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THE HEART-DOCTRINE OF
SRI BHAGAVAD GITA & ITS MESSAGE

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SUDDHA DHARMA MANDALAM ASSOCIATION.

Monograph

Suddha Dharma Tract No. 3.

THE HEART-DOCTRINE OF
SRI BHAGAVAD GITA & ITS MESSAGE

(In terms of Adhividyā)

(अधिविद्यापर)

By

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Assisted by

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and published by him for

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DEDICATION.

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

Gift
New History Society
March 13, 1943

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PUBLISHER PRESENTS.

Srimad Bhagavad Gita is the one supremely holy book in the proud possession of Aryavarta for millenia, that has exacted the admiration and adoration of scholars and laymen alike both in the East and the West. It is also evident it is again the one book, whose authority is invoked by one and all in support of pet theories as also of those pertaining to sectarian disputations. That the teaching of the Gita has nothing to do whatsoever with such distressing controversies and curious theoretical malformations, but that it is a precious book of whole culture, continues to be lamentably missed still, in spite of the voluminous literature on the subject, and with what is added on to it year after year. This is essentially due to the baneful tendency to read into the Gita one's own predilections and not making an applied attempt to understand critically the central theme of the teaching as it is.

This Brochure, the contents of which are based on the teachings of Suddhacharyas, the Great Yogins they are, brings out in the boldest possible relief for the first time, though within a short compass, the one profound central truth imbedded in it unmistakably *viz.*, the attainment of Brahmaprapti with definite means for such attainment through Tatwas (Yoga), after having achieved Moksha by adjusting oneself actively to the legitimate demands of the Samsara or the World-Process—Lokasangraha. A treatment of the subject in this manner, that is free from the octopus of sectarian ideologies, should, apart from its being an eye-opener to one and all, be a refreshing relief to very many in real quest. And it is the sincere hope of the publisher that the great want and relief, which, publications like this brochure supply, will be appreciated and taken advantage of by the public to whom this is presented with a hopeful prayer for their spiritual aid and evolution

The publication of this brochure is in consonance with the programme chalked out by the S. D. M. Association for propagating the truths of Suddha Dharma in Book-forms from time to time, in addition to the Monthly Journal of the

name that is now being conducted. As was already announced, the publication of this book is to commemorate the celebration of this year Pushya Suddha Pournima. This day is the birth-day of Bhagavan Sri Mitra Deva, a Siddhavatar of Bhagavan Sri Narayana, the Adhishtata of Suddha Dharma Mandalam. The Avatar was born in the year 1919, and His divine appearance amidst us is expected to come off about the year 1941, to establish Suddha Dharma on a surer and firmer basis in accordance with His divine Sankalpa. That the Suddha Dharma is the one most suitable Dharma to the human family during Kali epoch was anticipated by the Divine Narayana in His last great Advent as Sri Krishna, when He graciously vouchsafed the teaching of this Supreme Dharma in the form of the Gita to Arjuna. This Supreme Dharma which is Suddha (Sanatana) Dharma, otherwise known as Pranava Sastra or Gayatri Dharma or Yoga Brahma Vidya, is Srimad Bhagavad Gita, the correct text of which was published by Suddha Dharma Mandalam, more than two decades ago. (The discourses of the present Avatar Sri Mitra Deva await publication).

That such superb teaching in the Gita should not be missed by any one, who earnestly hankers after an all-comprehensive working-hypothesis in understanding the eternal verities of life here and hereafter, has motivated the presentation of this brochure free as far as possible. This free presentation is facilitated through the munificence of Brother Rajkrishna of Rangoon, an ardent member of Suddha Dharma Mandalam from the days of Swami Subramanyananda (Dr. Sir S. Subramanier) and Pandit K. T. Sreenivasacharya. He has been generous to defray the cost of printing this booklet for the purpose, and the Director takes this opportunity to publicly convey to him the thanks of the Association for his contribution. *Within India*, this book may be printed by any one wishing it, *if only for free distribution and not otherwise*, after obtaining previously the permission from the Director.

Arrangements are being made to translate this work in the vernaculars of the various provinces within India and

distribute them free likewise if possible. Those that desire to do this translation in a spirit of loveful sacrifice may get into correspondence with the Director on this head. It has been already arranged to translate this in the Spanish by Brother Vajra Yogi Dasa (Bengamin Gurzman V.) Santiago-de-Chile, South America. Applications to translate this in the other foreign languages from *bona fide* persons may directly be made to the undersigned, if from the countries in Asia, Europe, Africa and Australia, but if from the two Americas, they should be made through Brother Vajra, Casilla 1561, Santiago-de-Chile.

This book is available free to one and all whether members or not, within India, on receipt of four annas stamps—the cost of postage; the foreign members also get this copy free on receipt of the necessary postage charges in the shape of postal coupons; while others are to send 2 sh. the cost of this book by postal order in advance.

An announcement in this connection may be made to the effect that the translation of the text of the Gita S. D. M. edition is in progress and its publication will be made, if possible, by Vaishaka Suddha Pournima, the great day on which S. D. M., as it is at present constituted, was established by Bhagavan Sri Narayana in the holy precincts of Badari in the Himalayas, now about 12,000 years ago.

The Suddha Dharma Office. }
Mylapore, Madras, }
16th January, 1935. }

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

AUTHOR'S FOREWORD.

It is with much pleasure and hopeful anticipation that I venture to place before the public this humble attempt at summarising briefly the view-point of the Suddha-School of Elders, in respect of Sri Bhagavad Gita, as the pre-eminent text-book of Suddha (Sanatana) Dharma. In the compass of this booklet necessarily limited, it has been possible only to touch upon a fringe of this great subject with its profound and far-reaching implications. This is due to the fact that a vast amount of Suddha literature and exposition has accumulated round the central theme of the holy discourse. To speak of a few items, of its bibliography, mention may be made of four Karikas by Gobhila, Kumara, Narada and Hamsa Yogi; prose commentaries thereon by Tanka, Katyayana, Sankara Bhagavan Maharshi, Bodhayana, Angirasa, Kasyapa, Yagnavalkya, Narada, Kanva and others; also works bearing on the subject of the Gita such as Mahopadesa, Suddharahasya, Yogarahasya and others. In the commentary by Hamsa Yogi (5th century A. D.), quotations and extracts appear which he respectfully attributes to Prachina Hamsas, Poorvacharyas, Gana-Yogins, Kanda-Yogins, Dharma-Yogins, Nandikeswara's 'Adhyatma Ratnarnava', and many other sources. His Upodghata and Commentary, however, on which this summary is based, is explicit with reference to his 'Bhashya' being an exposition in terms of 'Adhividya', one of the five 'Adhikaranas'. He is particular, therein, also to make mention of commentaries of the Gita in which stress is laid on special aspects of the Teaching in terms of 'Adhiloka', 'Adhipraja', 'Adhyatma', and 'Adhijyoutisha'. It may generally be said that the Suddha School recognises and follows this five-fold interpretation in respect of all sacred literature.

A distinctive feature of the Suddha Text of the Gita is the correspondence in the number of its Slokas to the statement of its contents by Visampayana in the Maha-

bharata in which the Gita is imbedded ; the ' Durga-Stotra ' of twelve Slokas, intoned by Arjuna in invoking Her at the bidding of the Lord, has to be reckoned among the 620 verses attributed to the Lord by Visampayana, in as much as the same, being a ' Maha-Siddha-Mantra ', was deemed to have been communicated to Arjuna by the Lord at the critical juncture of the world's epoch.

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 Mahakavya—the Mahabharata as a work of great poetic art.

On high authority, it is stated that the surrender of Arjuna as the Lord's disciple was immediately followed by the Lord counselling him the way to overcome himself, this counsel being embodied in the limits of Seven Slokas (See page xii). Even as the Lord vouchsafed His Counsel of these Seven Slokas, as many doubts surged in the mind of Arjuna, and the Lord, reading which, dispelled them forthwith in a manner that could be read by Arjuna intuitionally ; and 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 (आकाशफलक) by *Budhas* (बुधाः), vide Sloka 3 of Chapter IV of this edition, under the Presidency of Chandabhanu ; the Budhas are so referred to in the Mahabharata and are described as "Sadhaharah Devaha"

(शब्दहराः देवाः) ; we are further told that it was Vyasa's divine gift to Sanjaya which enabled him to read these records, 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 Bhagavad 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 (akasic) tablet, of their inward interchange of question and response.

The age of the Gita, according to the Suddhas, may be said to be about a hundred and thirty centuries ago, as a result of the computation of the Kali epoch ; this has been referred to on page 150 of the English Summary of the Upodghata already published along with its text in Sanskrit. The discourse has also been referred to as administered 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. Thus, according to Them, "Gita-Jayanti" has to be celebrated on Kartika Suddha Saptami. The present constitution of Suddha Dharma Mandalam at Badari was organised after a few centuries following the period of the Mahabharata War—it is said that this time corresponds to more than five-hundred Sankalpas of 24 years each,—on Vishaka Suddha Pournima day, so that the age of the present constitution of the Mandalam is now about more than twelve thousand years.

It is relevant to allude here to the Mahabharata text of the Suddhas consisting exactly a hundred thousand Slokas, in which the Suddha text of Sri Bhagavad Gita of Seven hundred and forty-five Slokas is set forth. The text is said to comprise of seventy-six thousand Slokas by Krishna Dwipayana Vyasa as a verse commentary—'Lakshya-lakshana para',—to the Bharata Samhita of twenty-four thousand Slokas of Bhargava Vyasa, which is itself a verse commentary—Lakshnapara—on the twenty-four Bharata Sootras of Yoga Vyasa. In regard to the contents of it, it has to be noted that the distribution of sub-parvas in the main parvas according to the Suddha Text differs much in matter and manner from what obtains in the current text of the great work.*

As with the Gita, the Suddha-Text of the Mahabharata has many aids to its study; among which are the Karikas of Narada, Kumara, Gobhila, amounting in the aggregate to fifty thousand Slokas nearly, twenty-four Upodghatas or Studies, and Khanda-Rahasya, a running prose commentary dealing in detail with it.

The manuscripts of these valuable books and of many others relating to Medicine, Biochemistry, Lexicography, Mathematics, Swarodaya, Suddha-Veda, from which the four Vedas are extracts, Upanishads, Ramayana, Puranas and the like, are preserved in palm leaves (Talapatra or Bhoorjapatra), and the script is 'Sanketa (संकेत)' which is a sort of short-hand, as it were, for Samskrit Devanagari. Fortunately, these are preserved in the archives of 'Siddha-Kosha,' perhaps, the largest of the rock libraries of Suddha Dharma Mandalam, near "Maha-Guha".* The situation of these libraries is not generally known, and access thereto is restricted to special Initiates; the availability of their contents to the public has been rather not proportionate to demand for its study, for reasons best-known to those

* See the article "The Genesis of the Mahabharata" in page 177. of The Suddha Dharma 1935, March issue."

* See the article "Maha-Guha" in page 497 of The Suddha Dharma, 1937, April issue.

in charge of them. Although the late Swami Subramanyananda (Dr. Sir S. Subramanier) and Pandit K. T. Sreenivasa-charya have already published a number of books dealing with Suddha philosophy, many more yet await publication and release; very interesting among which are "Kakshya-putas", being the diaries of Yogic discipline recorded by very eminent Initiates, and an informing graph called "Gita-Chakra" or "Gayatri Yantra", which, beside being very interesting and revealing otherwise, fixes the arrangement of the Chapters in the Gita, and the sequence of the verses in each Chapter. It is hoped that, with the public Advent of Bhagavan Sri Mitra Deva*—a Siddhavatara of Bhagavan Sri Narayana (born on 16th January 1919, near about Poona), now believed to be about the year 1941, the time will be propitious for the publishing of the bulk of Suddha literature referred to above. So far published, the Upodghata and the Commentary on the first two Chapters of the Gita, by Hamsa Yogi runs to about 550 pages of double-crown one to sixteen size, and it may safely be taken that the entire page-contents of the commentary may run up to about 4500 pages.

A Note to facilitate easy reference to the technical words used in the brochure can be availed of by the reader.

A glance at the Appendices will reveal the wide extent of the subjects embraced by the Suddha literature in relation to Sacraments and Initiations, etc.

It is hoped that the Brochure may be read and studied in the spirit in which it is written.

My thanks are due to Mr. T. M. Janardanam for the very valuable help he rendered me in the compilation of this work.

R. VASUDEVA ROW.

* See Suddha Dharma Mandalam pamphlet No. 3.

THE SEVEN-VERSED GITA.
सप्तश्लोकी—गीता

1. अशोच्यान्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥
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.
2. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यं नृष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥
O Arjuna, whence has this confusion overwhelmed thee, born of non-equipoise—(this confusion), which is unspiritual, frustrating high attainment, and tending to obstruct beatitude.
3. क्लैब्यं मास्म गमः पार्थ नैतत्स्वयुपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥
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. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥
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. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
आमयन्सर्वभूतानि यन्त्रारूढानि मायया ॥
The (supreme) Lord abideth centrally in all beings, O Arjuna, urging (the consummation) by His Shakti (Maya) all those beings upon the evolutionary wheel.
6. तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
Seek even Him, O Bharata (Arjuna), as the Universal Immanence; through His grace, thou shalt attain unto the Supreme Peace and Fulfilment: Eternal.
7. सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
Synthesising all the evolutionary dharmas (in Him), seek even the One Brahm (एकं-*Ekam*) and its Supreme Shakti (मा-*Ma*); I (as the Eshwara or Atma residing in the heart), will release thee from all sins (and temporal merits—*Punya-पुण्य*); yield not unto sorrow.

NAMES OF CHAPTERS IN THE GITA.

Chapter 1. Gitavataraniropanam.

SANKHYA-KANDAM.

GNANA-SHATKAM (Sextad).

Chap.	Chap.
2. Naranarayana Dharma Gita.	5 Siksha Gita.
3 Avatara Gita.	6 Karana Gita.
4 Adhikara Gita.	7 - Kaivalya Gita.

BHAKTI-SHATKAM (Sextad).

8 Swaropa Gita.	11 Moksha Gita.
9 Sadhantraya Gita.	12 Brahmaswaropa Gita.
10 Maya Gita.	13 Brahmavibhooti Gita.

KARMA-SHATKAM (Sextad).

14 Pranayama Gita.	17 Rajavidya Gita.
15 Paramatma Gita.	18 Paramahamsa Gita.
16 Akshara Gita.	19 Samnyasa Gita.

YOGA-KANDAM.

YOGA-SHATKAM (Sextad).

20 Atma Gita.	23 Bhakti Gita.
21 Prakriti Gita.	24 Gnana Gita.
22 Karma Gita.	25 Yoga Gita.

Chapter 26. Brahmastuti.



श्रीभगवद्गीताध्याय-अनुक्रमणिका

अध्यायः १ गीतावतारनिरूपणं

| सांख्यकाण्डं |

ज्ञानषट्कं

अ. २ नरनारायणधर्मगीता	अ. ५ शिक्षागीता
अ. ३ अवतारगीता	अ. ६ कारणगीता
अ. ४ अधिकारगीता	अ. ७ कैवल्यगीता

भक्तिषट्कं

अ. ८ स्वरूपगीता	अ. ११ मोक्षगीता
अ. ९ साधनत्रयगीता	अ. १२ ब्रह्मस्वरूपगीता
अ. १० मायागीता	अ. १३ ब्रह्मविभूतिगीता

कर्मषट्कं

अ. १४ प्राणायामगीता	अ. १७ राजविद्यागीता
अ. १५ परमात्मगीता	अ. १८ परमहंसगीता
अ. १६ अक्षरगीता	अ. १९ संन्यासगीता

| योगकाण्डं |

योगषट्कं

अ. २० आत्मगीता	अ. २३ भक्तिगीता
अ. २१ प्रकृतिगीता	अ. २४ ज्ञानगीता
अ. २२ कर्मगीता	अ. २५ योगगीता

अध्यायः २६ ब्रह्मस्तुतिः



ॐ

श्रीकृष्णार्जुन-सन्निवेश-
चित्र-रहस्यार्थः

नरनारायणाभ्यां च
लोकार्याभ्यां प्रसादितम् ।
पाथेयमर्थसारं च
सर्वमूलं सनातनम् ॥
धर्मं संग्रह्य योगेन
ताभ्यां नत्वा यथाविधि ।
समबुद्धिसंप्रदीप्त-
शुद्धमानसकेतनम् ॥
अधिष्ठाय स्वानुरूपं
शरीररथमञ्जसा ।
चतुष्किरणसंराजन्मनः-
प्रग्रहसंग्रहम् ॥
चतुर्गतीन्द्रियाश्चांश्च
पन्थानं सन्तमच्युतम् ।
नानाभावपरित्याग-
शुद्धमेकं सदाश्रयम् ॥
नयन्तं शुद्धविज्ञानं
सारधिं संप्रकल्प्य हि ।
परप्रेषुश्च यो धीरः
सोऽधिकारी पुमान्परः ॥
सामीप्यं ब्रह्मणो चैति
तदेव परमं पदम् ।
संसारिभिरिदं वेद्यं
पुरुषार्थपरैः सदा ॥

The Inner Significance of the
adjoining picture of
Sri Krishna and Arjuna.

The inner Significance of the picture of Sri Krishna and Arjuna seated in the car, drawn by white steeds as explained in the marginal Samskrit quotations is this: Arjuna seated in the car is the self or the *Jiva* yet in *samsara* but aspiring to the highest *Purushartha* or goal of *mañ*. The car is the body occupied by that self at the time. The steeds are the senses of four-fold movement with reference to the desire, cognition, activity aspects of the *Jiva* and their summation. The reins connote the lower mind and in relation to the said four aspects. The flag flying over the car is the higher or the pure mind shining with the lustre of equableness. The charioteer is that pure reason which holds steadily the reins or the mind controlling the senses or the steeds, and guides them along the flawless eternal path, free from the obstructions of manyness, and leading to the goal. The wise and courageous man aspiring to that goal is the highest of aspirants. Such a one practising *Yoga* with the understanding of that ancient law, source of all good, enshrined in that boon granted to humanity by Bhagavan Narayana, and Nara, the Lords of the world, in the shape of *Gita* to serve as his sustenance, as it were during his journey along that path, attains to that proximity to Brahman which is the Supreme state.

S. S.



GITOPADESA.



THE SUDDHA DHARMA OFFICE,
Mylapore, Madras, S. India.

The Director, Suddha Dharma Mandalam
Association presents his compliments to the Editor
New History
and has great pleasure in enclosing herewith the
undermentioned publication for your review. The
S. D. M. Association shall feel thankful to receive a
copy of the issue in which any notice of this
publication appears.

