity, saddening thus spake :

#### Notes.

So called upon, Arjuna beheld, as it were, at a glance, many kith and kin, assembled in both the hosts, intent upon the bitter struggle to the finish; those dear by the ties of blood and birth, some who were entitled to reverence, and others endeared by the bonds of comradeship. Then it was that the veteran warrior felt afflicted with a pity for them who were dear to him, but of whose fate in the coming battle he was impressed to a point of certainty. It was too much for him to think that they should venture to elicit the issue of the struggle at the peril of their lives; such a bereavement and, in its wake, the utter desolation gnawed at the very root of his emotion and thought. The thought of their death and the ending hovered like a shadow about him; and their mortal parting filled his heart beforehand with an anguish which well-nigh overpowered him with distraction. Death seemed to him to be the end of life, which apprehension evoked in him, for the time being, a temporal pity (Aparaya-Kripaya अपरया-कृपया). Thus tra-vailed, the despondent warrior addressed his divine Charioteer.

\* \* \*

#### अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ ४६ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ ४७ ॥

गाण्डीवं संसते हस्तात्त्वक्चैव परिदहते ।

न च शक्तोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ४८ ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ४९ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ५० ॥

गुरुनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव

भुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५१ ॥

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ५२ ॥

*Arjuna said:—*

46. O Krishna, seeing these my kinsmen assembled, desirous to give battle,

47. My limbs suffer impairment, and my face doth wax lifeless; and there comes a tremor on my body; as also a sense of thrill.

48. The (great bow) Gandiva slackens from (mine) grip; and thus (my) skin doth scald; and I fare unable to stand firm, and my mind doth reel, as it were.

49. O Kesava (Lord), I ween that what seemed to be potent reasons for my battling, now, appear to me their very reverse; nor yet, methinks, prosperity will accrue through the slaying of my kinsmen in battle.

50. What, alas, an abiding iniquity are we engaged in perpetrating—since endeavouring for the (mere) greedy gratification of (owning) Earth's sovereignty through the slaying of (them), our kinsmen!

51. Forsooth, unslaying (these) high-souled Preceptors, I trust that, in this life, it is still meritorious to live on alms even; how, yet, slaying these teachers of exalted aspiration, shall I even here relish (such) blood-tainted feasts?

52. Nor yet do we know which of the twin (previously mentioned) courses is conducive to us of prosperity; and also whether we shall gain victory (over them) or they would vanquish us; slaying even whom, we shall not (hence) wish to live, these very sons of Dhritharashtra standing resolutely arrayed afore us.

### Notes.

These six and a half verses embody thirteen statements, which Arjuna made to the Lord on the eve of battle, just at a critical moment, as a result of the temporal pity which obsessed him. He thought that those with whom he had to engage in battle would ultimately lose their lives at his hands, and the possible sin of such slaughter filled him with dismay. Among those, with whom he had previously determined to fight were his own kinsmen, his own teachers, his own friends, and hosts of people who, for no particular reasons, had allied themselves with Duryodhana. The word "Swajana" has been repeated thrice in the course of these statements, denoting the intensity of his personal attitude. The reasons which had prompted him to fight against Duryodhana now appeared to him devoid of any real significances and worth, in as much as his killing them would not conduce to his glory and prosperity, they being his own kinsmen. The endeavour to perpetrate the slaughter of his own people for the mere kingship of an evanescent world loomed in his mind as an enormity of darkest iniquity. He preferred a life of mendicancy to the murder of his great teachers; he was loathe to relish a feast of blood-sprinkled sweets as a result of killing many of his preceptors intent upon the holy ques-

of Brahma-Sameepyam or Prapti—the eternal becoming or approximation, which is the fifth Purushartha, the consummation, as it were, of the other four viz., Dharma, Artha, Kama and Moksha (Arthakaman—अर्थकामान्). He continued to express an indecision on his part as to the choice between a life of mendicancy and the slaughter of great ones; the indecision extended even to the fact and probability of his victory over his kinsmen or of his being vanquished by them; he was positive that his victory at the cost of the extermination of his kinsmen and preceptors had nothing of worth or value to him thereafter.