Name of the publication } The Heart Doctrine of
Shri Bhagavad Gita
and its Message

Published Price } Foreign 2. Sh.



॥ शुभमस्तु सर्वजगताम् ॥

॥ ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥

THE HEART-DOCTRINE OF SRI BHĀGAVAD GĪTĀ & ITS MESSAGE.

I. GĪTĀ AS THE SUPREME REVELATION.

AUM. The great mystery of Suddha Sanatana Brahm has been declared in the Veda thus:—

॥ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

Yato vacho nivaratante aprapya manasa saha.

Whence knowledge recoils, along with the mind, unreaching.

This truth has been negatively referred to in holy literature:—

। नेति नेति । *Neti Neti*—Not this, Not this.

The significance of this mystery has also been affirmed in positive terms thus:—

॥ सर्वं तत्खल्विदं ब्रह्म । सर्वं ब्रह्मस्वभावजम् । सर्वं आवश्यकम् ॥

Sarvam tatkhavalidam Brahm, Sarvam Brahmasvabhavajam, Sarvam avasyakam.

All this is verily Brahm; all this pertains of the nature of Brahm; all this is necessary.

That the exposition of this supreme mystery has been at its best in Sri Bhagavad Gita was emphatically avowed by the Lord Sri Krishna Himself in His second great discourse—the Anu-Gita thus :—

॥ स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने ॥

Sa hi dharmah suparyapto Brahmanah padavedene.

That dharma (the Gita) is the most complete exposition, where-with to understand Brahm (the aspects and nature of Brahm).

It may be said without fear of contradiction that the considered judgment of so competent an Authority as the Lord Himself has not been delivered in respect of any other sacred teaching.

In the body of the Gita itself, ample reference is made to this unique characteristic of the Gita as distinct even from the Veda thus :—

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अस्येति तत्सर्वमिदं विदिस्वा योगी परं स्थानमुपैति चाद्यम् ॥ 7-25 ॥

The Yogi, having known this (the teaching of the six chapters of Gnaana shatka) transcends the meed of merit attributed to Yagna, Tapa, and Dana by the Vedas (trigunic in nature); and he attains to the high status of Mahat-kivalya.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवान्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 10-23 ॥

The Vedas are (replete) with the quests attainable through trigunic endeavour; O Arjuna, be thou non-trigunic (in thy endeavour), past all dualities, steadfast in Atmic knowledge, beyond mere spiritual and temporal interests, and being firm of mind (manas).

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 12-36 ॥

O Kurupravira (Arjuna, thou spiritual hero), this, Mine Cosmic Form can be visioned by none other save thou in this world of dualities—either through the intense study of the Vedas, or through acts (sadhana) of Yagna, Dana and Tapa.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 26-1 ॥

I, of such cosmic manifestation, can never be visioned even as thou hast seen me,—whether through Vedas, or Tapas, Dana, and Yagna (offering).

Vishampayana, the disciple of Krishna Dwipayana Vyasa, in his estimate, during the narration of the Mahabharata to King Janamejaya, quotes from its author thus :—

गीतासुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥

The Bhagavad Gita, of all the Gitas, which streamed from the lotus-lips of Padmanabha (Lord Krishna), must be lived—of what avail be the multiplicity of other shastras ?

सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।

सर्वतीर्थमयी गङ्गा सर्ववेदमयो मनुः ॥

Sri Bhagavad Gita is the essence of all Shastras, Hari (Lord Krishna) is the all supreme Divinity, the river Ganga flows with the quintessence of all waters, the Manu, (Aum Namō Narayanaya, the Gayatri of Ashtakshara), is even the prime chant or mantra in all the Vedas.

गीता गङ्गा च गायत्री गोविन्देति हृदि स्थिते ।

चतुर्गकारसंयुक्ते पुनर्जन्म न विद्यते ॥

If the prime-syllable or sound Ga (ग) of the four (words) Gita, Ganga, Gayatri, and Govinda (Lord Krishna) is intoned in the ether of the heart, rebirth doth not befall.

Thus the pre-eminence of Gita as the Supreme Revelation.

II. GITA AS THE REVELATION OF BRAHMIC REALISATION.

The Lord during His discourse delivers Himself as the Representative of Brahm:—

॥ ब्रह्मणो हि प्रतिष्ठाऽहम् ॥ *Brahmano hi Pratishtaham.*

“ I am even the Representative of Brahm ”; and, whenever, during this teaching, He makes mention of Himself in the first person as I (अहं), Mine (मे), Me (मां, मत्, मया, मयि), etc., He does so in this representative capacity. Also, His allusion to the final goal as in Him has reference to Brahm only. The discourse is replete with His expressions, which pointedly indicate the ultimate as Brahm, and not referring merely, or exclusively, to His aspects as Vishnupara (pertaining to Vishnu), or Sivapara (pertaining to Siva,) or the like, thus:—

ब्रह्मविद्ब्रह्मणि स्थितः	(4-14)	<i>Brahmavid Brahmani stithaha.</i>
ब्रह्मयोगयुक्तात्मा	(4-26)	<i>Brahmayoga Yuktatma.</i>
अनादिमत्परं ब्रह्म	(7-2)	<i>Anadimatparam Brahm.</i>
ब्रह्म संपद्यते	(7-8)	<i>Brahma sampadyate.</i>
ब्रह्मभूयाय कल्पते	(10-24)	<i>Brahmabhooyaya kalpate.</i>
गच्छन्ति ब्रह्म	(11-21)	<i>Gachanti Brahm.</i>
ब्रह्मसंस्पर्शं	(14-18)	<i>Brahmasamsparsham.</i>
अक्षरं ब्रह्म	(16-3)	<i>Aksharam Brahm.</i>

ते ब्रह्म तद्विदुः	(16-26)	<i>Te Brahm tadviduhu.</i>
ब्रह्मण्यादाय कर्माणि	(17-9)	<i>Brahmanyadaya karmani.</i>
लभन्ते ब्रह्मनिर्वाणं	(17-20)	<i>Labhante Brahmanirvanam.</i>
अभितो ब्रह्मनिर्वाणं	(17-21)	<i>Abhito Brahmanirvanam.</i>
एषा ब्राह्मी स्थितिः	(18-24)	<i>Esha Brahmi sthitihi.</i>
ब्रह्मनिर्वाणमृच्छति	(18-24)	<i>Brahma nirvanamrichati.</i>
यान्ति ब्रह्म सनातनम्	(22-14)	<i>Yanti Brahma sanatanam.</i>
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।		
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥	25-6 ॥	

” *Brahmārpanam Brahm havir Brahmagnow Brahma-manahutam; Brahmiva tena gantavyam Brahmakarma-samadhina.*

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 25-8 ॥

Sa yogi Brahmanirvanam Brahmabhootodhi gachati.

ब्रह्मभूतमकल्मषम् (25-10) *Brahmabhootamakalmasham.*

ब्रह्मभूतः प्रसन्नात्मा (25-22) *Brahmabhootaha prasannatma.*

Even the ‘adhikaries’ (aspirants) are described as:—
ब्रह्मवादि (9-23) *Brahmavadi*; ब्रह्मविदः (11-21) *Brahmavidaha*;
ब्राह्मणः (22-9) *Brahmanaha.*

The nature of the effort that should be put forth by the aspirant is termed as:—

ब्रह्मकर्मस्वभावजम् (22-17) *Brahmakarmaswabhavajam.*

The highest loka to be reached by the aspirant is stated to be:— ब्रह्मभुवन (11-23) *Brahmabhuvana.*

Arjuna’s chief question has relation to Brahm:—
किं तद्ब्रह्म (16-1) *Kim Tad Brahm?*

And, in his eulogy of the Lord, he extolls the Lord thus :—
परं ब्रह्म (26-32) *Param Brahm*.

Thus Brahmaprapti or the Realisation of Brahm is the principal theme of the Gita.

III. THE METHOD OF APPROACH TO BRAHMAPRAPTI.

The unitary and infinite nature of the Supreme Brahm have been set forth in the sacred literature as :—

॥ एकमेवाद्वितीयं ब्रह्म ॥ *Ekamevadwitiyam Brahm, and*
॥ बहुस्यां प्रजायेति ॥ *Bahusyam prajayeti*, respectively.

Stress is laid on such nature of Brahm thus :—

॥ एकं सत् विप्रा बहुधा वदन्ति ॥ *Ekam sat vipra bahudha vadanti*.

The one Eesence, the seers speak as of varied aspects.

In the body of the Gita, the Lord describes this, thus :—

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ 6-10 ॥

Ekam sankhyam cha yogam cha yaha pasyati sa pasyati.

He sees, who sees the Oneness, as also Samkhya (multiplicity) and Yoga (unity); also

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ 7-8 ॥

When he (the aspirant) perceives the many as focussed in One, as also radiating or emanating thence, he, then, understands the Brahm.

Here Samkhya is the approach through infinity or many-ness (नानात्वं- *Nanatvam*), and Yoga through unity or synthesis (एकत्वं- *Ekatvam*); and the word एकं (*Ekam*) has reference

to Brahm. The Science, which embodies the knowledge of these two paths, which are not contradictory but complimentary, is called योगब्रह्मविद्या (*Yoga - Brahma - Vidya*) or the Synthetic Science of the Absolute, which is said to be the supreme among all Sciences :—

विद्यानां पुनः अनुत्तमा भवति योगब्रह्मविद्या. (Rg. Veda).

Vidyanam pumaha anuttama bhavati yoga brahmavidya.

Of this Great Science, the Bhagavad Gita constitutes the pre-eminent Text.

Note. The colophon of every Chapter of the Gita contains the phrase :—

इति श्रीभगवद्गीतायां योगब्रह्मविद्यायां etc.

Iti Sri Bhagavad gitayam yogabrahmavidyayam.

Thus in Sri Bhagavad Gita, the Yoga Brahma Vidya etc.

IV. BRAHMA-PRAPTI IS FOR ALL.

Everyone of us has to ultimately attain Brahma-prapti, without distinction of any kind whatsoever. This attainment, however, depends upon the nature of the effort which each puts forth with this aim in view. श्रद्धा (*Shraddha*) or Earnestness on the part of the aspirant, coupled with divine grace, makes for speedy attainment of the goal. It is not the monopoly of the few but the heritage of all. This Message of Hope is the main characteristic of the divine discourse. Sin and frailty, howsoever obstructive, cannot, according to the Gita, effectually or eternally restrain any one from this high realisation.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ 7-15 ॥

Even those, who surrender unto Me—be they of sinful nature, or Women or Vishya or Sudra—understand the supreme path (*Parayana* or *Suddah Path*).

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ 23-10 ॥

If one, even of asuric conduct, were to be entirely devoted to Me, he should be considered as a Sadhu (one having achieved) through treading the path of yoga.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ 23-11 ॥

Soon, he comes to know dharma (Bhagavad dharma), and forthwith attains to Shanti (prapti); O Kaunteya (Arjuna), be thou convinced that never My devotee fails to achieve (it).

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यासि ॥ 24-18 ॥

Even if thou art the most sinful among sinners, yet thou wilt ferry over all sin by the barge of knowledge (Brahmagnana).

V. SIGNIFICANCE OF BRAHMA-PRAPTI.

Mention may be made, in this place, of expressions, scattered in the Gita, relating to the nature of ब्रह्मप्राप्ति (Brahma-prapti). The connotations of the expressions are not contradictory but are explanatory. Among such expressions are the following :—

परं (Param); परा गती (Para gati); परा शान्ति (Para santi); आत्यन्तिकं सुखं (atyantikam sukham); ब्रह्मसंस्पर्श (Brahmasamspharsam); ब्रह्मनिर्वाणम् (Brahmanirvanam); शान्ति निर्वाणपरमा (Santhinirvanaparama); कैवल्य (Kivalyam); समाधि (Samadhi); सुखं अक्षयं (Sukham Akshayam); अनामयं पदं (Anamayam Padam).

VI. THE MEANS TO SUCH APPROACH.

Our effort to secure Brahmaprapti is directed mainly through our four faculties viz. Sense Faculty (इन्द्रियाणि—Indriyani), Mind-Emotion Faculty (मनः—Manaha), Cognitive-Faculty (बुद्धी or ज्ञान—Buddhi or gnana), and Synthetic Faculty (योग—Yoga); in other words, our efforts are in terms of knowledge (ज्ञान - Gnana), desire (इच्छा - Icha), action (कर्म - Karma), while their summation or yoga is क्रिया (Kriya)—ACT.

जानाति (Janati) or he knows, इच्छति (Ichati) or he desires, यत्ते (Yatate) or he strives, प्राप्नोति (Prapnoti) or he achieves—this is the normal order of our acts; the expressions signify respectively—he knows, he desires, he endeavours, he achieves. Thus the three essentials of any act are (a) knowledge of its details, (b) the desire to do it, and (c) the actual doing of it. A necessary co-ordination of all these three constitutes an Act. Any one or two alone of these three cannot make for the performance of an act. It also follows that the nature of these essentials determine the nature of their compounding or act. If the act should constitute the achievement of Brahmaprapti, then its essentials must be predominantly Brahmic in character—Brahma-Gnana, Brahma-Bhakthi, Brahma-Karma, conjointly consummating in Brahma Yoga—leading to Brahmaprapti. Each of these items is dealt with separately in each of the Four Shatkas of the Gita viz; Gnana-Shatka, Bhakthi-Shatka, Karma Shatka, and Yoga Shatka. (Shatka is a group of six chapters.)

VII. ORIGIN AND OPERATIVE CENTRES OF THESE FOUR FACULTIES.

Before detailing further upon the above topics, it is necessary to dwell at some length on the genesis of the facul-

ties as a result of the interplay in us as between the Life-Principle (क्षेत्रज्ञ - *Kshetragna*) and the organised vehicle, viz., our body (क्षेत्र - *Kshetra*), through which It functions. The entire world-process (शरीरयात्रा - *Sareerayatra*) is, without any doubt, the resultant conjunction of these two; and the four varying grades of matter of our bodies, to be described hereafter, constitute the main centres of operation of these faculties.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 6-15 ॥

Whatever creation, mobile or immobile, emanates, that know thou, O Foremost of Bharatas (Arjuna), as the result of the interplay as between *Kshetragna* (Atma or the Life-Principle) and *Kshetra* (Prakriti or the Body).

True knowledge is by means of understanding the virtue of their conjunction, their bearing, and reciprocity.

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ 21-3 ॥

KshetraKshetragnayorgnanam yattatgnanam matam mama.

VIII. KSHETRA OR THE BODY-UNIT.

The architecture of the body (क्षेत्र - *Kshetra*), as a vehicle of the Life-Principle (क्षेत्रज्ञ - *Kshetragna*), has been, at some length, mentioned in the Gita.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥ 21-2 ॥

Idam Sareeram Kounteya Kshetramityabhidheeyate.

The twenty-four Tatwas or Essences or Elements (of *Gayatri*) go to build the matter (प्रकृति - *Prakriti*) of the body (क्षेत्र - *Kshetram*).

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 21-6 ॥

The (five) Prime Elements, the principle of I-ness, *Buddhi* (intellect), and *Avyaktam* (the unmanifest *Moola-Prakriti* or Basic Matter), also the ten Senses and the One (*Manas*, the mind) and (therewith) the five Sense-objectives.

These twenty-four Tatwas are grouped two-fold, as *Para-Prakriti* (पराप्रकृति) and *Aparaprakriti* (अपराप्रकृति); the *Para* being the *Avyaktam* (अव्यक्तं) unmanifest matter, and the rest constituting the *Apara Prakriti*. The *Para-Prakriti* is also known as *Jeevabhoota* (जीवभूता) i.e. being the origin of the *Apara-group*. A further nine-fold division is also spoken of, in the Gita, of these twenty-four tatwas:—

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 12-4 ॥

Earth (solidity), Water (Fluidity), Fire (Heat), Air (Vapour), *Akasa* (Ether), the *Manas* (Mind-Emotion), *Buddhi* (Intellect), and the principle of I-ness—thus, these (constitute) the eight-fold divisions of *My Prakriti* (external embodiment).

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 12-5 ॥

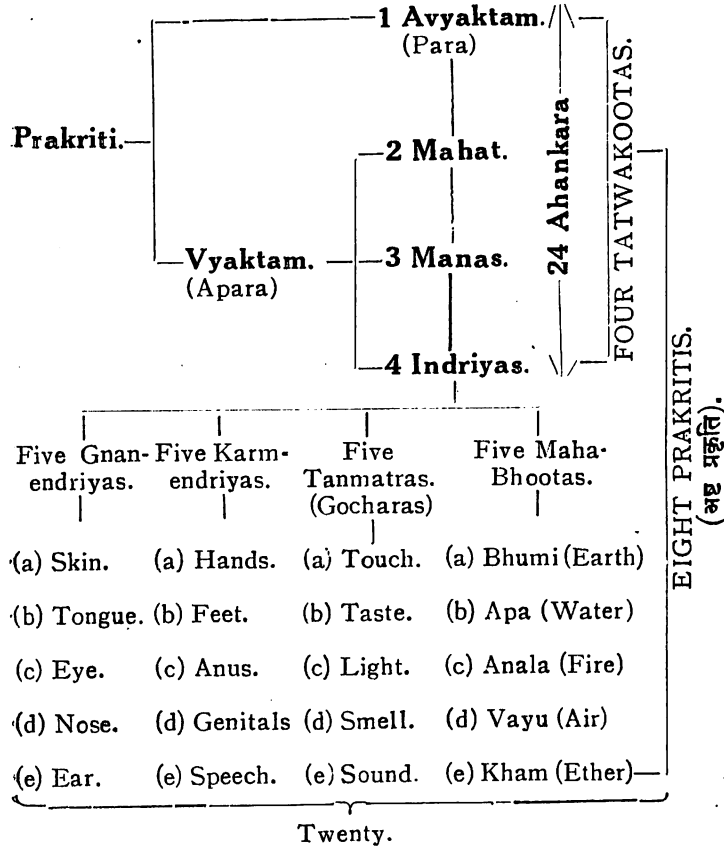
This be *My* gross manifestation, know, thou of great prowess, that, even distinct from this, be *My* subtle (manifestation), by which the *Jagat* (cosmos) is projected and sustained.

Again, the Gita makes a four-fold grouping of these twenty-four tatwas; (1) Sense-group (इन्द्रियतत्त्वकूट - *Indriya-tatwakoota*), (2) Mind-Emotion group (मनस्तत्त्वकूट *Manas-tatwakoota*), (3) Cognitive group (महत्तत्त्वकूट - *Mahat-tatwakoota*), and (4) Intuitional group (अव्यक्ततत्त्वकूट - *Avyakta-tatwakoota*).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 2-25 ॥

They (Shastras) ordain that subtle are the (five) Senses, subtler than these be Mind (manas), more subtle than Manas be Buddhi or Intellect—and subtler than Buddhi be He (Atma, established in Avyaktam or Root-Matter).