The thirteen statements of Arjuna, above alluded to, were apparently in reference to his physical (karmendriya), mental (manasika), and intellectual (mahat or buddhi) faculties, suffering impairment as from their normal functioning; to him such impairment was the very reverse of his usual nature as a human being and a hero; so these statements may be construed as questions to the Lord, enquiring of Him the "Why" of such reversal at this critical time. The first of these relates to the impairment of his limbs—(गान्नाणि—Karmendriyani); the next has reference to that of his sense-organs viz., senses of sight, smell etc., located in the region of the face (मुखं); the third signifies the advent of a tremor in his body proper (शरीरे); the fourth statement implies his condition of body suffused over with an endearing emotion towards his very opponents—an experience never felt before (रोमहर्षश्च); the statement that follows intimates the event of his invincible bow (the Gandiva—गण्डीव) slackening from the grip of his warrior-hand; thereafter he complains of a scalding sensation all over the skin-region of his body (त्वक्). Following these six statements or queries, Arjuna complains

to the Lord of his inability to maintain a firm and unshakeable pose (न च शक्नोम्यवस्थातुं); and accounts for it, further, by admitting to a sense of mental whirling leading to confusion (भ्रमतीव); he is at a loss to know as to why a just vindication of his status, by recourse to arms as against the wrongdoer, should now appear to him as bare of just reasons (निमित्तानि); he insists that his duty of a kshatriya to quell iniquity is superseded by his abhorrence to kill in battle the agents of such iniquity—here his own kinsmen (न च श्रेयोनु). After enumerating the above ten statements or queries, he evinces a painful surprise at his having ventured to commit a mighty sin as a result of exterminating the members of his own family, greedily, with the sole view of securing the joys of kingship (अहो etc.). The twelfth query of Arjuna embodies a strong inclination on his part to refrain from taking arms against those at whose feet he had reverentially learnt his first lessons of life, and his protest to win the kingship at their peril, maintaining a life of alms-taking as preferable thereto (गुरुनहत्वा). Finally, summing up his positions, Arjuna expresses to the Lord again his increasing doubt in the above statements, as also in reference to the chances of victory on his side, even apprehensive of vanquishment at the hands of his opposing kinsmen (न चैतद्विद्यः); this may be regarded as the last of the thirteen queries of Arjuna, which in the aggregate constitute the 'Charcha' (चर्चा) previously referred to.

\* \* \*

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥ ५३ ॥

53. My understanding is warped by the faintness of personal attachment to the fruit of action (self-centredness); (as such) being ignorant of the supreme (Suddha) Dharma, I aspire to learn (it) of Thee; instruct me that (Science) which is divinely supreme—I am (Thy) disciple, save me, (O Lord), who am (even) suppliant unto Thee.

#### Notes.

In this verse Arjuna, the aspiring disciple who has been previously initiated in the mystery of Brahma-Shakthi (slokas 14 to 25, sweekara A. अ), and who, as a consequence set upon himself to enquire into the necessity of engaging himself in the task of war (slokas 46 to 52 charcha U. उ), now surrenders himself to the Lord as his divine Teacher (rapti M. म), being conscious of and confessing his faintness of spiritual perception consequent upon viewing the performance of action in the light of its fruit as accruing to himself (कार्पण्यदोष, कृपणाः फलहेतवः), and therefore seeks at His hands the knowledge of the supreme (Suddha) Dharma, for the upholding and the maintenance of which, the Lord of evolution had manifested Himself as Sri Krishna. It may be gathered from this verse that Arjuna's action in becoming the disciple of the Lord was prompted by an yearning to shake off the imbecility due to his self-centredness, which, though at first stimulated him on to fight against his opponents (39 to 41), but which nevertheless also in another garb so overpowered

him with a temporal pity as to make him desist from such action, the latter attitude finding elaborate expression in the verses 46 to 52. The whole of the Lord's counsel that follows serves as an effective antidote against this poison of self-centredness, which, more than anything else, vitiates the right performance of effective action leading to Prapti,