[Note. *Mahat* is the matter, whereof *Buddhi* is a shakti; these two terms are often used synonymously in sacred literature. *Ahankara*—I-ness, pervades all the four *Tatwakootas*. In *Para Prakriti*, *Yoga-vyavasaya* is carried on, while in the *Apara-group*, *Shankhya-vyavasaya* is carried on—*Sankhya vyavasaya* including *Gnana*, *Icha*, and *Karma* in *Mahat*, *Manas*, and *Indriya* *tatwakootas* respectively. Active engagement in these three latter *tatwakootas* is *Pravritti* (प्रवृत्ति) or exteriorisation, and disengagement thence is *Nivritti* (निवृत्ति) or abstraction; these two functionings obtain in the *Apara group*; while *Yoga* is on the *Para level*. *Apara Prakriti*, which is the plane of *Pravritti* and *Nivritti*, is also organised as *Devi Prakriti*, *Esha Prakriti*, and *Gunamayee Prakriti*, on which *Mahatmas*, *Avatara Purushas* and *Humanity* normally function respectively. *Indriyas* include the twenty categories as shown in the previous page].

Avyaktam (अव्यक्तं), (neuter gender) refers to matter, while *Avyaktaha* (अव्यक्तः) (masculine gender) refers to the Life-Principle in the *Gita*. *Avyaktam* contains potentially the modified Matter—*Vyaktam* (व्यक्तं) viz., *Mahat*, *Manas* and *Indriyas*, wherein is the play of *Pravritti* and *Nivritti*; as such, *Avyaktam* is said to be *Suddhavyaktam* (शुद्धाव्यक्तं) facilitating *Yoga*, and *Asuddhavyaktam* (अशुद्धाव्यक्तं) originating *Pravritti* and *Nivritti* or *Sankhya*.

The *Shaktis* which operate on the different levels of *Prakriti*, facilitating the different *vyavasayas* are, as follows:— On the *Apara Planes* they are *Devi Shakthi* (देवी शक्ति), *Esha Shakthi* (एषा शक्ति), *Gunamayee Shakthi* (गुणमयी शक्ति) corresponding to *Prakritis* named accordingly while facilitating *Pravritti* or exteriorisation; during *Nivritti* or abstraction

Yoga shakti (योगशक्ति) operates; and on the Para Prakriti level it is *Brahma Shakti* (ब्रह्मशक्ति) or *Yoga Maya* (योगमाया) or *Yoga Devi* (योगदेवी).

Each of these four Tatwakootas constitutes the seat of one particular dominant faculty; thus, the names of these groups correspond respectively to the four faculties mentioned above.

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ॥ 21-7 ॥

Icha, dweshaha, sukham, dukkham, sanghatachetana dhritihi.

Herein 'icha', 'dwesham', 'sukham', 'dukkham', indicate the Mind-emotion-faculty; 'sanghata' the Sense-faculty; 'chetana' the Mahat or Buddhic faculty; and 'dhriti', the Synthetic or Intuitional or Yogic faculty.

धृत्या यथा धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 10-11 ॥

O Partha (Arjuna), that Dhriti (one of the two shaktis of Mahat plane, the other being Buddhi), which converges (holds together) the course or play of manas, the prana (buddhi) and senses in steadfast union (Yoga), even giveth illumination (Satwa).

It must be borne in mind that these faculties do not operate exclusively by themselves, but act in conjunction and are influenced severally and collectively.

It is by means of these faculties that we are enabled to know (ज्ञान - *Gnana*), to feel (मनः - *Manaha*), to act (क्रिया - *Kriya*), and to co-ordinate (योग- *Yoga*) them into a synthesis or completeness. Ordinarily, every act has this completeness about it.

Viewing every act in another way, it may be said to be the result (कार्य - *Karya*) of the coordination between the Life-Principle (दैवकारण - *Divakaranam*) and Matter (प्रकृति - *Prakriti*) in terms of *Adhistanam* (अधिष्ठानं) or basis, *Karta* (कर्ता) or doer, *Karanam* (करणं) or means, and *Cheshta* (चेष्टा) or actioning.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ 6-2 ॥

Listen unto Me, O thou of great prowess, these five causes (Originators) of all action, as posited in the science of the World-Process (Sankhya Siddhanta or Jagat Vyavasaya) are:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विनिघाश्र पृथक्चेष्टा देवं चैवान्न पञ्चमम् ॥ 6-3 ॥

The Basis (Body or Loka), also the Actor (Aspirant through *Gnana*), the various Means (Instruments as per *Shastra*), distinct and varied Actioning (Pravritti, Nivritti and Yoga Vyavasaya), herein the Life-Principle being the fifth;

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धिस्वान्न स पश्यति दुर्मतिः ॥ 6-5 ॥

That being so, verily, he, who, due to unexercised understanding, regards the Life-Principle (or Atma) as the exclusive agent of action, fails to know, owing to lack of atmic knowledge.

Herein *Adhistanam* signifies the body-unit or a loka (i.e.) the basis; *Karta* is the doer or actor; *Karanam* is the means or *Shastra* (शास्त्र) according to which he acts; *Cheshta* are the vyavasayas viz. Pravritti and Nivritti and Yoga. What is true of a body-unit in its relation to *Atma* (आत्मा) or the Life-Principle in it, is also true in respect of the manifest cosmos (जगत् - *Jagat*) in its relation to the divine functioning therein by the

Paramatma (परमात्मा). There is thus a living uniformity as between the Microcosm (Man) and the Macrocosm (Jagat), the whole and its every part.

IX. THE MODE OF INTERPRETATION IN THE GITA.

In interpreting the work of any author, it is but bare justice to him that its significance should be elucidated in a manner detailed by him in the work; any other method will only fall short of the truth according to him. Accordingly, such a method needs to be employed in the interpretation of the Gita also. The Lord has not, in this discourse, left us in doubt as to the method of interpreting its theme. It has been by Him emphatically insisted upon—that the subject of this great exhortation must be studied in terms of *tatwas*, thus:—

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ 3-8 ॥

I am the Recipient of all yagnas, as also the Dispenser thereof; yet they know Me not (as such), manifest in the *Tatwas* (basic essences); hence they retard (on the path).

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 3-25 ॥

He, who thus knoweth My divine Manifestation and Function in the *Tatwas*, dedicating (his) body, is not subject to rebirth, (and he) even attains unto Me, O Arjuna.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 4-20 ॥

Among many persons, (but) an aspirant knowingly strives for the *siddhi* (Brahmaprapti); of such strivers for the *siddhi*, (but) the *Gnani* (Kaschit) knoweth Me through the *Tatwas*.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 5-13 ॥

The knowledge of the eternal atmic verities, (and) understanding of the science of the *Tatwas* (Basic Principles of Gayatri)—these are ordained to constitute (true) knowledge; whatsoever is reverse, thereof, even that be ignorance.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणागुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ 6-6 ॥

O, thou of great prowess, he (the aspirant) who understands, through the *Tatwas*, the mutual bearing as between Sankhya (Multiplicity) and Yoga (Unity), does not associate (himself with the fruit of action)—knowing that the causes (of action) resolve duly into the consequence.

तत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 9-3 ॥

O Bharata, the zeal or ardour of all (persons) is in accordance with its *Tatwic* origin (*satwa, rajas, tamas*); zestful is every person. He is (as much) himself as he is zestful.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 12-37 ॥

Through entire devotion to Me, I may be thus visioned, O Arjuna, even be known, perceived and be exalted, through *Tatwas* (Manomayakosa).

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 12-39 ॥

By devotion he knows Me, as such, and My station through *Tatwas*; and after, (so) knowing Me through *Tatwas*, he achieves exalting contact.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥ 13-25 ॥

He, who comprehends through *Tatwas* My manifest excellences and collective beatitude, even he is united to the unwavering Yoga (discipline of sublimation); herein, there never is any doubt.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्भृष्वन्स्पृशन्नश्नन्गच्छन्श्चसन्स्वपन् ॥ 17-7 ॥

The yukta-aspirant, knowing the *Tatwas*, is convinced that the Atma never performs any (action) such as—seeing, hearing, touching, smelling, consuming, moving, sleeping, breathing.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ 18-1 ॥

Bhava (proper or Suddha Pravritti) or necessary actioning is not constituted by the doing of *asat* (prohibited) action; *abhava* (proper or Suddha Nivritti) or cessation from necessary actioning is not constituted by the not-doing of *sat* (legitimate) action; of these twain, the philosophic bearing, has been declared (duly) by the seers of *Tatwas*.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 24-16 ॥

Learn that *समबुद्धि* (*Sambuddhi*—recognition of Paramatmic immanence) by dedication, discourse and wholesome service; the wise Seers of *Tatwas* will declare unto thee. (such) knowledge or wisdom.

Quotations from the Anugita.

तत्त्वानामथ यो वेद सर्वेषां प्रभवोऽऽप्ययौ ।

स धीरः सर्वभूतेषु न मोहमधिगच्छति ॥

He, who understands the genesis (*prabhava*—pravritti), and lapse (*Apyaya*—Nivritti) of all the *Tatwas* (Basic Elements), is even the knower; and he is not overcome with temporal faintness in regard to all beings.

तत्त्वानि यो वेदयते यथातथं गुणांश्च सर्वानखिलाश्च देवताः ।

विधूतपाप्मा प्रविमुच्य बन्धनं स सर्वलोकानखिलान्समश्नुते ॥

He, who is aware of the *Tatwas* duly, as also all the qualities thereof, and their presiding deities, being released from the bondage and cleansed of mind, attains to the levels of Brahmic approximation.

It must also be noted that many technical words occurring in the Gita are explained in the body of the Gita itself, many in the Anugita, and some in the parent Mahakavya—Mahabharata. A close approximation to such interpretation is in itself, obviously, a wholesome practice, which has been adopted, *only* in the commentaries of the Suddha School of thought in relation to Sri Bhagavad Gita.

X. THE TEACHING OF THE GITA.

The essential teaching of the Gita is only in terms of the four '*Vyavasayas*' or functionings, as a result of the Life-Principle (*आत्मा-Atma*), engaging itself in the four-fold vehicle (body) of twenty-four *Tatwas*. These '*Vyavasayas*' have been previously referred to as *Gnana* (ज्ञान), *Bhakti* (भक्ति), *Karma* (कर्म) and *Yoga* (योग). We have thus in the first or *Gnana-shatka* (sextad) *i. e.* (From Chapter 2 to 7, both inclusive), an exposition of the knowledge that is essential for *Brahmaprapiti*; likewise, the second or *Bhakti-shatka i. e.* (From Chapter 8 to 13, both inclusive), the third or *Karma-shatka i. e.* (From Chapter 14 to 19, both inclusive), and the fourth or *Yoga-shatka i. e.* (From Chapter 20 to 25, both inclusive), respectively treat of *Brahma Bhakti*, *Brahma Karma*, and *Brahma Yoga*.

That the great Cosmos is an emanation, in part, of the Supreme Brahm, or the Divinity is the first teaching of the Gita:—

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ 12-38 ॥

Vishtabhyahamidam Kritsnam Ekamsena Sthito Jagat.

Pervading this entire Cosmos, even with a fragment of Myself, I remain.

The Life-Principle or *Paramatma* (परमात्मा) which pervades this Cosmos manifests therein four-fold, presiding over the material (प्रकृति - *Prakriti*) of the Cosmos, which groups itself four-fold, facilitating cosmic evolution; the subtlest grade of cosmic matter is termed *Avyaktam* (अव्यक्तं), and, in the descending order of subtlety, the following three grades are known as *Mahat* (महत्), *Manas* (मनः), and *Indriya* (इन्द्रिय), respectively—the last term embracing the five Mahabhootas, the five Tanmatras, the five Gnanendriyas and the five Karmendriyas in the aggregate; and the aspects of the Life-Principle presiding over the onward evolution through these grades of matter are known as *Vasudeva* (वासुदेव) on the *Avyaktam* level, *Aniruddha* (अनिरुद्ध) on the *Mahat* plane, *Pradhymna* (प्रद्युम्न) on the *Manas* plane, and *Samkarshana* (संकर्षण) on the *Indriya* plane; the Overlordship by this Life-Principle (*Paramatma*) and Its divine direction are among Its chief activities. We may, perhaps, presume that in the Gita, main stress is laid on human evolution toward Brahmaprapti; and, as such, the teaching is next directed toward our understanding of Advents (Avatars) in form, from time to time, of a part of the Life-Principle for the purpose of directing the course of evolution onward, whensoever it may slack or stagnate in its onward flow (धर्मसंस्थापनार्थाय - *Dharmasamsthapanarthaya*); the manifes-

tation of any such Advent varies considerably to suit the requirements of the particular needs, so that, they may be characterised as *Mahavatara* (महावतार), *Khandavatara* (खण्डावतार), *Amsavatara* (अंशावतार), *Avesavatara* (अवेशावतार) *Anupravesavatara* (अनुप्रवेशावतार), *Nara-Narayanavatara* (नरनारायणावतार), and the like; the delivery of the Gita was the great event during the last Nara-Narayanavatara—Bhagavan Sri Krishna and Arjuna being the parties to the Discourse containing this Teaching. Even such great Advents are preceded and succeeded by Adepts of the Great Hierarchy, who serve as links between the Avatara-Purusha and Humanity by often revealing and expounding the Teaching that is so delivered; and, in such revelation or exposition, they are enabled by high vision also to read the scriptural impressions or records made on the *Akashaic* tablets (आकाशफलक) during the course of the teaching by prior holy Advents; among the Hierarchs, of some it is the duty of administering to the material evolution (लोकाधिकारि - *Lokadhikari*), and of others to the spiritual evolution (विद्याधिकारि - *Vidhyadhikari*), and by bestowing initiations (दीक्षाधिकारि - *Deekshadhikari*); the one great purpose of initiations is to infuse in the aspirants the knowledge of the essential Oneness in the diversities of divine manifestation, as also in all beings; of the aspirants who receive such initiations a general classic grouping is mentioned:—*

* Other correspondences in regard to the status of aspirants in the Gita and other Suddha literature are:—

Brahmana.	Kshatriya.	Vishya.	Sudra.
Ananda.	Brahma.	Theertha.	Dasa.

आर्तः	जिज्ञासु	अर्थार्थि	ज्ञानि
<i>Artaha.</i>	<i>Jignasu.</i>	<i>Artharthi.</i>	<i>Gnani.</i>
ब्रह्मात्मा	युक्तात्मा	समात्मा	महात्मा
<i>Brahmatma.</i>	<i>Yuktatma.</i>	<i>Samatma.</i>	<i>Mahatma.</i>
स्थितबुद्धिः	समाधिस्थः	स्थितधीः	स्थितप्रज्ञ
<i>Sthitabuddhihi.</i>	<i>Samadhisthaha.</i>	<i>Sthitadhihi.</i>	<i>Sthitapragna.</i>

This four-fold grouping or *Chathurvarnya* (चातुर्वर्ण्य) is in accordance with *Guna* (गुण) and *Karma* (कर्म). The body of teaching revealed and expounded is known in the aggregate as *Siksha* (शिक्षा); which forms the theoretical preparation and equipment leading to *Samya-Yoga* (साम्ययोग); the necessary preliminary requirement for this practice is abstention from passioning-desire and anger, precluding from right discretion and leading ultimately to obscurity of understanding—whence the need of functioning without being swayed by attachment and aversion;

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासना शौचं स्थैर्यमात्मविनिग्रहः ॥ 5-9 ॥

Fullsome outlook and insight, non-pride, all-pervading harmlessness, tolerance, rectitude, dedication to the teacher, purity, steadfastness, mental discipline;

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 5-10 ॥

Dispassion in regard to sense-contacts, as also I-lessness (unselfishness or non-egoism), recognition of the ills and afflictions of birth, dissolution, age and ailment;

असक्तिरनभिस्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 5-11 ॥

Detachment and impersonal bearing with children, wife and homestead; constant equipoise of mind (*manas*) towards incidents of likes and dislikes;

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्त्वमरतिर्जनसंसदि ॥ 5-12 ॥

Even with fullsome Yoga (intentness) and devotion sole unto Me, resort to lonely climes, aloofness from the crowd;

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 5-13 ॥

The knowledge of the eternal atmic verities, (and) understanding of the science of *Tatwas* (Basic Principles of Prakriti or Gayatri)—these are ordained to constitute (true knowledge); whatsoever is reverse thereof, even that be ignorance.

These twenty cardinal virtues constitute Brahma-Gnana as mentioned in the Chapter V; the constant overcoming of obstacles, which frustrate such recognition, must govern the conduct of every aspirant; and, in accordance with the nature of the aspirants in such exercise, they are classified as *Sthitabuddhihi* (स्थितबुद्धिः), *Samadhistaha* (समाधिस्थः), *Sthitadhihi* (स्थितधीः), and *Sthitapragna* (स्थितप्रज्ञ), referred to above. The realisation of each of these aspirants varies according to his application in any one or more of the levels of his bodily vehicle comprising the four *Tatwakootas*. It may be seen that the main essence of the *Siksha* (शिक्षा) or discipline is in reference to the Life-Principle as the great Cause (कारणं-*Karanam*) of manifest creation, abiding in it, but without any limitations imposed on It by Matter; this Life-Principle is the origination and the goal of all the World-processes, stimulating in them the manifold evolution; while Prakriti (Matter), as *Adhistanana* (अधिष्ठान)

Karta (कर्ता), *Karanam* (करणं), and *Chesta* (चेष्टा),— location or basis, actor, instruments or means, and doing respectively—is the *proximate* or particular Cause or Karana of individual functioning, the Life-Principle being, as it were, the remote or general Cause (सामान्यकारण-*Samanyakarana*); Sankhya and Yoga are the two allied disciplines which facilitate the knowledge of such relationship as between the Life-Principle and Matter; *Kaivalya* (कैवल्य) signifies the own nature of the Life-Principle as transcending the World-process, and knowable through the practice of Sankhya and Yoga; this practice is stimulated by a deep study of the Science of the World-process in its *Pravritti* (exteriorising) and *Nivritti* (abstracting) aspects; each individual *Jeeva* (जीव) is a *fragment* (अंश-*Amsa*) of the great Life-Principle, and its goal through the evolutionary process is the realisation of the state of *Kaivalya*; and his conscious conviction that he is not subject to bondage of action, being unattached to its fruit, is the sole mainstay of this high realisation. The above is just a brief summary of the teaching on *Brahma-Gnana* (ब्रह्मज्ञान) or *Suddha-Gnana* (शुद्धज्ञान) (Chapters 2 to 7, both inclusive).

Brahma-Bhakti (ब्रह्मभक्ति), which is the consummation of the mind-emotion faculty, has its basic foundation on *Daivabhava* (दैवभाव) or the higher nature in man, as distinct from his lower nature or *Asurabhava* (असुरभाव), in relation to his *vyavasaya* or functioning *viz.* *Pravritti* and *Nivritti*, as it may be; such higher nature has been briefly set forth in the following slokas:—

अभयं सर्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 8-2 ॥

Fearlessness, purity of nature, firm conviction in synthesis of (all) knowledge, *dana* (offering), sense-restraint, *yagna* (tendering with invocation), spiritual study, *tapa* (austerity), and rectitude;

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 8-3 ॥

All-pervading harmlessness, truth, absence of vengefulness, dedication, *shanti* (calmness), abstention from pettiness, compassion to all beings, absence of greed, affability, humility and constancy;

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सगपदं देवीमभिजातस्य भारत ॥ 8-4 ॥

Magnificence, forgiveness, unifying attitude, purity, absence of fraud, and overcoming self-conceit—these become the heritage of the virtuous-born, O Bharata.

These aggregate to twenty-six qualities and make for liberation (मोक्ष - *Moksha*) from bondage. Shastra proper or Bhagavad-Shastra enjoins on the necessity for performing action in terms of these qualities, while done otherwise, it results in bondage; the lower nature or *Asurabhava*, regarding the World-process as mere illusion or a huge lie (असत्य - *Asatya*) is based mainly on the tripod of personal passion, anger and greed (काम - *Kama*, क्रोध - *Krodha*, and लोभ - *Lobha*) as a result of excessive self-centredness (स्वार्थ - *Swartha* or अहंकार - *Ahankara*); the distinction between higher and lower passioning (काम - *Kama*) consists in that, the *Daiva Kama* (दैवकाम) is in terms of *Dharma* (धर्म) or exhaltation, whilst the latter is opposed thereto; *Swaroopā* (स्वरूप) has reference to these two natures in the aspirant.

Whether the aspirant is engaged on the Pravritti or Nivritti path, his action comprises *Yagna* (यज्ञ), *Tapas* (तपः), and *Dana* (दान); *Yagna* is generally an act of invocation and propitiation in reference to a higher power with the understanding of achieving a certain object; *Tapas* is a discipline in itself, and may be physical or mental; *Dana* is an act of giving or consecration; according as each of these is tinct with personal or impersonal motif, the excellence of it varies; where the motivation is personal, the means and the attainment are of the lower kind, and are said to be *Rajasic* (राजस) or *Tamasic* (तामस) accordingly; and when the motif is impersonal, the means and the attainment are called *Satwic* (सार्विक); *Shraddha* (श्रद्धा) is the motivation or the zest which propels the performance of *Yagna*, *Tapas* and *Dana*, which are termed the "*Sadhanatraya*" (साधनत्रय) or the three *sadhanas*. The *shakti* or power or energy which enables the aspirant to perform *Yagna*, *Tapas* and *Dana* is generally known as *Maya* (माया); *Maya* proper is *Brahmashakti*, and when associated with the *Paramatma* in *Srishti* (सृष्टि) or creation, in *Sthiti* (स्थिति) or endurance and in *Laya* (लय) or convergence, it is known as *Daivee-Maya* (दैवी माया); when associated with the work of the *Avatara-purushas*, it is known as *Esha-Maya* (एषा माया); and finally, when associated with normal human evolutionary endeavour, it is known as *Gunamayee-Maya* (गुणमयीमाया); it may be mentioned that *Matter* or *Prakriti* is also similarly graded in accordance with the work of *Paramatma*, *Avatara-purushas* and evolving *Humanity*—*Daivee* (दैवी), *Kalyani* (कल्याणी), and *Sarooopa* (सारूपा) respectively; *Satwa*, *Rajas* and *Tamas* are the names

given to the outstanding aspects or the qualities of *Gunamayee-Shakti*, and indicate respectively the *light* that is knowledge or understanding, *attachment* in action, and *ignorance* which is the seed of all perverted activity; the nature of an individual, his action, and understanding, (*कर्ता - Karta*, *कर्म - Karma*, *ज्ञानं - Gnanam*) are characterised by the preponderance of any one of these *gunas* above the other two; where the understanding has reference to the Oneness in multiplicity, it is *satwic*; if otherwise it is *rajasic* or *tamasic*, effectually hindering the aspirant; where the action is impersonal, it is *satwic*, and, if otherwise, it is *rajasic* or *tamasic*; where the actor or the aspirant is impersonally motivated in the performance of all necessary action, and is of a unifying and comprehensive outlook, he is *satwic*, and, when he is not so, he is *rajasic* or *tamasic*, and is retarded in his evolutionary career; the theme of the *Veda* is *triguic* in its character, and a transcendence of the *Thrigunas*—(निस्त्रैगुण्य) is by an entire and devoted dedication to the *Life-Principle* or *Paramatma* as the *Representative* of *Brahm*, which leads to liberation. This is possible by means of *Buddhi* and *Dhriti*—the *saktis* pertaining to *Mahat* plane—if of *satwic* nature; the former is the right discrimination and understanding as to the true merit of *Pravritti* and *Nivritti*, as also of the value of action as leading to bondage and liberation, while the latter, being the unifying tendency, synchronises the three faculties of *Manas*, *Prana* (cognition) and *Kriya* (indriya), so as to lead to *Yoga*; the paths—*Pravritti* and *Nivritti* are otherwise known as *Krishnagati* (कृष्णगति) and *Suklagati* (शुक्लगति) respectively, while the path that leads to transcendence—in other words, *Parayana* (परायण), is the transcendence

of *Dhakshinayana* (दक्षिणायन) or *Pravritti* and *Uttarayana* (उत्तरायन) or *Nivritti*. Through the right operation of *Buddhi* and *Dhriti*, meditation or *Dhyana* is gradually clarified so as to raise the aspirant to visualise *Brahmaswaroopa* (ब्रह्मस्वरूप) or the formful Excellences or Beatitudes of the manifest *Brahm* or *Saguna-Brahm*. As a result of such high vision, *Brahma-Bhakti* establishes itself in the aspirant, and enables him to feel the essential Oneness pervading the *Brahmic-vibhootis* (ब्रह्मविभूति) or different manifestations; such recognition engenders and fortifies *Sthirya* (स्थैर्य) or firmness in the mind of the aspirant. This is *Brahma-Bhakti* or *Suddha-Bhakti* expounded in Chapters 8 to 13 both inclusive.

Brahma-Karma (ब्रह्मकर्म), as such, comprises '*Abhyasa*' (अभ्यास) or the practice (or discipline) and '*Viragya*' (वैराग्य) or dispassion; *Abhyasa* includes the method of practice for the attainment of "*Parabhavabhisiddhi* (परभावाभिसिद्धि) or *Pranayama* (प्राणायाम), signifying the contacting Paramatmic level; the practice consists, in the aspirants stilling his mind in meditation on the Omnipresence as within and without, being duly and firmly seated on an elevated *Asana* (आसन) or seat, in an undisturbed place, himself holding the head, neck, and the trunk erect, being fearless, and concentrating, with eyes closed, on the space between the eye-brows *i. e.* where the nose starts; purity of diet and in quantity just necessary, as also proper timing of sleep and wakefulness, with due bodily exercise, are to be observed by an aspirant; according to the intensity of the practice, the aspirant achieves the Paramatmic contact; in case the intensity falls short of leading to this achievement by the aspirant in

one life-time as a result of the want of cognitive and mental preparation, none-the-less, he carries with him during succeeding births the seed of this consciousness, and thus achieves his aim. *Paramatma* (परमात्मा), who can be contacted through such *Abhyasa* by the aspirant, as the sole great Cause, Sustainer, and Synthesiser, is the Creator or Architect of the Manifest Cosmos—*Jagat* (जगत्) or *Loka*, and the *Prakriti* or Matter under His presidency continues the work itself, and therein *Paramatma* does not suffer any limitation in His relation to *Prakriti*; instead, *Paramatma* is eternal, indivisible, indestructible, the all-pervading *Ishwara*, changeless and beyond the reach of the mind; He is the *Purusha* or *Purushottama*. The particular aspect of *Paramatma* which engages in the World-process, as distinct from the aspect as Creator, is *Akshara* (अक्षर); *Suddha-Akshara* is the aspect of *Paramatma* which is *Alipta* (अलिप्त) or unaffected in the World-process; *Paramatma* is *Akshara* (अक्षर) or Imperishable as distinct from the *Kshara* (क्षर) which is the formful modification of *Prakriti* and is generally known as *Bhootani* (भूतानि); the Indweller in the hearts of each individual is *Adhiyagna* (अधियज्ञ)—this aspect of *Paramatma* is *Suddhakshara* (सुद्धाक्षर), whose realisation by the aspirant constitutes the first step towards the Paramatmic goal; as such, it is otherwise termed subtler than the subtlest, with the effulgence as of the Sun; meditation on this aspect is performed with the mind focussed between the eye-brows, with the *Bhavana* (भावना) or ideation of its essential unity; the mark of one engaged in this practice of *Aksharopasana* (अक्षरोपासना) is that he is not subject to pleasure and pain (सुखदुःख) as a

result of objective contacting, because of his engagement in the higher or the transcendental pursuit. The Science of Meditation referred to previously, is technically known as *Raja-vidya* (राजविद्या) or the Sovereign-Science, in that, it ultimately reveals to the aspirant the nature of Paramatma, also called Raja; hence its occult significance and importance—even this practice being blissful; the main ideation or *Bhavana* of the aspirant engaged in this practice is directed towards the Immanent nature or Omnipresence of Paramatma; acts done with dedication to Paramatma do not bind the aspirant; this practice varies according to the capacity of the aspirant; the least qualification to start this practice is detachment from the fruit of necessary action (नैष्कर्म्य - *Nishkarmya*), and an impersonal relation towards its achievement; the advance in this practice is marked by an utter dedication of all fruit of action to Paramatma, which precludes from the aspirant being subjected to the attachment of *Karma-phala* (कर्मफल) or fruit of action; progress on these lines befits the aspirant to *Abhyasa* (अभ्यास) or meditational practice; such abhyasa enables him to get into the correct *Bhavana* (भावना) which is the knowledge and recognition of Paramatmic Immanence. One who has attained proficiency in this practice is known as *Paramahansa* (परमहंस); his engagement is mainly through the contacting of Paramatmic level, functioning through Buddhi, and, as such, the normal avocations of all average human being are to him a night of sleep, while he fares normally awake on the plane of higher consciousness; no one can, by virtue of his very nature and embodiment, desist from action, and, as such, the Paramahansa, though functioning in the world of action, is,

by his attitude, immune from the binding limitations which personal actions engender. *Samnyasa* (संन्यास) or renunciation is the mark of every act of the Paramahansa; Samnyasa is not renunciation of all action merely, but the renunciation of the fruit thereof, and, as a consequence, an attitude of detachment thereto; every action that is performed by a Paramahansa being *Niyatam* (नियतं) or action which is necessary, that is for *Lokasangraha* (लोकसंग्रह)—for the weal of the world, is so performed by him, and he is not influenced by personal predilections as to its nature, nor is he concerned with its result, whether it be a success or failure; his, it is to do for the sake of the World's weal, unattached and unconcerned otherwise; continuous action in this manner provides for the aspirant's elevation from stage to stage; and a relinquishment of a stage which is reached so as to enter upon a higher one is also Samnyasa; the one serious obstacle to such spiritual advancement is *Kama* (काम) or passioning in any form, which is personal or selfish attachment, and hence the great need to overcome it. This is what is technically known as *Brahma-Karma* or *Suddha-Karma*, treated in Chapters 14 to 19, both inclusive.

A co-ordination of Brahma-Gnana, Brahma-Bhakti, and Brahma-Karma, culminates in *Brahma-Yoga* (ब्रह्मयोग), which is otherwise termed *Atma-Yoga* (आत्मयोग) or *Suddha-Yoga* (शुद्धयोग); the expressions "*Ekamevadwitiyam Brahm*" (एकमेवाद्वितीयं ब्रह्म), "*Samoham*" (समोऽहम्), and "*Ekoham*" (एकोऽहम्) denote the Paramatma in the Brahmic or unmanifest aspect which is *Suddha* (शुद्ध); while the expression "*Bahusyam Prajayeti*" (बहुस्यां प्रजायेति) has reference to the Para-

matma in His manifest aspect, which is termed *Asuddha** relatively; this latter aspect of Paramatma, originating *Srishti* (सृष्टि) or creation, *Sthiti* (स्थिति) or enduring, and *Laya* (लय) or converging, is realisable through Brahma-Gnana, Brahma-Bhakti and Brahma-Karma—otherwise aggregately known as *Suddha-Pravritti* and *Suddha-Nivritti*, which constitutes the *Suddha-Sankhya* discipline (शुद्धसांख्य-निष्ठा); while the former or the *Suddha* aspect of Paramatma, as *Purusha* or *Suddha-Brahm*, is realisable through the discipline of *Suddha-Yoga* (शुद्धयोगनिष्ठा). *Atma Gita* is devoted at length to the necessity of recognising the various aspects of the Life-Principle or Paramatma in its many relations to the World-process—*Akshara* (अक्षर), *Jiva* (जीव), *Atma* (आत्मा), and *Paramatma* (परमात्मा); through *Atma-Yoga* these aspects are equated to *Purusha*, the *Suddha-Unmanifest-Brahm*; and it is by *Arpanam* (अर्पण) or dedication of the aspirant's acts as a result of, or in terms of *Brahma-Gnana*, *Brahma-Bhakti*, and *Brahma-Karma*, to *Purusha* that His *Suddha* aspect is revealed; while pervading the World-processes, *Paramatma* or the Life-Principle illuminates the levels of cosmic matter, as the Sun his system; though in it, He is not limited by it, as the subtle ether is unimpressed by the gross exteriors; to *Paramatma* thus existing, his whole-hearted consecration is due by the aspirant for realisation; in such act, the aspirant's mind is like the flame, still and steady, unimpeded by the wind, and his attitude to all acts is one of unattachment even as the

* The terms 'Suddha' and 'Asuddha' in *Suddha* literature, denote degrees of subtlety and are relative expressions.

drop of water pearled on the lotus-leaf, crystalline and pure in spite of its contact with the leaf; in virtue of this high realisation, the aspirant attains the state of cessation from liability to rebirth. The plane of matter, in which *Purusha* in this *Suddha* aspect abides, is *Suddha-Avyaktam* or *Moola-Prakriti* or *Prime-Matter*; whence cosmic matter emanates as *Asuddha-Avyaktam* and is utilised to be functioned by *Paramatma* in His four aspects, for the evolutionary world-processes (or *Srishti*-सृष्टि); this *Matter* is eternal and indestructible, and is the basis of the twenty-four *tatwas*, the result of whose grouping is evident in our organised bodies; as the *Paramatma* is the centre of various aspects of the Life-Principle, so *Asuddha-Avyakta-Prakriti* (अशुद्धाव्यक्तप्रकृति) is the origin of the various grades of matter which constitute the *Vyakta* (व्यक्त) or the *Material-Manifest-Creation*; their evolution and involution is thus traceable to the *Asuddha-Avyakta-Prakriti* at the bidding of *Paramatma*; hence the supreme importance and value of realising the *Samsara* or the *World-process* as the resultant of the interplay as between *Paramatma* and *Prakriti*. As a result of such interplay, *Karma* is engendered; the view-point of the *Yogi* (one who is on the path), in respect of such *Karma*, should be one of transcendence, leading to realisation of *Brahm*; actions or *Karma* in general, are *Yagna* (यज्ञ), *Tapas* (तपः), and *Dana* (दान), of which the performance, if impersonal, and dedicatory to *Brahm*, results in realisation, while, if personal, and, with a motive for its fruit to oneself, it detracts from it; the aspirant, realising that *Prakriti* is the proximate Cause of Action in general, and *Atma* or the Life-Principle is only the remote Cause or *Samanya-Karana* (सामान्यकारण),

engages himself in acts without reference to the fruit thereof for himself, but for the purpose of *Loka-Sangraha* (लोकसंग्रह) or universal weal. Prakriti as the proximate Cause operates through Gunas which determine the status of the aspirant according to their excellences or otherwise *viz.* the four-fold status of 'Chathurvarnya' (चातुर्वर्ण्य)—Brahmana, Kshatriya, Vishya and Sudra; this status pertains as much to an individual as to a society, and Yoga-Karma is that by which such status is transcended; not that a Yogi desists from actions at all, but his action is always Yogic in its nature; by contacting the Suddha-Avyakta level of matter, the aspirant enters upon the path of Atma-Yoga; this contacting is through disciplining the senses so as to enable the *Manas* and *Buddhi* to focus themselves on the Atmic level, without any deflection whatsoever; all this is known as *Karma-Yoga*. The Bhakti or devotion of the Yogi is all embracing, and has for its ideal the all-pervasive Ishwara or Brahm; with a view to secure such devotion, he dedicates all his actions and ideation on the altar of the great Life-Principle; his mind is conditioned in *Samatvam* (समत्वं) *i. e.* transcendence over the opposites, and his relation to all is one of love or *Sama-bhava* (समभाव); an entirely impersonal bearing in all transactions enables him to maintain himself on this high level, and he achieves the divine grace as a consequence; those, however, devoted to partial aspects of the Life-Principle, unlike the Suddha-Bhakta devoted to Its whole aspect, also worship the Life-Principle only, though indirectly, and, in time, recover the direct method; such is the essence of *Bhakti-Yoga*, which is also known as *Sthirya-Yoga* (स्थैर्य-योग). While a recognition of the unity in all life constitutes Satwica-Gnana,

Gnana-Yoga, from the stand-point of the Yogi, consists in correctly estimating the value of Samnyasa and Tyaga in the performance of all action; in other words, fulfilment of all action is in Suddha-Gnana; a failure of such estimate involves the recurrence of many births, till this central truth is realised; the direct revelation of this truth comes from the Indweller, by whose illumination, the obscurity in the aspirant's attitude to action is cleansed; *Gnana-Yoga* leads to performance of action by virtue of the aspirant's impersonal attitude, so that, he transcends the level of temporal standards of good and evil, resting his judgment of them on the basis of abiding weal; this is Karma in excelsis *Yogaha-Karmasu-Kousalam* (योगः कर्मसु कौशलम्); the implications of this conduct in life are imparted to the aspirant through his zest for study, discriminating argumentation, and service or surrender to a Guru or Acharya who has realised the relationship of *Kshetra* and *Kshetragna* (क्षेत्र-क्षेत्रज्ञ) in the World-process; this understanding is most purifying in its operation, and obliterates the stains of doubt and delusion, exalting even the lowliest sinner, if so zestful (श्रद्धा-*Shraddha*) to the altitudes of *Moksha* (मोक्ष) and *Prapti* (प्राप्ति); the action of Gnana-Yogi having the essence of detachment and dedication is termed '*Nishkarmya*' (नैष्कर्म्य); he is even said to do no karma, in as much as karma so done is not binding in its nature; such karma of the Gnana-Yogi leads ultimately to Brahma-Prapti. *Brahma-Yoga* or *Atma-Yoga* is the synthesis of Brahma-Gnana, Brahma-Bhakti, and Brahma-Karma; in other words, Suddha-Sankhya, comprising Suddha-Gnana, Suddha-Bhakti and Suddha-Karma, together, culminates into Suddha-Yoga or Brahma-Yoga, leading, to

Brahma-Prapti; the fruition of Suddha-Gnana is *Salokya* (सालोक्य), of Suddha Bhakti it is *Sanjya* (सायुज्य), while of Suddha-Karma it is *Saroopya* (सारूप्य), and ultimately Suddha-Yoga culminates in *Sameepya* (सामीप्य), which signifies endless approximation to the Absolute, being itself the synthesis of the other three; a recognition of the Indweller of the heart-cave as of Brahmic immanance, and a whole-hearted *Saranam* (शरणं) or surrender to the Indweller as such constitute Suddha-Yoga; such synthesis and such surrender twain lead to Brahma-Prapti, which is the one theme of the Gita.