It is usual that words and expressions of the Great Ones embody a deeper significance than what is apparent on their surface. Construed in this light, these statements of Arjuna reveal an occult meaning in answer to which, the Lord, so understanding it, gave His great counsel. That the wording of his statements may be so construed in terms of their grammatical and philosophical arrangement may be seen to be apt by reference to Hamsa Yogi's illuminating commentary on those thirteen statements. Of these, by the occult significance of the word "Gathrani" Arjuna submits, in his first query, the present loss of his perception of the All-Saviour Lord, who dwells in every heart as "Atman"; the answer to this is furnished by the Lord in the first chapter of the Gita proper, (the second chapter in the book) called Nara Narayana Dharma Gita—the name implying the twin Lords of this World with their Spiritual Hierarchy and Headquarters (Suddha Dharma Mandala) situated in the sacred region of Badari among the holy Himalayas. By the use of the word "Mukham" in the second query, (the region in which all the cognitional sense-organs are located, Arjuna refers it to connote knowledge or cognition by the failing of which "parichushyate", the disciple confesses his ignorance of the methods of cognition by which the Great Atman primarily functions on the field of evolution; the answer to this is supplied by the Lord in the second chapter of the Gita proper viz. Avataara Gita. The third chapter of the Gita proper.

named Adhikara Gita, which describes the constitution and authority of the divine Hierarchy under Sri Bhagavan Narayna, supplies the Lord's answer to Arjuna's third query in which he sets forth his diffidence "Aneesha", due to his not seeing eye to eye with the working of the divine plan by the Hierarchy; the tremor mentioned by him, "vepathuhu", alludes to a lack of conviction on his part which can be maintained only by a due understanding of the various forces of evolution at work. Arjuna's misplaced affection and pity, "romaharshaha", for those, who he knew previously were not worthy therefor, induces in him a sliding from a just estimate of their objective and thereby overwhelms him with an inferiority complex "Satwa suddhi abhava"; in the fourth chapter of the Gita proper viz. Siksha Gita in which the Lord dealing along with the various disciplines emphasises the necessity of a philosophic outlook, Arjuna is enabled not to let merely external circumstances to warp the full stature of his judgment. The Great bow "Gandiva" and the twin inexhaustible quiver, used from time to time to quell or subjugate the forces of evil, represents the principle of 'Atman' into which the forces, which oppose the evolutionary process, seek their end; the bow and the arrow serve in the Upanishads a simile for Atman and its instrument of work, "Pranavo dhanuhu sharo hiyatma" (प्रणवो धनुः शरो ह्यात्मा); the warrior's losing hold of his bow symbolises his paucity of understanding of the great Atman as the principle of Cosmic causation; in the Karana Gita, which is the fifth chapter of Gita proper, this topic is detailed upon at length. Arjuna's pleading about his scalding of the entire skin-region of the body has reference metaphorically to the decadence in him of the knowledge of the Atmic beatitude; the skin, it may be noted, has the general sense of contact or touch more pervasive than that of

the other sense-organs which function through special adjustment but only through touch nevertheless; this general pervasiveness of touch in the body indicates, by way of simile, the inherent immanence of the 'Atman' known as beatitude; which is set forth in the sixth chapter of the Gita proper, called Kaivalya Gita, and heals Arjuna's wasting malady. The Lord's counsel so far given is comprised thus in the first set of six chapters of Gita proper, called Gnana Shatka, consisting of six dharmas arranged according to five causes and one consequence (Vide table on page 5); these six dharmas constitute the first foot of the triple-footed Suddha Sankhya (Viz. Gnana, Icha, and Kriya), which is the first of the two major subdivisions of the Yoga Brahma Vidya, the second major division being Suddha Yoga, which is detailed upon in the fourth or Yoga shatka, chapters 20 to 25.

After this, the Lord's discourse, comprised in the six chapters that follow, (8 to 13), serves to tone up Arjuna's impairment of mental poise (न च शक्नोम्यवस्थातुम्). The main elements which go to make or mar the mental poise are respectively "Kama, Icha, Sankalpa, Chinta, Dhyana and Bhakthi" (Love, desire, will, yearning, meditation, and devotion), motived by impersonal or selfless inclinations; these six dharmas constitute the second foot or Bhakthi Shatka of the triple-footed Suddha Sankhya.