Such is the Whole-Teaching vouchsafed by the Lord to Arjuna to dispel the effects of '*Karpanya Dosha*' (कार्पण्य-दोष) or *Swartha Dosha* (स्वार्थदोष), i. e., the frailty of personal concern in action, at the critical moment, in answer to his prayer to counsel him regarding the performance of action that is spiritually meritorious—*Sreyas* (श्रेयस्); and Sanjaya, the Seer, understood it also as such when he narrated the Holy Dialogue to King Dhritharashtra. (Chapters 20 to 25, both inclusive).

XI. THE NECESSARY CO-ORDINATION OF TRIPLE ENDEAVOUR.

In view of the necessity of the synchronising of all the three functionings viz., Gnana, Bhakti, and Karma, for such exalted consummation, it is futile to hold that any one of the three, such as Gnana, Bhakti, or Karma exclusively, can facilitate Brahma-prapti. "Do your duty for its sake, irrespective of consequences, impersonally and well" is the most

elementary direction in the teaching of the Gita; so also mere Bhakti, or mere Gnana, by itself, is insufficient for upliftment leading to Brahma-Prapti. We may here again note some of the expressions in the Gita which signify Brahma-Prapti:—*Paragati* (परागति), *Parayana* (परायण), *Parasanti* (पराशान्ति), *Brahma-nirvana* (ब्रह्मनिर्वाण), *Ikantika-sukha* (ऐकान्तिकसुख), *Amrita* (अमृत), *Matbhavam* (मत्भावं), *Brahmabhooyayakal-pate* (ब्रह्मभूयाय कल्पते), *Mamivishyasi* (मामेवैष्यसि), *Avyayam-padam* (अव्ययं पदं) and the like.

A few quotations will bring home the necessity of this point—the triple endeavour—through Gnana, Bhakti, and Karma, in the aggregate, for its proper consummation.

सर्वतो मुक्तसङ्गेन मय्यनन्यसमाधिना ।

शक्यः समासादयितुमहं वै ज्ञानचक्षुषा ॥ 2-17 ॥

I am even attainable through selfless action, whole-hearted devotion to Me, and true discernment, always and here.

वीतरागभयक्रोधा मन्मथा मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 3-19 ॥

Devoid of attachment, fear, and anger, ever intent on Me, dedicating to Me, cleansed through austere wisdom, many have approached unto Mine-being.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 3-21 ॥

Unto those who are ever devoted to Me, and seek Me in loveful adoration, I bestow that unifying wisdom, wherewith they come nearer Me.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ 3-23 ॥

Ever glorifying Me, striving firm-minded, surrendering devotedly, and being spiritually engaged, they adore (Me).

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैऋत्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ 4-12 ॥

With discrimination everywhere, and with a disciplined mind (manas), dispassionate, (the aspirant) through renunciation of the fruit of (necessary) action, approaches to the supreme attainment of *Nishkarmya* (action performed without attachment and spiritually dedicated).

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 4-13 ॥

Whose endeavour is devoid of passioning intent, (and) the bonds of whose action are consumed by the fire of knowledge—him the Seers declare (to be) "*Pandita*" (पण्डा अस्मिन् संजाता इति पण्डित). *Vide* also page 53 S. D. Tract 1 (a).

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 4-22 ॥

Of one, being a *Mukta*, who is unattached, whose consciousness is well-stationed in (spiritual) knowledge, and whose acts are performed with fulsome dedication, his works are entirely stripped of their binding quality.

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ 5-3 ॥

With the mind devoted to Me, O Partha, cherishing Yoga (the discipline of synthesis), and depending on Me, listen how thou mayst fully know Me positively.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमांलोकान्न हन्ति न निबध्यते ॥ 6-7 ॥

He, whose nature (mind) is free from I-ness, whose knowledge is discriminative, though functioning in this triple (Mahat, Manas and

Indriya) Samsara or world-process, performs, (as it were) no action, in that, he is not bound by it, (*Nishkarmya*).

Here हत्वा (*Hatwa*) means कृत्वा (*Kritva*). लोक (*Loka*) means the triple *Vyavsayas*.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मां वैष्यस्य संशयम् ॥ 12-40 ॥

Hence, through all time, be intent on Me, and strive (Fight); having consecrated (thy) Manas and Buddhi, being without doubt thou shalt reach sole nigh unto Me.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 15-21 ॥

Dedicating with fervour all acts unto Me, devoted to Me, with discriminative intelligence, be ever intent on Me.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ 17-10 ॥

Yogis (or aspirants on the path of Yoga and called Yogis by courtesy), perform action, physically, mentally, through discrimination, and even by senses, for purifying their nature, through (virtue of) renouncing attachment (to fruit of action).

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 17-23 ॥

The Muni (Sage), seeking deliverance with senses, mind and intelligence disciplined, always devoid of desire, fear, and anger,— he is even liberated.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 19-12 ॥

The acts of Yagna, Dana, and Tapa are not to be left unperformed, but must be completed (without desire for their fruit); these acts even make for purity in the yearning aspirants.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्भूतकल्मषाः ॥ 20-25 ॥

Aspiring to know the Atman, intent thereon, disciplining therefor, on the high path thereto, they the (aspirants), with (all) faintness cleansed by spiritual wisdom, attain—whence there be not return.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ 23-8 ॥

Whosoever dedicates unto Me with devotion, whether leaf, flower, fruit, or juice—that, so consecrated, I receive from him, pure of heart.

Here पत्रं (*Patram*) means Senses, पुष्पं (*Pushpam*) is Manas, फलं (*Phalam*) is Knowledge ; तोयं (*Thoyam*), as the pervasive sap in the tree, is the co-ordination or Yoga.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मद्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ 23-13 ॥

That devotee is dear to Me, who joys ever in the Atman, the Yogi, with disciplined mind, and steadfast of conviction, having dedicated unto Me, his Manas and Buddhi.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 24-24 ॥

O Pandava (Arjuna), he, whose acts are dedicatory unto Me, who knows Me Supreme, being My devotee, dispassionate and unhatting all beings, cometh unto Me (Atma).

Here it may be seen that the expressions denoting Gnana, Bhakti and Kriya in an expressive variety of ways point to the need of triple endeavour.

It may not be necessary to quote further in support of this from the Gita, where many of the verses are replete with similar direction.

XII. THE TECHNIQUE OF ITS PRACTICE.

The great technique of this integral synchronisation has been named in the Gita as “*Abhyasa-Yoga*” (अभ्यासयोग). It partly depends for its due fulfilment on the nature and quantity of food taken by the aspirant, on his habits of sleep and in waking, and exercise. This has been generally summarised in the Gita thus:—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 14-11 ॥

Unto one, whose food, recreation and manner of physical conduct are akin to those of a yukta, as also whose habit of sleep and wakefulness, (the practice of) Yoga becomes painless.

In this verse, the word “*Yukta*” (युक्त) has reference to the aspirant who has attained a particular stage in the practice; the beginner in “*Abhyasa*” is enjoined to the diet of the ‘*Yukta*’; indulgence in either extreme of excess or negation is prohibited.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 11-3 ॥

Abiding in lonely resort, with proper regimen (food), with disciplined speech, senses and mind (emotion), given to meditative practice, and ever dispassionate ;

नास्यश्नतस्तु योगोऽस्ति न चैकान्तमगश्नतः ।

न चातिस्वप्नीलस्य जाग्रतो नैव चार्जुन ॥ 14-10 ॥

The (practice of) Yoga is indeed not for him who is given to gluttony or fast, nor for him who is sleep-addicted, nor even unto the too wakeful, O Arjuna.

A general hint as to the nature of the food is given in the Gita, and such food has been called—‘*Satwica*’ in its effect.

*आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः साद्विकप्रियाः ॥ 9-8 ॥

Those foods are wholesome to the aspirant, *sattvic* in nature—which augment longevity, intelligence, bodily strength, health, are pleasant, and (engender) cheerfulness; as also which are juicy, unctuous, vitalising, and agreeable.

The environment which is conducive to such practice is mentioned in the Gita as “*Viviktalesa*” (विविक्तदेश—5-12), which means a place free from disturbance as a result of crowding. In such a place, which is clean, free from bad smells, ants and gnats, the aspirant is required to set up a seat, (आसनं-*Asanam*), neither too high nor too low, and overlaid with *Chela* (चेल), *Agina* (अजिन), and *Kusa* (कुश), which mean a woollen carpet, deerskin, and kusa grass, respectively. In respect of general habits, he is called upon to avoid mixing with flippant company, not to waste his breath or energy through an excessiveness of speech; the time for this practice is best in the early hours of the morning, between 2 a.m. and 6 a.m. (this period is known as *Brahma-Muhurtha*); at noon and in the evening, a continuity of the

* Note. Vide Sanatana Dharm Deepika Vol. I verses 204 and 205. Here the following items of food are recommended. Cow's milk, wheat-flour, snake-gourd, Ghee, Butter, Curd, Sugar, Rice known as Sali; in Kalayasa, a great medical work in the archives of *Suddha Dharma Mandalam*, three other items are also mentioned, 'Ksheerakalpa', 'Madhu-Kalpa' and 'Yoga-Kalpa,' which are preparations, variously composed of milk, honey and fruits. Detailed reference to the mode of preparation is available in *Sanatana Dharma Deepika* Vol. II pages 34 to 36. Sanskrit Edition. The use of *Sudarsani* leaf has been commended in this connection. The preparation of Kalpas, and Rasayanas and the mode of their use and benefits are detailed in the great medical work *Kalayasa* (not yet published).

practice is recommended; the duration of the practice will depend on the capacity of the aspirant to sustain it.

It has been specially commended that the aspirant should take in as much of the energy of the evening sun's rays as possible. Association with those on the path is emphasised as a necessity to facilitate progress in practice—“*Suddabhi Jana Sampannaha* (शुद्धाभिजनसंपन्नाः—2-24). This aspect has been summed up generally in the Gita as follows.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 9-14 ॥

Reverence unto the Divine, the Initiates, the Guru, and Seers, cleanliness, rectitude, as also continence, and all-pervading harmlessness—these are declared to be the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 9-15 ॥

Unoffending speech, which is also truthful, sweet and beneficial, as also continual study of the adhyatmic science—these are declared to be the austerity of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 9-16 ॥

Mental serenity, contentment, calmness, attentfulness, purity of motivation—these are declared to be the austerity of mind.

The attitude of the aspirant to *Yagna*, *Tapas*, and *Dana*, which constitute the “*Sadhnatraya*” (साधनत्रय) or the triple action-basis of *Brahma-Prapti*, is well defined. It should be one of impersonal nature, that is, one of detachment to the fruit of action; here *Yagna* signifies the performance of action with the understanding or *Gnana* of the truth of divine immanence “*Sarvabhooteshu* (सर्वभूतेषु—10-10); *Tapas* has

relation to the action of cleansing the Mind-emotional nature, while *Dana* signifies the *Saranam* (शरणं) or surrender of oneself to Divine-Plan “*Sarvadharmanparityajya* (सर्वधर्मा-
न्परित्यज्य—25-25). Such Yagna, Tapas and Dana are neces-
sary to be performed, because of their purificatory influence:—

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 19-12 ॥

Yagna, Dana, and Tapas must not be relinquished, but they should be performed (duly); for Yagna, Dana and Tapa chasten the (vehicles of the) aspirant;

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 19-13 ॥

Even these acts require to be performed dispassionately, and without desire for the fruit thereof—O Partha (Arjuna), that is My supreme and absolute Law.

The above is the preliminary setting to “*Abhyasa*” proper; Gita contains a promise that as a result of such *Abhyasa*, the Lord will lift the aspirant beyond the samsara of death and ignorance, exalting him to levels of life’s beatitude, ere long.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मर्यादेशितचेतसाम् ॥ 7-23 ॥

Of them (the aspirants) whose mind abides in Me, O Partha, I will be the Deliverer from the (abyss of the) ocean of unenlightened existence, ere long.

The expression ‘*Na Chirat*’ (न चिरात्) or ‘ere-long’ has been explained in the Anugita by the Lord as connoting a period of six months or one hundred and eighty days—‘*Shan-
masannityayuktasya Yogaha Partha Pravartatae*’ (षण्मासा-

त्रित्ययुक्तस्य योगः पार्थ प्रवर्तते), page 87 of Upodghata. The Lord has characterised the nature of this ‘*Abhyasa*’ as leading to the realisation of the Life-Principle; and, as such, most occult, purifying, and excellent, capable of verification and realisation, giving exhalation, and blissful to practise:—

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमभ्ययम् ॥ 17-2 ॥

This (practice) is (called) the Science of the Atma (Raja), and is supreme among all mysteries, sanctifying, and even of most excellence—being realisable directly, in accordance with dharma, blissful in its practice, and is infallible.

An aspirant, duly initiated (having undergone the usual (शुद्धदीक्षा) *Suddha-Deeksha*, commences his practice or *abhyasa* by *Japa* (जप) or intoning a sacred mantra administered to him during initiation; he is also given the *Ekashara* (एकाक्षर)—to be intoned—both these having reference to the Life-Principle—‘*Girasmekamaksharam*’ (गिरामस्येकमक्षरम्—25-16) and *Mantrohamevajyam* (मन्त्रोऽहमेवाज्यं—26-2); the utility of the Japa consists in that it sets up in the different *koshas* or sheaths a rhythmic harmony leading to a general equipoise; the due understanding of the significance of Japa and Akshara (Ekakshara or Beejakshara) also helps toward synchronising of the ‘*Nanabhava*’ (नानाभाव) or manyness, and equating them into the unity of Brahm—‘*Ekamevadwiteeyam Brahm*’ (एकमेवाद्वितीयं ब्रह्म); such a *Nishta* (निष्ठा) or discipline is known in Suddha literature as *Suddhadwita Nishta** (शुद्धाद्वैत-निष्ठा). After the Japa is *Dhyana* (ध्यान) or meditation, a distinct

* Note. The word ‘*Adwita*’ in this expression has nothing to do with the *Maya*- (illusion) and *Jagan-mithya* (or world-false) theory of post-Buddistic-Sankara.

from mere mental concentration; meditation is in reference with the *Saguna* (सगुण) Formful, the *Niguna* (निर्गुण) or Immanent, and the *Suddha* (सुद्ध) or Transcendent aspects, of the Brahm; dwelling intently on any beautiful 'Vibhootis' (विभूति) formful excellences or 'Divyamangala Vighraha' (दिव्यमङ्गलविग्रह) constitutes Sagunopasana or Saguna-Dhyana; Nirguna-Dhyana relates to meditating upon the immanent aspect of the Deity symbolised as *Angushtamatra* (अङ्गुष्ठमात्र) in the ether of the heart; while Suddha-Dhyana, including the first two, relates to the transcendent aspect of the Brahm; in fact this practice of Raja-Yoga may be said to comprise the three essentials of *Bhavana* (भावन) or Ideation, *Karma* (कर्म) or Pranayama, and *Dhyana* (ध्यान) or Meditation; the word 'Pranayama' (प्राणायाम) occurring in the Gita has reference to Atmeeya and Suddha-Pranayamas, as distinct from Prakrita-Pranayama conducted mainly through the regulation of breaths; * Suddha-Pranayama operates through vivifying the Avyakta-Tatwakoota in the aspirant; Atmeeya-Pranayama acts on the Mind-emotional and Intellecting Tatwakootas; while the Prakrita-Pranayama has reference only to Indriya-Tatwakoota of the aspirant, and, as such, has been forbidden to be performed to a degree by an aspirant on the Raja-Yoga path. As a preliminary to such Raja-Yoga proper, the visualising of the White-Lotus in full bloom is enjoined on the aspirant, so as to draw his attention to the significance of it as the origin of the material Cosmos—an imaging, as it were, of the Suddha-Avyakta-Tatwa *Yat tat Padmabhoot poorvam* यत्तत्पद्ममभूत्पूर्वं (2-21); the spot generally for visualisation in

* Note— For details see the Notes.

practice is that between the eye-brows—'Bhruvornadhye' (भ्रुवोर्मध्ये—16-9), 'Chakshuschivantarae Bhruvoho' (चक्षुश्चैवान्तरे भ्रुवोः—17-22); during the practice of this visualisation, the eyes are to be kept closed; the aspirant sits, easily on the *Asana* (आसन) or seat, erect, such that his head, neck, and chest make up a straight line.—*Samamkaya sirogrivam* (समं कायशिरोग्रीवं—14-8); during this practice of meditation, it is usual for the beginner to be discouraged to know that his mind and thought generally suffer from an uncontrollable distraction; the remedy against this is an attempt at gradual convergence of this mental dissipation by concentration.—*Yato yato nicharati* (यतो यतो निश्चरति—5-17) *Sanih sanih uparamet* (शनैः शनैः उपरमेत—22-8); herein the saktis of Buddhi and Dhriti respectively are used by the aspirant for the purpose of harmonising the activities of Indriya, Manas and Mahat-Tatwakootas on the one hand, and sublimating their coordinate functioning into one of God-consciousness—*Sarvabhoteshu Enikam* (सर्वभूतेषु एनैकं—10-10), *Dhiritya Yaya Dharayatae* (धृत्या यया धारयते—11-10).