The next six chapters (14 to 19) which make up the Karma Shatka supply an answer by the Lord to Arjuna's statement or query "brahamatheevacha me manaha" (अमतीव च मे मनः), indicating the *whirl* in his mind which caused the impairment of mental poise alluded to previously. The mode or manner of counteracting these influences, that set up such a whirling, is elaborated in these chapters which

furnish a workable hypothesis for all action. These six dharmas constitute the third foot or Karma Shatka of the triple-footed Suddha Sankhya.

The fourth foot of the Suddha Yoga Brahma Vidya or Gayatri is the fourth or the Yoga Shatka, chapters (20 to 25). The Lord's discourse in these chapters is in response to Arjuna's ninth and tenth statements or queries related in the Sloka No. 49 (निमित्तानि); herein there is an indication on Arjuna's part to plead against the manifold discrepancies (नाना भाव दर्शनम्), which had crept to warp the fulness of his ideal of aspiration *viz.*, chreyas (श्रेयस्); it may be seen that this word (श्रेयस्), is made mention of in the second half of this sloka (number fortytynine) and also in the second half of sloka (number fiftythree). The six dharmas of this group "Yoga Shatka" relate to Suddha Yoga which is the second of the major divisions of the Yoga Brahma Vidya, or the fourth foot of Gayatri, the first part being Suddha Sankhya comprising 18 chapters falling under the three groups Gnana, Icha, and Kriya.

*The table on page 49 illustrates this.*

The eleventh, twelfth, and thirteenth statements or queries (which along with the foregoing ten) have been summarised in sloka fiftythree, as also a few other relevant topics are answered to by the Lord in slokas 1 to 31 of chapter twenty-six, called "Brahma Sthuthi", which forms the last of the Gita chapters. Herein it remains to be added that this last or twenty-sixth chapter, embracing Arjuna's eulogy of the Lord, after listening to His holy counsel, and also Brahma's extolling the Lord Krishna, contains the quintessence of Pranava, in its synthetic aspect.

\* \* \*

### Yoga Brahma Vidya (Gayatri).

Vyashti-Para.		Samashti-Para	
Suddha Sankhya.		Suddha Yoga.	
Gnana.		Kriya.	
1 Nara Narayana.	7 Swarocpa.	13 Pranayama.	
2 Avatara.	8 Sadhanatraya.	14 Paramatma.	
3 Adhikara.	9 Maya.	15 Akshara.	
4 Siksha.	10 Mcksha.	16 Raja-Vidya.	
5 Kārana.	11 Brahma-Swaroopa.	17 Paramahansa.	
6 Kivalya.	12 Brahma-Vibuthi.	18 Sannyasa.	
Atma.	Karma.	Gnana.	Yoga.
19	21	23	24
Prakriti.	Bhakti.		
20	22		

संजय उवाच

एवमुक्त्वाऽर्जुनः सङ्घे रथोपस्थ उपाविशत् ।  
विसृज्य सङ्गरं चापं शोकसंविग्ममानसः ॥ ५४ ॥

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां  
गीतावतारानुरूपणं नाम प्रथमोऽध्यायः ॥

*Sanjaya said :—*

54. On the battle-field, so bespeaking (with humility), and renouncing the bow with the quiver, Arjuna (moving from his seat) reached anigh into the chariot's front, (where sat the divine Charioteer), with a mind agitated with agony as to his choice of action.

*Thus ends the First Chapter entitled The Genesis of the Gita, of the Synthetic Science of the Absolute.*

**Notes.**

In the words of this sloka, Sanjaya recounts to the blind king Dhritrashtra of the mood and manner in which Arjuna, having surrendered himself as His disciple, approached from his seat in the chariot to where the Lord sat as the divine Charioteer, forsaking his bow and the twin quiver, the very symbol of his privilege and prowess as a kshatriya; the warrior has also been described herein as afflicted with sorrow. Attention may be drawn to the significance implied by this act of Arjuna; his renunciation of the very arms which had raised him to the pinnacle of glory in the world's estimate typifies the correct attitude of an aspiring disciple

who surrenders his claims to cherished personal possessions, ere bending at the feet of his Guru or Master. His station at the Lord's feet, which he took up after his surrender, may be likened to the meek attitude of the disciple, indicating his reverence to his Guru. The anguish, which ached him more than the sorrow to inflict the impending slaughter, was in the nature of a deep yearning to get over the confusion which beset him as between the choice to fight (to act) and its reverse—a confusion which generally besets every true 'chela' (disciple) as to his choice of right action that may have to be decided upon in the hour of trial—such divine discontent being the necessary prologue to subsequent illumination.

Sanjaya, gifted with divine sight through the grace of his Guru, Krishna Dwipayana Vyasa, having witnessed the great change that had come over Arjuna, after listening to the Lord's counsel in answer to his rising doubts, repeated the whole discourse to the blind king when he, too deeply attached to the welfare of his own progeny, bewailed greatly, bemoaning the fall of his Generalissimo, Bhishma, after ten days of hard battle, at the end of which the fact of his fall was made known to him by Sanjaya; Sanjaya's purpose in so recounting it to the blind king was to heal him of his anguish in the manner in which it had effectively transposed Arjuna from a halting warrior to a spiritual hero.

**SECTION III.**

A point of interest is generally raised in regard to the time taken by the duration of the discourse on the field, where a mighty battle was impending to scourge a large body of humanity. It is asserted, with reasonable justification, that, at the critical moment, neither side of the battling hosts could possibly, in their interests, have withheld from assailing

each other because of what seemed to them as Arjuna's brief pause to give the signal to fight; it is also rightly put forward that this discourse, lengthy as it is, must have lasted too long to curb the enthusiasm of the heroes so as to desist from commencing the great battle. Another factor is the prevailing impression among literary savants that the context of this long philosophical discourse at the battle-juncture is entirely amiss and detracts seriously from the merit of the Epic as a work of great poetic art.

On high authority it is stated that the surrender of Arjuna as the Lord's disciple, (शिष्यस्तेहं), was immediatly followed by the Lord counselling him the way to overcome himself, this counsel being embodied in the limits of the seven slokas as under :—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषमे ।  
 गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १ ॥  
 कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
 अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥  
 क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।  
 क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥  
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
 इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ४ ॥  
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
 आमयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ५ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।  
 तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६ ॥  
 सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।  
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ७ ॥

1. Thou dost grieve for those who are not worthy of it, yet thou speakest words of wisdom; wise men wail not about the ignorant, (nor rejoice) about the wise.\*

\*Foot note :—The word 'Asu' (असु) is interpreted in the Aitreya Upanishad as 'Pragna' (प्रज्ञ), signifying a true understanding of the cosmic evolutionary processes; those devoid of such understanding are described in this verse as 'Gathasune' (गतासून्), signifying such as those who are ignorant of the same. The word 'Agathasune' (अगतासून्) conversely means those endowed with wisdom or knowledge of these processes. The characteristics of a true Panditha (पण्डिताः) are also well brought out in the Udyoga Parva, preceeding the Bhishma Parva in which the Gita finds its place. The 'Panditha' as described in the Gita is one, not effected by either grief or gladness i.e., as one having an equable temperament; as such the words "Na Modante" (न मोदन्ते), meaning "do not rejoice", are obviously understood after the word 'Panditha'. Arjunas' bewailing for the sons of Dhritrashtra, who are so ignorant, is unbecoming of a Panditha, as also his attitude to deal with Bhishma and Drona who know these processes; not consistent with this, Arjuna displays an attitude of yearning to know also the knowledge of these processes (श्रेयः धर्मः), verse 53,

2. O Arjuna, why has this confusion overwhelmed thee, born of non-equipoise—(this confusion), which is unspiritual, frustrating high attainment, and tending to obstruct beatitude.

3. O Partha (Arjuna), drift not to inaction, this is not worthy of thee; O thou conqueror, rejecting this oppressive faintness of mind, take unto high endeavour.

4. Listen (know) yet unto my supreme counsel, revealing the profound Brahmic mystery; thou art eternally beloved of me; as such, I bespeak thy (spiritual) weal.