Lokasangraha (लोकसंग्रह), *Sareerayatra* (शरीरयात्रा) signify the harmonisation or integration of the Life within to the Life without by an aspirant, and Raja-Yoga is the key to it; the alignment of consciousness or *Kosha Sankramanam* (कोशसंक्रमणम्) from Kosha to Kosha; or sheath to sheath, is facilitated by dhyana, and, in the literature of the Gita, is known as 'death' in one lower sheath and birth into the higher; the expressions—*Tyaktwa Kalevaram* (त्यक्त्वा कलेवरं), *Tyaktwadeham* (त्यक्त्वा देहं), *Antakalae* (अन्तकाले) signify not physical death, but the cessation of functioning in a particular

deha or sheath ; this state of cessation and awakening by the Adept is compared to sleep and night on one level of consciousness, awakening and day on another—*Ya Nisa Sarvabhootanam* (या निशा सर्वभूतानां-18-18); the word *Mrityu* (मृत्यु) in the Gita has reference more to ignorance or non-recognition of *Atmaswaroopa* (आत्मस्वरूप) or the Life-Principle than to physical death.

In *abhyasa*, the process of resolution of the lower into the higher is generally followed—of the senses or Indriyas into Manas or emotions, and of Manas or emotions into Mahat or buddhi and of the latter into the Avyaktam ; this process, by a metaphor, is also called *Yagna* in the Gita, and is adopted with a view to neutralise the distractions of *Nanatwam* (नानात्वं) or manyness generated as a result of normal external functioning—(बाह्यदृष्टि-*Bahyadhristi*), as distinct from the inner—(अन्तर्दृष्टि-*Antardhristi*) leading to *Ekatwam* (एकत्वं) or *Samatwam* (समत्वं).

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ 22-10 ॥

Some Yogins invoke and meditate on the Atman (दैवयज्ञ); others invoke the light of and offer the worship to the Supreme Brahm (ब्रह्मयज्ञ);

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ 22-11 ॥

Others sublimate the senses of hearing and the rest into the fire of abstentation ; while others resolve sound and other sense-objectives into the fire of the senses ;

अपाने जुहति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुध्वा प्राणायामपरायणाः ॥ 22-12 ॥

Others—adepts in pranayama, disciplining the course of prana and apana, resolve prana (unity of being) into apana (multiplicity of being), as also multiplicity into unity.

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 22-13 ॥

And others still, with disciplined vehicles, harmonise the multiple consciousness into the unitary ; even all these (aspirants) are knowers of Yagna, and their frailties are consumed by it.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्वययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 22-14 ॥

By virtue (Amrtam) of the fruit, accrued in consequence of such Yagna, they (the aspirants) attain to Brahmaprapti ; existence herein (on this earth or body) is not (wealful) to the undisciplined—where then in the other, O Kurusattama-(Arjuna).

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्बुद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ 22-15 ॥

Thus many and varied Yagnas lead to Brahmaprapti ; regard them, thou, all as generated through endeavour ; so knowing, thou shalt be delivered.

For a speedy and effective practice, continence or *Brahmacharya* is enjoined on the aspirant during the period of practice as an imperative precedent condition :—

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 9-14 ॥

Reverence unto the divine, the initiates, the Guru, and Seers, cleanliness, rectitude, as also continence, and all-pervading harmlessness—these are declared to be the austerity of the body.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ 14-9 ॥

Tranquility, unfearedness, in *continual continence*, with mind stilled, and intent on Me, and meditative, let the aspirant aspire unto Me.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्गहेन प्रवक्ष्ये ॥ 16-10 ॥

What the knowers of the Atman declare It to be Inviolable, which, the unpassioning yati (an advancing aspirant) seeks to draw nigh unto, in quest of which, (they) live *in continence*—even that state, I will briefly declare unto thee.

For a neophyte in Yoga, constant practice of this resolution of lower into higher faculties—*Yogam* (योगं) is an indispensable necessity, and to an adept on the path a perpetual equipoise—*Samaha* (शमः) constitutes the armour against being slided down by the pairs of opposites:—

आरूढोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 14-4 ॥

Unto him (Muni) on the path of Yoga, practice is declared to be his means; unto him (Yogaroodha) who hath achieved thereon, even tranquility is his mainstay.

In Raja-Vidya-Gita, the following verses briefly summarise, in the descending order, the requisites for practice:—

Note:—In Sanatana Dharma Deepika an illuminating summary of Raja Yoga is given briefly in a single verse:—

भ्रूमध्ये चक्षुषोर्वीर्यं हृदयानीतविग्रहम् ।
संस्थाप्य च प्रयत्नेन ध्यायेदात्मानमव्ययम् ॥

The aspirant should meditate on the eternal Atman, through continual endeavour, by establishing between the eye-brows, the vigilant gaze (all senses), thither centralising, its Saguna and Nirguna Swaroopas abiding in the (ether) of the heart.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 17-15 ॥

Repose the mind solely in Me, establish thy intelligence in Me. (then) thou shalt abide solely in Me—whereafter there shall be no doubt (in thee).

अथ चित्तं समाधातुं न शक्नोषि मयि स्थितः ।
अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय ॥ 17-16 ॥

But, if thou art unable to repose thy chitta (mind and intelligence) firmly in Me, then, O Dhananjaya (Arjuna), seek to attain unto Me through Abhyasa-Yoga (described in Karma-Shatka, Chapters 14 to 19).

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 17-17 ॥

Yet, if thou art not able even to perform that practice, then dedicate all acts unto Me; (so) dedicating all acts to Me, thou shalt attain to Siddhi.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 17-18 ॥

Still, should thou be not strong to do this, being devoted unto Me, then, with dispassionate mind renounce all fruit of action.

In other words, *Sarvakarmaphalatyaaga* (सर्वकर्मफलत्याग), *Matkarmapharama* (मत्कर्मपरम), *Abhyasa-Yoga* (अभ्यासयोग), *Chittasamadhi* (चित्तसमाधि), *Buddhim-Nivesaya* (बुद्धिं निवेशय) are progressive steps towards abiding in the Supreme which is achieved by Raja-Yoga.

In each of the four shatkas, however, definite allusions to the details of the practice are made, which, are complimentary to each other, pertaining as they do severally, in reference to his functioning of all the four tatwakootas by the aspirant in his body.

Once on the path of Raja-Yoga, *after* due initiations, the aspirant may rest certain of achievement, sooner or later—whether in the present birth, or, if foiled through unavoidable contingency, he continues, in his next birth, to tread the path, progressing as if there were no breaks; he—*Yogabhrashta* (योगभ्रष्ट) resumes in his next birth the practice from the stage at which it terminated in his previous birth.

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 14-20 ॥

O Partha (Arjuna), neither here nor elsewhere shall any unweal accrue unto him (his practice); the aspirant even on this blessed path shall falter never.

प्राप्य पुण्यकृतां लोकानुषिवा शश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 14-21 ॥

Reaching unto the high regions of the virtuous, where abiding long, the aspirant, who has failed on the path (practice), then takes birth among those of Yogic austerity and glory;

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 14-22 ॥

Or he is born in the line of Yogins of divine vision—but such blessed nativity here is very difficult to obtain;

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च नतो भूयः संसिद्धौ कुरुनन्दन ॥ 14-23 ॥

There, O Kurunanda (Arjuna), he recovers the former intelligence, establishing contact with Yogic-Buddhi; whereafter, he again strives for achievement (on the path);

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 14-24 ॥

And, even though of imperfect practice, he is impelled by virtue of former endeavour; and, aspiring (unto achievement) of Yoga, the aspirant passes beyond the Akhasic plane (Sabda-Brahm) *i. e.* up to the entry in the Bindu-Mandala.

The consummation of the practice of Raja-Yoga is declared to lead to Brahma-Prapti by the Lord thus, in the following significant verses condensing the occult truth:—

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमच्चिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ 16-8 ॥

He, who meditates upon the Omnific, the Eternal, the Teacher of Bhagavad-Sastra—Subtler than the subtlest, past mental figuration (Nirguna), of Sunlike radiance, beyond darkness (*i. e.* the triple samsara—Mahat, Manas and Indriya).

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ 16-9 ॥

Attains unto the divine Purusha (Brahma-Prapti), through well-establishing the Prana (intelligence) as between the eye-brows, during vehicular alignment (*Kosha Sankramanam* or meditative practice) being with undissipated mind, devoted, and with Yogic power.

The sublimation of the lower into the higher *tatwakoota* or vehicle is set forth thus:—

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ 5-7 ॥

The aspirant, following the *vidhi* or Bhagavad-Sastra, by exercising in sense objectives the senses, void of attachment and aversion, being spiritually controlled, attains blessedness;

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 5-8 ॥

In this blessed condition, the end of all sorrow results; and soon the intelligence or knowledge (of the blessed aspirant) turns introspective (leading to Yoga).

In other words, Karma-Yoga or Samnyasa-Yoga is the first requisite, after duly learning the implications of Bhagavad-Shastra, which leads the aspirant towards Bhakti-Yoga or Sthirya-Yoga whereafter to Gnana-Yoga or Samya-Yoga. The following verse is indicative of Bhakti-Yoga as the preceding stage of Gnana-Yoga :—

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 3-21 ॥

Unto those who are ever devoted to Me, and seek Me in loveful adoration, I bestow that unifying wisdom, wherewith they come nearer Me.

That Atma-Yoga leading to Brahma-Prapti is the culmination of the three—viz. Karma-Yoga, Bhakti-Yoga and Gnana-Yoga, and, that Atma-Yoga or Raja-Yoga is the most excellent and supreme among Yogas is positively affirmed in the verse :—

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ 25-11 ॥

The Yogi (Atma-Yogi) excels the Tapasvins (Bhakti-Yogis); he is deemed superior even to Gnana-Yogi; this Atma-Yogi surpasses Karma-Yogi too: therefore, O Arjuna, do thou become a Yogi (Atma-Yogi).

As such, Atma-Yoga is the final Message and Goal of the Gita's-Teaching.

In the body of the Lord's counsel, many allusions have been made to the suppression or transformation of *Dusta-Kama* (दुष्टकाम) or *Swartha-Dosha* (स्वार्थदोष) i. e. personal-

passioning and separative attachment. In view of this, it must not be misunderstood that *Kama* or desire of any sort should necessarily be eschewed completely from operation; *Kama* or desire which is whole and impersonal and as such not opposed to the great Dharma or Law is an essential element for all functioning—so much so, the Lord deems himself as such

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 12-10 ॥

O Best of Barathas (Arjuna) I am in all beings *Kama*—the desire, that is not inimical to law—(dharma).

XIII. TOPICAL DIVISIONS OF THE TWENTY-SIX CHAPTERS OF THE BHAGAVAD GITA.

CHAPTER I. GITAVATARA ADHYAYA.

प्रथमोऽध्यायः गीतावतार अध्यायः.

Slokas

SUMMARY.

श्लोका

संग्रह

1

श्रीभगवत्गीतासमग्रार्थसंग्रहः । शुद्धधर्मस्य प्राकृतात्मीयधर्माणो अतीतस्त्वम् ।

Summary of the theme of Bhagavad Gita—i.e., the transcendence of *Suddha Dharma* over *Daiva* (आत्मीय-*Atmeeya*) and *Asura* (प्राकृत-*Prakrita*) *Bhavas*—*Daiva-Bhava* leading to such transcendence.

2-5

दुष्ट-शिष्य-लक्षणम् ।

The mark of a perverted disciple.

6-9

महात्मनां लक्षणं—भवतारस्वरूपरहस्यवेद्यत्वं—यथा भीष्मेण ॥

Slokas
श्लोका

SUMMARY.
संग्रह

The mark of an aspirant who has reached the Mahatma-level, consisting in the recognition of the Advent of Avatars e.g., Bhishma.

10

युद्धाधिकारि-कर्तव्याकर्तव्य-कर्म-क्रम-अविज्ञानम् ।

Indiscipline in the Kaurava-army, in that there was an absence of sequential discipline.

11-12

महाचार्यलक्षणं शिष्यं आहूय तस्मै दीक्षा प्रदानम् ।

The mark of a Mahacharya consists in conferring of their own accord initiations on aspirants, without waiting for the latter to go to them therefor. Here Lord Krishna to Arjuna.

13-26

व्यवसायानुरूप-शक्ति-स्वीकारः ।

Invocation to and initiation of Brahma Shakti, suitable for functioning.

27-29

महासिद्धमन्त्रलक्षणम्—

यस्यार्धजपमात्रेण स्मरणेन तथैव हि ।

ध्यानमात्रेण वा स्यात् जपस्य च फलं महत् ।

जपहोमतर्पणादिनियमो यस्य नास्ति च ॥

The characteristic of a Mahasiddha-Mantra; by meditation on which the aspirant achieves the aim without the necessity of other rites, such as Japa, Homa, Tarpana, etc.

30-31

महात्मनां लक्षणम्—यथा संजयः ।

The mark of a Mahatma as characterised by Sanjaya.

Slokas
श्लोका

SUMMARY.
संग्रह

32-37

युद्धाधिकारि-कर्तव्याकर्तव्य-कर्म-क्रम-विज्ञानम् ।

Discipline in the Pandava Army.

38-52

व्यवसायकर्मणि कर्तव्याकर्तव्य-विचारः—चर्चा ।

Charcha or the enquiry into the various aspects of engagement in action.

53

सच्छिष्यलक्षणम् गुरुसमाश्रयणम् ।

The hall-mark of a real disciple, comprising absolute surrender to the Guru and refuge in him.

54

शरणागतिलक्षण-कर्मानुष्ठान-प्रकारः ।

Renunciatory dedication, precedent to Prapti or attainment through surrender.

GNANA-SHATKAM—ज्ञानषट्कम्.

CHAPTER II. NARA-NARAYANA DHARMA GITA.

द्वितीयोऽध्यायः नरनारायणधर्म गीता.

Slokas
श्लोका

SUMMARY.
संग्रह

1

भगवतः महोपदेशदाहत्वं । शिष्ये आत्मनियतायाः शक्तेः अनुस्मारकत्वम् ।

The Lord as the Revealer of Truth and Remembrancer of Atma-Shakti in the disciple.

2-4

भगवता भर्तुनस्य अशुद्धसङ्कल्पज-नैष्कर्म्य-निन्द्यत्वम् ; योग-ब्रह्मविद्यार्थसंग्रहः ।

Slokas
श्लोकाSUMMARY.
संग्रह

- The dispelling by the Lord of Arjuna's mood for inaction; the summary of Bhagavad Gita as Yoga-Brahma-Vidya.
- 5 चतुर्विधस्वभावेन ब्रह्मांशत्वेन संस्थितत्वं । सत्शास्त्रप्रवर्तकत्वं च ।
The Lord in four-fold Brahmic manifestation in the world-process, and as the Propagator of the true Revelation.
- 6 तस्य अन्तरात्मस्वरूपत्वम् ।
The Immanence of the Lord.
- 7 तस्य गुह्यस्वरूपत्वम् ।
His occult-nature.
- 8 तस्य सर्वैश्वर्यप्रदत्वम् ।
As the Bestower of prosperity and spiritual grace.
- 9-12 तस्य लोकेश्वरत्वेन जगज्जन्मादिहेतुत्वम् ।
As the Great Cause and Consummator of the manifest worlds.
- 13 तस्य सर्वाधिकारित्वेन व्यापकत्वम् ।
His complete Overlordship through Omnipresence.
- 14-17 उपास्योपासकयोश्च संबन्धः ।
The intimate relation between the Worshipper and the Worshipped.

Slokas
श्लोकाSUMMARY.
संग्रह

- 18-23 तस्य आत्मीयं प्राकृतं इति चतुर्विधव्यवसायम् ।
His four-fold functioning on the Prakritic and Atmic levels.
- 24 शुद्धधर्मस्य शुद्धानां च महत्त्वम् ।
The excellence of Suddha Dharma and of the fellowship of Suddhacharyas.
- 25 शुद्धज्ञानेन वीतशोकत्वम् ।
Dissipation of temporal sorrow through transcendent (Suddha) Gnana or knowledge.

CHAPTER III. AVATARA DHARMA GITA.

तृतीयोऽध्यायः अवतारधर्म गीता.

Slokas
श्लोकाSUMMARY.
संग्रह

- 1 अर्जुनस्य अवताररहस्य-जिज्ञासा ।
Arjuna's enquiry into the nature of Avataras, as human and other manifestations.
- 2-6 सर्वावतारकारण-परवासुदेवावतारम् ।
Paravasudeva as the sole Origin of all other Incarnations.
- 7-8 ब्रह्मदीक्षाचार्यसेव्यावतारस्वरूपम् ।
The Lord in the Avatara as worshipped by Brahm-Deekshacharyas or Initiating-Hierarchs.

Slokas
श्लोकाSUMMARY.
संग्रह

- 9 तस्य देवार्शलक्षण-अवतारस्वरूपम् ।
The Lord in His Avatara as with Daiva and Arsha (Rshi) characteristics of Dharma.
- 10 तस्य योगशक्त्योज्ज्वलं गुहाशयं अवतारस्वरूपम् ।
The Lord's Incarnation as the In-Dweller and associated with Yoga-Shakti.
- 11 कृपणैः (राक्षसासुरभावोपेतैः) उपास्यमानं अवतारस्वरूपम् ।
Avatar as the Giver of grace even to seekers of personal ends (Rakshasas and Asuras).*
- 12 सामान्यमानुषैः संसेव्यं अवतारस्वरूपम् ।
Avatara, in human form, as the object of worship by average humanity.
- 13 सिद्धावतारस्वरूपम् ।
Avatara, as a Siddha, in the role of Mahacharya, for propagating Dharma.
- 14 आजपुच्छं (कर्मपुच्छं), आजमुखं (कर्ममुखं), पञ्च-धर्म-प्रवर्तकं, दशावस्थालक्षणम्, युगे युगे साधूनां रक्षणार्थाय, असाधूनामधर्माणां साधुत्वकरणाय दिव्यमङ्गलविग्रह-अवतार-स्वरूपम् ।
Avatars, to protect the Dharma of Epochs, and transform Adharma into Dharma, and associated with beauty of form and power, mostly in human guise.
- *Note:—All the above Avatars are also known under the category of *Vyoohavataras* (व्यूहावतार).

Slokas
श्लोकाSUMMARY.
संग्रह

- 15-17 अवतारपुरुषाणां धर्माभ्युदयव्यवसायस्वरूपम् ।
The work of Avatara-Purushas for spiritual exaltation, according to the nature of such Manifestation.
- 18 नरनारायणावतारस्वरूपम् ।
His incarnation as Nara-Narayana.
- 19-21 अवतारोपासमानानां स्वरूपं च फलं च—बुद्धियोगं ।
The nature of those devoted to Avatara-Purushas, and their reward (Buddhi Yoga). Buddhi here signifies *Gnanam* (ज्ञानं).
- 22-24 शुद्धोपासकानां स्वरूपं, फलं च—योगक्षेमम् ।
The nature of Suddha Bhakti in relation to Avatara-Purushas and its reward—Yoga and Kshema.
- 25 अवताररहस्यज्ञप्राप्त्यं फलं—पुनर्जन्मराहित्यम् ।
The resultant fruit as from a correct knowledge of the mystery of Avatara, in that, it leads from non-birth to Prapti—the fifth Purushartha.
- [Note:—Avatars or Incarnations are also generally classified into *Mahavatara* (महावतार), *Khandavatara* (खण्डावतार), *Amsavatara* (अंशावतार), *Aveshavatara* (आवेशावतार), and *Anupraveshavatara* (अनुप्रवेशावतार)].

CHAPTER IV. ADHIKARA DHARMA GITA.

चतुर्थोऽध्यायः अधिकारधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1-2	शुद्धाशुद्ध-भवतारस्वरूप-उपासकानां स्वरूपजिज्ञासा । Arjuna's enquiry as to the relative status and merit of those devoted to the Lord's formful manifestations (personal God) and to the formless (Brahmic) aspect.
3-5	शुद्धाकाशलक्षण-स्वररेखास्थित-भगवतः अनन्ताख्यस्य स्वरूपं । तस्य पार्षदानां बुधादीनां स्वरूपं कर्म च । The Lord as the President of the Swara-Rekha or the Sound-Ray—the Hierarchs under Him known as Budhas; and their work (See Appendix).
6-7	पञ्चानां लोकमहाधिकारिणां सप्तर्षीणां, चतुर्णां मनूनां, मन्ना- वानां, मानसानां, जातानां अधिकारिणां, स्वरूपम् । The Status of the Five Prime Lokhadhikaris, Seven Rshis (Seven Rays), Four Manus, Madbhas, Manasas, and Jathas; and also other Hierarchs consisting of the Great Hierarchy known as Suddha Dharma Mandalam; (See Appendix).
8-10	वासुदेवरेखोपासकानां महात्मनां सर्वेभ्यश्च श्रेष्ठ्यम् । The eminent status of Mahatmas as devoted to the Adhikaris of Vasudeva-Rekha (to which humanity belongs).
11-18	सूर्यवाय्वग्निचन्द्राणां, योगदेव्याः, शुक्रस्य, पृथिव्याश्च दीक्षाभिः दीक्षितानां स्वरूपम् ।

Slokas श्लोका	SUMMARY. संग्रह
19-20	The nature of initiates, initiated with the seven great initiations—Soorya, Chandra, Sukra, Yoga-devi, Vayu, Agni and Prithvi Deekshas. खण्डावतारतत्त्वज्ञाः । The nature of those devoted to Khandavatara.
21-22	समात्माधिकारिणां स्वरूपम् । The status and nature of the class of aspirants known as Samatmas.
23-24	ब्रह्मात्माधिकारिणां स्वरूपम् । The status and nature of the class of aspirants known as Brahmaatmas.
25-26	युक्तात्माधिकारिणां स्वरूपम् । The status and nature of the class of aspirants known as Samatmas.

CHAPTER V. SIKSHA DHARMA GITA.

पञ्चमोऽध्यायः शिक्षाधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1-2	कर्तव्याऽकर्तव्य-शिक्षा-जिज्ञासा । सा च साम्ययोगस्य उपायस्वरूपा । Arjuna's question regarding the basic principle for necessary action as the means to the attainment of Samya-Yoga.

Slokas
श्लोकाSUMMARY.
संग्रह

3-8

साम्ययोगोपायस्वरूपम् ।

The ways and means leading to Samya-Yoga by constancy of mental poise, through Buddhi associated with Suddha-Manas.

9-13

दीक्षितानां गुणदृष्टिलक्षणा शिक्षा ।

The discipline in terms of Gunas, that has to be followed by the initiates in general.

14-17

दीक्षितानां कर्मलक्षणा शिक्षा ।

The discipline in terms of Karma or action to be followed by the Initiates.

18-24

चतुर्विधानां योगाधिकारिणां शिक्षास्वरूपम् ।

The discipline relating to the Four Yogadhikaris (as distinct from the Sankhyadhikaris, mentioned in the previous fifteen verses).

25

व्यवसायाधिकरणप्रकृतेः चतुर्विधतत्त्वकूटस्वरूपम् । आत्मनः प्रकृतिपरत्वं च ।

The nature of the Four Tatwakootas of Prakriti or Matter as organised in the body or the Sareera, and the transcendence of the Life-Principle over the Four Tatwakootas.

26

दुष्टकामवधसंजातमनःस्थैर्यरूपा शिक्षा ।

The essence of the discipline comprising in mental and emotional equipoise as effected through overcoming personal desires.

CHAPTER VI. KARANA DHARMA GITA.

षष्ठोऽध्यायः कारणधर्म गीता.

Slokas
श्लोकाSUMMARY.
संग्रह

1

सर्वकारणवस्तुस्वरूप-जिज्ञासा ।

Arjuna's enquiry into the ultimate Cause of all actioning—whether material or spiritual.

2-4

सर्वेषां कार्याणां प्राकृताऽऽत्मीय-कारणस्वरूपम् । तत्र अधिष्ठान-कर्ता-करण-चेष्टा इति प्राकृतकारणानि । आत्मा च सामान्यकारणं साधारणकारणं वा ।

Location—Basis or Body, Doer or Agent, Instrument or Means, and Actioning constitute the material or proximate causes; while Daiva or Pratyegatma as the spiritual or general or remote Cause of all functioning.

5-7

कर्मणि आमनः निर्लिप्तस्वरूपम् ।

The folly of attributing to the Atma the exclusive causation of all acts; wisdom consists in knowing It as detached therefrom.

8-11

योगब्रह्मदर्शनात्, ज्ञानमूलशुद्धसांख्यसिद्धान्तस्य, संन्यासमूल-शुद्धयोगसिद्धान्तस्य च एकत्वम् ।

The two Nishtas—Sankhya and Yoga—as akin in operation from the stand-point of Yoga Brahma Vidya.

12-16

परमात्मनः सृष्टिकरणे कारणत्वात् अलिप्तत्वात् शुद्धस्वरूपम् ।

The status of Paramatma as the Great Cause of the Creation, and His detachment from Prakritic actions.

Slokas	SUMMARY.
श्लोका	संग्रह
17-19	कारणविज्ञानिनां शुद्धाशुद्धदृष्ट्या (एकत्वं प्रथक्तत्वं इति) द्विविधा निष्ठा । The unitary and multiple view-points and Nishtas of aspirants who are Atmavit and Anatmavit (i.e.) Seers and Non-Seers.
20-21	परमकारणपरमात्मनः प्राकृतव्यवसायः । The Paramatmic Vyavasaya in Prakriti.
22-25	परमात्मनः अकर्तृत्वं च प्रकृतेः कर्तृत्वं च कारणविज्ञानं सिद्धान्तस्वरूपम् । The conclusion as arrived at by the knowledge—Prakriti as the Proximate Cause of all actioning, and Paramatma as the Great General Cause thereof, being beyond Prakriti.

CHAPTER VII. KAIVALYA DHARMA GITA.

सप्तमोऽध्यायः कैवल्यधर्म गीता.

Slokas	SUMMARY.
श्लोका	संग्रह
1	परमकारणवस्तु-साधन-कैवल्यारख्यनिष्ठा-धर्म जिज्ञासा । Arjuna's question with reference to the status of the aspirant, which enables him to attain Brahma-Prapti, transcending Prakriti.
2-5	नरनारायणधर्म-संग्रहार्थः । The substance of Naranarayana Dharma (Second Chapter).

Slokas	SUMMARY.
श्लोका	संग्रह
6-7	अवतारधर्म-संग्रहार्थः । The substance of Avatara Dharma (Third Chapter).
8-9	अधिकारधर्म-संग्रहार्थः । The substance of Adhikara Dharma (Fourth Chapter).
10-23	शिक्षाधर्म-संग्रहार्थः । The substance of Siksha Dharma (Fifth Chapter).
24	कारणधर्म संग्रहार्थः । The substance of Karana Dharma (Sixth Chapter).
25	ज्ञानविद्याफलं कैवल्यस्थानस्वरूपम् । The knowledge of Kaivalya-Sthana, as the result of the study of Gnana-Shatka.

BHAKTI-SHATKAM—भक्तिषट्कम्.

CHAPTER VIII. SWAROOPA DHARMA GITA.

अष्टमोऽध्यायः स्वरूपधर्म गीता.

Slokas	SUMMARY.
श्लोका	संग्रह
1	अधिकारिविषमभावरूप-कर्ममलनिवर्तकोपाय-जिज्ञासा । Arjuna's enquiry relates to the marks and conduct of one who transcends the three Gunas, which are the sources of bondage.

Slokas श्लोका	SUMMARY. संग्रह
2-4	अधिकारिणः दैवसंज्ञः भावः । Daiva-Bhava or higher nature with its twenty-six components, being complimentary to the eight Atmic qualities, as expressed in the mode of conduct in the Siksha Gita.
5	अधिकारिणः असुरसंज्ञः भावः । Asura-Bhava or lower nature, consisting of six variants.
6	यच्च दैवभावं तच्च मोक्षकारणं । यच्च आसुरभावं तच्च बन्धमूलं च । Daiva-Bhava or higher nature makes for liberation, while Asura-Bhava or lower nature makes for bondage.
7	द्वौ भूतसर्गौ दैव आसुर एव च । The existence of the higher (Daiva) and lower (Asura) natures in the world-process.
8-19	आसुरभावमूल-गुणषट्क-विकासज-धर्माः । The various species of the genus:—Asura-Bhava.
20	अज्ञानिषु आसुरेषु भगवतः कार्यम् । The divine reactions to Asura-Bhava.
21	आसुराणां अधमगति-प्राप्ति । The lack of blessed achievement by the Asuras.
22-23	सच्छिष्यस्य त्याज्योपादेयं अर्थम् ।

Slokas श्लोका	SUMMARY. संग्रह
	What to do and what not to do as enjoined on the aspirant.
24	शास्त्रसिद्धविधेश्च सेव्यत्वम् । The necessity of following Shastra—Bhagavad-Shastra.
25	भगवद्शास्त्र-प्रामाण्यम् । Bhagavad-Shastra as the ultimate authority.

CHAPTER IX. SADHANATRAYA DHARMA GITA.
नवमोऽध्यायः साधनत्रयधर्म-गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	साधनत्रयधर्म-स्वरूप-जिज्ञासा । Arjuna's enquiry into the nature generally of human action— <i>Yagna</i> (यज्ञ), <i>Dana</i> (दान) and <i>Tapas</i> (तपः), in terms of Trigunas, and the characteristic zeal (Shraddha) which impells such action.
2-4	श्रद्धारूप-साधनस्य त्रिविधम् स्वरूपम् । भजतां उपास्यवस्तु स्वरूपं च । The triple nature of <i>Shraddha</i> (श्रद्धा) as Satwic, Rajasic and Tamasic Shraddha according to the quality that impells it, and the ideals of such Adhikaris or aspirants.
5-6	आसुर-श्रद्धा । The nature of Asura-Shraddha or Zeal.

Slokas श्लोका	SUMMARY. संग्रह
7-10	आहारस्य सात्वीकादि लक्षणम् । The nature of food, being Satwic or Rajasic or Tamasic.
11-13	यज्ञस्य सात्वीकादि लक्षणम् । The nature of Yagna being three-fold (Satwic, Rajasic or Tamasic).
14-19	शारीरं, वाङ्मयं, मानसं, इति तपसः त्रैविध्यम् । The three-fold nature of Tapas (Satwic, Rajasic and Tamasic) in respect of physical, mental and intellectual functioning.
20-22	दानस्य सात्वीकादि लक्षणम् । The nature of Dana or gift being three-fold as Satwic, Rajasic and Tamasic.
23	शुद्धानां साधन-निष्ठा । The nature of Sadhana as practised by the Siddhas.
24-25	सदसद्-श्रद्धा-स्वरूपम् । The nature of <i>Sat</i> and <i>Asat</i> Shraddha.

CHAPTER X. MAYA DHARMA GITA.

दशमोऽध्यायः मायाधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	ब्रह्मशक्तिपरिज्ञानमावश्यकं सर्वेषां अधिकारिणाम् । The imperative necessity of recognising Brahma-Shakti, as supreme in the functioning of the World-process, by all Adhikaris or aspirants.

Slokas श्लोका	SUMMARY. संग्रह
2	ब्रह्मशक्तेः त्रिविधं स्वरूपम् । The three aspects of Brahma-Shakti—as Daivi, Esha, and Gunamayee, and also that the knowledge of Brahma-Shakti leads to Paraprapti.
3	त्रिगुणैः आत्मनः बन्धः । The three Gunas (Satwa, Rajas and Tamas) cause bondage to Atma, which bondage is the cause of pleasure and pain.
4-6	सार्विक-राजस-तामस-बन्ध-स्वरूपम् । Bondage respectively through Satwa, Rajas and Tamas.
7	त्रिगुणानां उत्कर्षः । The culmination of Trigunas respectively as Happiness (सुख), Actioning (कर्म), and Ignorance (अज्ञानं)
8	त्रिगुणानां स्वाराज्यम् । The supremacy of each Guna by itself, and also as among themselves in combination.
9	ज्ञान-कर्म-कर्तृणां प्रत्येकं गुणतः त्रैविध्यम् । The fact of knowledge, action, and Karta or doer, as influenced by the Trigunas respectively in each.
10-18	ज्ञान-कर्म-कर्तृणां प्रत्येकं त्रैविध्यम् । Gnana, Karma and Karta—each as being influenced by the Trigunas.

Slokas
श्लोकाSUMMARY.
संग्रह

19

सर्वेषां गौणश्च नित्यः बन्ध स्यात् ।

That these Trigunas pervade and bind every one, whether human or angelic, ever as such, during such evolution.

20

गुण-कार्याणि ।

The operative effect of the Trigunas.

21

सात्त्विकाद्यधिकारिणां फलम् ।

The goal of the Adhikaris as influenced by the Trigunas.

22

ब्रह्मशक्ति-ज्ञानं विना गुणकर्मसु सक्तानामधिकारिणां निन्दा ।

Censure of those, influenced by the Trigunas, engaged in material enjoyment without the knowledge of Brahma-Shakti.

23

उपक्रमपर-वेदानां निन्दा । तथा उपसंहारपर-वेदानां स्तुति गौरवं च ।

Censure in respect of Vedas advocating mere material effects; and appreciation of those that deal with spiritual upliftment or exhaltation.

24

आत्मशक्तिस्वरूपब्रह्मशक्तेः ध्यानस्य आवश्यकत्वं परप्राप्तये ।

The necessity of devotion to Brahma-Shakti as leading to transcendence of Trigunas.

CHAPTER XI. MOKSHA DHARMA GITA.

एकादशोऽध्यायः मोक्षधर्म गीता.

Slokas
श्लोकाSUMMARY.
संग्रह

मोक्षस्वरूप-जिज्ञासा.

Arjuna's enquiry relates to the knowledge of the nature of Moksha or Liberation.

1-4

मुक्तिसाधनस्वरूपम् ।

The ways and means of attaining Moksha or the status of Mumukshu.

5

आत्मशक्तिपरिज्ञान-लक्षणम् ।

The recognition of Atma-Shakti (following the attainment of Moksha).

6-12

बुद्धिदृढ्योः गुणतः त्रैविध्यम् ।

Buddhi and Dhriti—as the ways and means of Moksha, signifying Sankhya (Pravritti and Nivriti) and Yoga respectively—in terms of Trigunas.

13-15

त्रिगुणानां गौरवम् ।

The culminating effect of each of the Trigunas.

16-17

गुणोत्कर्षे प्राणिनां प्रलयप्रकारः ।

The sequel of the excess of any of these Trigunas in an aspirant.

18-21

मुक्तेः अयनद्वय-स्वरूपम् ।

The two paths in the world-process—Krishna-Gati and Sukla-Gati, the former causing constant rebirths subject to Trigunas, and the latter helpful toward Yogic condition which is not subject to rebirth.

Slokas श्लोका	SUMMARY. संग्रह
22	योगिगम्यं परायण-स्वरूपम् । The one pristine way to Yoga (after Mukti) is Parayana.
23	मुक्तैः योगिभिश्च प्राप्यं स्थानम् । त्याज्यं च । The status of Muktas on the Yogic path; and what they should avoid.
24	मुक्त्युपायः मुक्तिफलं च । The way leading to Mukti and its fruit; the status of Mukti is explained.*

CHAPTER XII. BRAHMASWAROOPA DHARMA GITA.
द्वादशोऽध्यायः ब्रह्मस्वरूपधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1-2	ऐश्वरधर्मस्वरूप-जिज्ञासा । Arjuna's prayer to be enabled to witness the Infinite Manifestations of Ishwara.
3-5½	जीवाजीव-तत्ब्रह्मस्वरूपम् । The vital and substantial form of Brahm—otherwise known as Tat-Brahm.
6-7	सूत्रात्मलक्षण-जगत्कारणब्रह्मस्वरूपम् ।

*[Note :-मुक्तेः द्विविधं स्वरूपम्—विदेहमुक्ति जीवनमुक्ति च । Mukti is classified into two as Videha and Jeevanmukta. See Appendix.]