5. The (supreme) Lord abideth centrally in all beings, O Arjuna, urging (the consummation) by His Energy (Shakthi—शक्ति) all those beings upon the evolutionary wheel.

6. Seek even Him, O Bharata, as the Universal Immanence; through His grace, thou shalt attain unto the Supreme Peace and fulfillment eternal.

7. Synthesising all the evolutionary dharmas, seek even the one Brahm and its supreme Energy

which is a privilege of a Panditha. This inconsistency is forcibly brought out in the first line of this sloka, the second line describing the attitude of a true Panditha, in contradistinction.

(Shakthi—शक्ति); I, (as Eshwara or Atma residing in the heart), will release thee from all sins (and temporal merits, punya पुण्य), yield not unto sorrow.

We learn thence that, as the Lord vouchsafed his counsel in the words of the above seven slokas, as many doubts surged in the mind of Arjuna, and that the Lord reading which dispelled them forthwith in a manner that could be read by Arjuna intuitively, and also that the purport of Arjuna's vocally unexpressed promptings and of the Lord's silent answer thereto during His administering the seven-versed counsel was recorded in the etheric tablets (आकाशफले), by Budhas (बुधाः), vide sloka 3 of Chapter 4 of this edition, under the presidency of Chandabhanu; the Budhas are so referred to in Mahabharata and are described as "Sabdaharaha Devaha" (शब्दहराः देवाः); we are further told that it was Vyasa's divine gift to Sanjaya which enabled him to read these records also as the Lord delivered His brief counsel and to narrate it in its entirety to the blind king. It is, therefore, not too much to assume that in the light of the fact that both the Lord and Arjuna (Narayana and Nara), being of the best type of Teacher and Disciple, the counsel thus delivered could not have exceeded a few minutes at the most. This explanation, we think, may be sufficient to satisfy the searching critic who may be troubled with any misgivings of the nature referred to above. It is needless to add in this connection that the thoughts and words of those of high intuition are generally set rhythmically and in poetic music, so that, in reference to the Gita as such, the verse-character of the teaching does not seem inappropriate.

The Bhagavat Gita, as we now have it from Vyasa's pen, as reported by Sanjaya and as witnessed through his divine

faculty of vision, comprises the expressed slokas of the Lord and Arjuna, as also what was read by Sanjaya from the high impressions, on the etheric (akashic) tablet, of their inward interchange of question and response.

#### SECTION IV.

Before entering into the study of the contents of the Gita proper, which begins with "Nara Narayana Dharma Gita", a few words by way of brief introduction to the study of Yoga Brahma Vidya, as explained therein, may be helpful. The Bhagavat Gita, among other philosophical topics, is generally regarded as also furnishing a workable hypothesis for the full living of life by individuals for the attainment of beatitude. This attainment is deemed by some as the result solely of Gnana or knowledge, by others as exclusively through Bhakthi, by others still as the resultant of Karma or action; and the essence of that beatitude has been variously described under the terms of Sayujya, Salokya, Saroopya and Sameepya. The Suddha view, however, is that such beatitude is the culmination brought about by harmonising, Gnana, Icha and Kriya in terms of Yoga, and the science of such harmonisation is by the Suddhas deemed to be connoted by the Synthetic Science of the Absolute—Yoga Brahma Vidya.

This beatitude, as the Suddhas understand it, is an endless approximation to Brahm (Brahma-sameepya), having regard to its Infinite and Absolute nature. Gnana, Bhakthi (Icha), and Kriya, being in themselves the result respectively of the functioning of the Spirit (Atma) in different planes of Matter (Prakriti), constitute acts; and every such act requires, for its fullness, completeness of performance (sanyasa); and the selfless attitude of one who performs the act matters most, in that it conduces to his freedom from the

bondage engendered by action; not only must each act be completely performed (sannyasa), but also such performance must be free from the taint of personal motive (Tyaga) to secure the accruing of the fruit of action to oneself. The harmonisation (Yoga) above referred to is possible only by such Sanyasa and Tyaga.

It remains to add that the Brahm (ब्रह्म), as postulated in Suddha Philosophy, transcends by its own nature its two necessary and abiding aspects Saguna and Nirguna, and as such is described therein as Suddha Brahm,\* and the study of Suddha Brahm in its transcendental aspect constitutes Yoga Brahma Vidya or the Synthetic Science of the Absolute, which forms the divine counsel of the Lord to Arjuna as the Representative of Humanity.

The glory of that message has been preserved to us, though partly, by the Adepts of Suddha Dharma Mandalam in their great Commentaries in a manner most conducive to its understanding.




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\* *Foot note* :—According to Suddha teaching it may be said in a general way that the culmination of suddha pravritti is Suddha Saguna Upasna or the worship of manifest Brahm; that of suddha nivritti constitutes Suddha Nirguna Upasana or the worship of Brahm in its unmanifested aspect, while the Suddha Yoga Upasana, including both the above Upasanas, comprises the worship of Suddha Brahm in its transcendent aspect.



## ERRATA.

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PAGE.	LINE.	FOR	READ
v	1	and	with
ix	3	contribute	constitute
xii	16	revelation	revelation
xii	26	समाधि	समाधि
4	19	वर्तयेव	वर्त एव
8	24	sad	sat
12	31	to her	other
25	21	Siddis	Sidhis
26	29	Siddha	Suddha
33	5	धोषो	धोषो
42	31	complaints	complains
45	6	Prapti,	Prapti.
48	12	int he	in the
55	3	पुण्य),	पुण्य) ;

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## SANATANA OR SUDDHA DHARMA

This primeval and transcendent Dharma, as the above title implies, is the source of World's religions that nurtured in the past and now continue to nurture the sacred aspirations of humanity; it is the root-light of which the flashes have been, from time immemorial, fostering the faith of men; and in all countries and in all ages its radiance has cheered many a yearning pilgrim on the path through the night-storm of doubt and danger, and has led him to the shrine of peace and bliss. The Prophets and Priests of old have often and again delivered to mankind its universal message; but portions of the race often listened to it differently and chose to impose their individual and consequently restricted interpretation of its teaching; hence the many systems of religious thought which we find to-day exercising profound and varied influence on their action. Where the teaching was intended to unite, classes of men chose to divide themselves from the rest, and they in turn similarly grouped themselves against others still; as the process of such separation continued its ravages, the fact of the brotherhood of man came well nigh to be forgotten; they clung to the letter of the teaching but lost sight of the significance of it. The cause of this disintegration is not far to seek: no single religion reveals Suddha Dharma in its entirety, but each one laid emphasis on one or more of its aspects as the occasion demanded: the variety of their aspects tended in the formal votaries of religions an attitude of sectional and sectarian exclusiveness. Unlike those that have securely paced the path most people to-day are ignorant of the four-fold means of achieving Suddha Dharma *viz.* Shastra (Knowledge), Deeksha (Initiation), Upsana (practice of Discipline), and Anubhava (Experience leading to realisation); any one of these disassociated from any of the rest, cannot solely lead men to the attainment of it; in the prevailing systems of religions there is at present a lack of the elements of Deeksha (initiation) and, as its sequel, of Anubhava (Experience); while people are content merely with some knowledge and discipline, which they deem as sacred in accordance with their respective systems of religions; the loss of spiritual efficacy, as the result of the partial following of the above said four-fold means, is amply illustrated by the sceptic materialism pervading in this age. To effectually compensate the growing evil, Suddha Dharma is indispensable; the study of its literature imparts to the aspirants the requisite knowledge (Shastra), and enables them to perform the necessary discipline (Upasana), and the initiation (Deeksha), conducted by its duly constituted Agency, unerringly aids them in the partaking of experiences (Anubhava), both illuminating and convincing. Other various scriptures now extant do not present the knowledge of Suddha Dharma in its entirety, nor among those that profess the various religions is present such an Agency as that of Suddha Dharma Mandala capable of initiating aspirants and directing them in accordance with ancient practice so as to help them in their increasing progress towards spiritual realisation. Herein is the distinctive supremacy of Suddha Dharma Mandala.



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