	The Sootratmic or Immanent aspect of Brahm as the Cause of Jagat.
8	सनातनज्ञान-दीक्षा-तेजस्वरूपम् । The Lord as the Seed-Cause of the Worlds, the Embodiment of Knowledge and as the Light of Initiation.
9	त्रिगुणातीत-ब्रह्मस्वरूपम् । His utter supremacy over the Trigunas.
10-12	ब्रह्मणः अक्षरस्वरूपम् । आत्मशक्ति-प्रकृतिशक्ति-कारणस्वरूपम् । The transcendent Akshara-Swaroopa of Brahm, whereby Atma-Shakti and Prakriti-Shakti are engendered and vivified.
13-15	प्रशस्त-समस्त-वस्तुजीवभूतानि ब्रह्मस्वरूपाणि । A brief description of the Cosmic-Form.
16	पार्थाय चान्द्रमसि-दीक्षा-प्रदानम् । Initiation by Chandra Deeksha to Arjuna, because of the inability of the physical vision by itself.
17-22	संजयेन घृतराष्ट्राय सगुण-दिव्यमङ्गलविग्रहवर्णनम् । Sanjaya's description of the Saguna-Universal-Form.
23-28	पार्थेन दिव्यचक्षुषा साक्षात्कृत-ब्रह्मस्वरूपं स्वस्थिति-वर्णनं च । Arjuna's witnessing the Cosmic-Form through Divya Chakshus (divine-vision) given by the Lord, and its effect upon him.
29-32	भगवता स्वस्वरूप-गौरवं । शक्ति-कथनं । अर्जुनस्य निमित्तमात्र-कर्तृत्वम् ।

Slokas श्लोका	SUMMARY. संग्रह
	Lord's characterisation of this divine Form; His great power or Shakti, and Arjuna's place in the scheme as but an instrument; and his encouragement by the Lord.
33	भगवता दिव्यमङ्गलविग्रह-स्वीकरणम् । Sanjaya's description of the Lord assuming His own form as Sri Krishna.
34	तं पार्थसारथिस्वरूपं दृष्ट्वा पार्थ-वचनम् । Arjuna's joy on the Lord resuming His own form, and Arjuna's return to normal physical equanimity.
35-38	भगवतः स्वस्वरूपस्य शुद्धदीक्षाभिरेव दर्शनगोचरत्वम् । The positing by the Lord of the exclusive power of Suddha Initiations to enable the aspirant to visualise such form.
39-40	शुद्धभक्तिसंवृतं शुद्धात्मविज्ञानस्वरूपम् । तत्कार्यं तत्फलं च । The nature of Suddha-Gnana, as a result of Suddha-Bhakti, its operation and fruition.

CHAPTER XIII. BRAHMAVIBHOOTI DHARMA GITA.

त्रयोदशोऽध्यायः ब्रह्मविभूति-धर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1-2	तत्त्वज्ञवित्-प्राप्य-विभूति-जिज्ञासा । Arjuna's query relates to the enquiry of Brahmic-Vibhootis or excellences.

Slokas श्लोका	SUMMARY. संग्रह
3-17	परमात्मनः विशेषविभूति-स्वरूपम् । देवमनुष्य-पशु-पक्षिस्थावर-जङ्गम-प्राणिषु विद्या-कर्म-गुण-काल-मुनिमहर्ष्यादिषु च । Ideal Representation of Paramatma as among Angels, Men, Animals, Birds, Immobile and Mobile things, Animate beings, Vidyas, Karmas, Gunas, Kalas, Munis, Maharshis and others.
18-19	शुद्धार्यदीक्षा-बीजस्थित-तैजसान्तर्गतब्रह्मलिङ्ग-स्वरूपम् । Lord as the In-dweller of the Light of Initiations—(Sun, Moon, Agni Deekshas etc.) as also amid the sounds of Power.
20	परमात्मविभूत्यनन्तत्व-स्वरूपम् । The Infinitude of His Manifestations.
21-24	त्रिगुणातीतानां शुद्धभक्तानां स्वरूपम् । The hall-marks of those devotees who have transcended the Trigunas.
25	विभूतिविज्ञान-फल-स्वरूपं-(स्थैर्यं) । The Lord relates the result of the knowledge of Vibhootis which leads to firmness and equipoise.
26	शुद्धभक्तानां अनन्यचेतस्कत्वम् । The necessity of undivided devotion, to realise the Supreme-Purusha through Abhyasa.

KARMA-SHTKAM—कर्मषट्कम्.

CHAPTER XIV. PRANAYAMA DHARMA GITA.

चतुर्दशोऽध्यायः प्राणायामधर्म गीतां.

Slokas श्लोका	SUMMARY. संग्रह
1-2	<p>मनस्स्वास्थ्य-साधनकर्मरूप-अभ्यासयोग-जिज्ञासा ।</p> <p>Arjuna's question as the remedy against minds fickleness, and also on the status and prospect of one who drifts from the path of Yoga.</p>
3-4	<p>मनसः अचञ्चलसाधन-अभ्यासवैराग्य-स्वरूपम् । आरुरुक्षुयोगारूढा- नामधिकारिणां इन्द्रियकूटकर्म-शमकर्मवश्यकत्वं । तत्र कर्मणा अभ्यासमुच्यते शमेन त्यागमुच्यते ।</p> <p>Lord's enunciation of the remedy against mental distraction through Samnyasa—(Abhyasa or Karma), and Tyaga—(Sama or Viragya); the necessity of Abhyasa or sense-convergence to one who is on the path, and that of Viragya or Sama to one who has attained success in it.</p>
5-9	<p>मुक्तिप्राप्ति-साधनानुष्ठान-स्वरूपम् ।</p> <p>The nature of the practice (mental) to facilitate Mukti and Prapti.</p>
10-11	<p>अधिकारिणां आहारविहारादीनां नियतस्वरूपम् ।</p> <p>The importance of physical discipline in terms of food, sleep, exercise etc.</p>
12	<p>प्राणायाम-प्रथमाङ्ग-पूरकस्य चातुर्विध्यम् ।</p> <p>The four-fold nature of <i>Poorakam</i> (पूरकं) viz. <i>Vasee-karanam</i> (वशीकरणं) or controlling, <i>Yojanam</i> (योजनं)</p>

- or sweekara (receiving) of Brahm-Shakti, *Sankalpa-tyagam* (संकल्पत्यागं) or renunciation of distractive ideation, and *Nirapetha-Sthiti* (निरपेतस्थितिः) or condition of steadiness—as the first composite of Pranayama.
- 13-17 प्राणायाम-द्वितीयाङ्ग-कुम्भकस्य चातुर्विध्यम् ।
- The nature of *Kumbhaka* (कुम्भक), which is the second component of Pranayama—*Achanchala-Manaskatwam* (अचञ्चलमनस्कत्वं) or unperturbed mind, *Ekatwam* (एकत्वं) or oneness (concentration), *Achyutatwam* (अच्युतत्वं) or non-sliding, and *Samatwam* (समत्वं) or equipoise; this gives *Samdharana* (संघारणा) or the state of holding together.
- 18 प्राणायाम-तृतीयाङ्ग-रेचकस्वरूपं । स च नानाभावपरिस्थयः ।
- The nature of *Rechaka* (रेचक)—the abandoning of multiplicity (relinquishment of unessentials).
- 19 प्राणायामपर-अधिकारिस्वरूपम् ।
- The status of one who has practised Pranayama as above.
- 20-24 योगभ्रष्टस्य योगप्राप्ति-प्रकारस्वरूपम् ।
- The reinstatement, on the path, of those who have failed on it, accidentally, in the previous birth.
- 25 शुद्धाचार्योपदेश-दीक्षादिकर्म-विना योगव्यवसायस्वरूपं तत्फलं च ।
- The destiny of one who practises Yoga through his own efforts and knowledge of Sastras, without *Suddha*-initiation or instruction.
- 26 शुद्धप्राणायामपराणां विज्ञेयवस्तुस्वरूपं । संज्ञास्वरूपं च ।
- The distinguishing mark of those who have practised Pranayama as above, and their goal.

CHAPTER XV. PARAMATMA DHARMA GITA.

पञ्चदशोऽध्यायः परमात्मधर्म गीता.

Slokas	SUMMARY.
श्लोका	संग्रह
1-2	परमात्मविज्ञानगौरवं परमात्मविज्ञानिनां स्वरूपं फलं च । The value of Paramatmic knowledge and its fruition to those who have it.
3	परमात्मनः सृष्टि-प्रवृत्ति-कार्य-स्वरूपम् । Paramatma as the cause of Cosmic manifestations through Daivi-Prakriti.
4	परमात्मनः महद्योगलक्षण-कर्तृत्वस्वरूपम् । That all Vyavasayas get themselves focussed in Him.
5-7	परमात्मनः केवल-परमात्मस्वरूपं । तस्यैव पुरुषोत्तम-स्वरूपम् । The higher and lower aspects of Paramatmic state. Purusha the former involves Atma, Shakti and Prakriti; Kutastha is the latter. Kshara is Prakriti manifest. Kutastha is the Indweller of Prakriti. Purushottama is the yogic aspect. Kevala-Paramatma is the manifesting aspect. Yoga-Maya is the Shakti of the former; Daivi is the Shakti of the latter.
8	परमात्मोपासकानां स्वरूपम् । The Swarooopa and Nishta of those devoted to Paramatma.
9-11	परमात्म-सूत्रात्मस्वरूपं । अन्तर्यामि-स्वरूपं च । The immanent aspect of Paramatma (Antaryami and Sootratma) is mentioned.

Slokas	SUMMARY.
श्लोका	संग्रह
12-13	परमात्मस्वरूपानभिज्ञानिनां स्वरूपं । तथा इतराणां स्वरूपं च । The Swarooopa or mark or nature of those who are ignorant of Paramatmic-Immanence; and the Swarooopa and the Goal of those devoted to Paramatma as distinct from those devoted to Pitris (Manes), Devas, and Bhootas.
14	परमात्मनः सृष्टि-स्थिति-लय-कारणत्वं । प्रवृत्ति-निवृत्ति-कारणत्वम् । The Cosmic Pravritti and Nivritti as emanating from Him as the Cause of <i>Srishti</i> , <i>Sthiti</i> and <i>Laya i. e.</i> , Creation, Evolution, Integration.
15	परमात्मनः उपास्यत्व-आचार्यत्व-समस्तवेदवेद्यत्व-सर्वज्ञत्व-लक्षण-स्वरूपम् । Paramatma as the Goal of all knowledge, as the Teacher, as the Quest of all revelation.
16-20	परमात्मनः नित्यत्वं, अक्षरत्वं, इत्यादिलक्षणस्वरूपम् । The eternity, the imperishability, and the changelessness of Paramatmic nature.
21-23	परमात्मोपासक-कर्मयोगिनां स्वरूपं । कर्मानुष्ठानं च । Karma-Nishta of those devoted to Paramatma and their dedication to Him.
24	परमात्मनः शुद्धस्थान-स्वरूपम् । The ultimate resort in Paramatma, unattainable without Yoga-Devi-Deeksha.

CHAPTER XVI. AKSHARA DHARMA GITA.

षोडशोऽध्यायः अक्षरधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1-2	परमात्मनोऽक्षरस्वरूप-जिज्ञासा । Arjuna's question relates to the status of Akshara in respect of the World-Process (Asuddha) and of its aspect of Suddha-Swaroopam.
3-4	अक्षर-स्वरूपम् । The general nature of the Akshara (in the World-Process).
5-6	अक्षरोपासकानां स्वरूपम् । The nature of Aksharopasakas.
7	तेषां फलं । The result achieved by such Upasakas.
8-9	तदुपासनास्वरूपम् । The nature of such Upasana (worship).
10	तदुपास्यवस्तुस्वरूपम् । The nature of the goal as a result of such Upasana.
11-13	अशुद्धाक्षरस्वरूपम् । The nature of Asuddha aspect of Akshara.
14-16	शुद्धाक्षरस्वरूपम् । The nature of Suddha aspect of Akshara.
17-18	तद्विज्ञानफलम् । The result of such knowledge.

Slokas श्लोका	SUMMARY. संग्रह
19-20	तदक्षरब्रह्मस्वभावम् । The nature of Akshara-Brahm.
21-26	तदुपासना-परम-फल-स्वरूपम् । The high excellence of the fruit of such worship as a consequence.

CHAPTER XVII. RAJA-VIDYA DHARMA GITA.

सप्तदशोऽध्यायः राजविद्याधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	सर्वदोषनिवर्तक-राजविद्यायाः (योगविद्यायाः) परमगुह्यतमत्वम् । The supreme excellence of Raja-Vidya, in virtue of its efficacy to cleanse all frailties, and its most occult nature.
2-3	राजविद्यास्वरूपम् । The nature of Raja Vidya.
4-6	राजयोगकर्मणः सर्वाधिकारि-स्वीकार्यत्वम् । The necessity of Raja-Vidya to every Adhikari of aspirant.
7-12	राजविद्याधिकारिणां चतुर्णां स्वरूपम् । The four grades of Raja-Vidya Adhikaris or aspirants undergoing this discipline.

Slokas	SUMMARY.
श्लोका	संग्रह
13-14	तदुपास्यवस्तुस्वरूपम् । The nature of the goal so attainable.
15-24	तदधिकारि-प्राप्य-फलम् । The resulting achievement of such aspirants.

CHAPTER XVIII. PARAMAHAMSA DHARMA GITA.
अष्टादशोऽध्यायः परमहंसधर्म गीता.

Slokas	SUMMARY.
श्लोका	संग्रह
1-10	परमहंसानां शिक्षा । The discipline of the aspirants known as Paramahamsas.
11-12	परमहंसाधिकारिविद्य-ब्रह्मस्वरूपम् । The nature of the goal attainable by Paramahamsas.
13-18	परमहंसानां श्रेष्ठतमत्व-प्रकारम् । The high status of Paramahamsas.
19-22	परमहंसानां संन्यास-लक्षण-धर्म-स्वरूपम् । The nature of Samnyasa as followed by Paramahamsas.
23-24	ध्यानस्यैव परमगुण-योग्यसंस्थिति-कारणत्वम् । Dhyana as the <i>exclusive means</i> to Brahmic realisation.

CHAPTER XIX. SAMNYASA DHARMA GITA.
एकोनविंशोऽध्यायः संन्यासधर्म गीता.

Slokas	SUMMARY.
श्लोका	संग्रह
1	संन्यासधर्म-जिज्ञासा । Arjuna's question relates to the relative merits of Karma-Samnyasa and Karma-Yoga.
2-8	कर्मयोगस्वरूपं । कर्मसंन्यास-कर्मयोग-साधनत्वम् । The marks of Karma-Yoga, and also of Karma-Samnyasa as leading to Karma-Yoga. (Karma-Samnyasa does not mean non-doing of action, but doing of action without attachment to its fruit).
9-13	शुद्धयज्ञदानतपः-कर्मणां आवश्यकत्वम् । The necessity of doing all action (Yagna, Dana and Tapa) without attachment to its fruit.
14-16	शुद्धसात्त्विकत्यागस्वरूपम् । The nature of true (Suddha) Tyaga or Samnyasa.
17-19	त्यागिनामत्यागिनां च स्वरूपम् । The marks of a true Tyagi and Atyagi.
20-24	दुष्टेन्द्रिय-विजृम्भण-विजयकर्मावश्यकत्व-स्वरूपम् । The nature of opposites, which, if not resisted, overcomes, the Indriyas, Manas and Buddhi.
25	ज्ञान-विज्ञान-नाशकानां कर्मणां त्याज्यत्वावश्यकत्वम् । Hence the need to overcome all personal Karma which prevents realisation of Vignana and Gnana (which is Samnyasa).

YOGA-SHATKAM—योगषट्कम्.

CHAPTER XX. ATMA DHARMA GITA.

विशोऽध्यायः आत्मधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	आत्मनः योगविभूति-स्वरूप-जिज्ञासा । Arjuna's question is with reference to Atma-Yoga and its excellence.
2-9	ब्रह्मणः पञ्चस्वरूपाणामेकत्व-विज्ञानमूल-योगस्वरूपम् । The true nature of Yoga in that it reveals the identity of the various five aspects of Brahm as influencing the World-Process.
10-17	अक्षरयोगस्य कर्तव्यत्वेन मुख्यत्वम् । The importance of Aksharopasana as associated with Yoga in the first instance.
18-19	योगेन आत्मानं अनुपासमानानां अधिकारिणां निन्द्यत्वम् । The uselessness of those who do not worship Atma with such yogic attitude.
20	योगेन आत्मोपासकानां (त्यागेन) श्रेष्ठ्यम् । The excellence of the worship of Atma with Yoga (Tyaga).
21-23	आत्मयोग-प्रकारः । The manner of Atma-Yoga.
24-25	आत्मयोगिनां फल-स्वरूपम् । The fruit of Atma-Yoga.

CHAPTER XXI. PRAKRITI DHARMA GITA.

एकविंशोऽध्यायः प्रकृतिधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	ब्रह्माधिष्ठान-अव्यक्तप्रकृतेः नानात्वैकत्वस्वरूप-जिज्ञासा । Arjuna's question is with reference to Matter in its unitary and multiple aspects, as constituting the body, and in reference to the great Life-Principle functioning therein.
2 first half	क्षेत्रप्रकृति-स्वरूपम् । The body as Kshetra-Prakriti.
2 second half—	क्षेत्र-क्षेत्रज्ञ-योग-विज्ञान-मुख्यत्वम् । The Life-Principle as the knower of the Kshetra; and
3	the supremacy of the knowledge which details the relationship between Kshetra and Kshetra-Knower (Kshetragna).
4-6	व्यष्टिक्षेत्रप्रकृतिस्वरूपम् । The manifest root-elements of Prakriti, which constitute the body.
7-8	परिणतप्रकृति-स्वरूपम् । The nature of the result of the functioning of the Life-Principle in the four-Tatwakootas of Prakriti, constituting the body or Kshetra.
9	अव्यक्तप्रकृतिस्वरूपम् । The nature of Avyakta-Prakriti or Moola-Prakriti.

Slokas श्लोका	SUMMARY. संग्रह
10-11	प्राकृतव्यवसाय-स्वरूपम् । The nature of the functioning in Prakriti by the aspirant—whether Materialist or Gnani.
12-17	कारण-प्रकृति-स्वरूपम् । The nature of Causal Matter.
18-20	स्थूलप्रकृति-स्वरूपम् । The nature of the gross-physical.
21-22	प्राकृत-अधिकारिणां निष्ठा । The method in which the Materialists engage themselves.
23	प्रकृतेरेव आत्मयोगेन कर्तृत्वम् । The Prakriti as the sole-doer of actions in association with the Life-Principle.
24-25	पराप्रकृति-योगिप्राप्यं फलस्वरूपम् । The fruition of those devoted to the Upasana of Atma in the Avyakta-Prakriti.

CHAPTER XXII. KARMA DHARMA GITA.

द्वाविंशोऽध्यायः कर्मधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	कर्मयोग-जिज्ञासा । Arjuna's question is with reference to the knowledge of Karma-Yogi.

Slokas श्लोका	SUMMARY. संग्रह
2	प्रकृतेः कर्मकर्तृत्व-विज्ञानावश्यकत्वम् । The true nature of Karma as the direct result, due to the proximate agency of Prakriti.
3-5	निषिद्धकर्मणां स्वरूपम् । The nature of wasteful-action.
6	निषिद्धकर्मफलस्वरूपम् । The immediate and evanescent result of such actions.
7-9	यौगिककर्मस्वरूपम् । The nature of Yoga-Karma or Synthetic or Suddha actioning.
10-15	यज्ञेन यज्ञयजनस्याऽऽवश्यकत्वम् । The importance of resolving the physical multiplicities into Unity through dedicatory Yagna.
16-19	वर्णाश्रमधर्म-प्रयुक्त-कर्मस्वरूपम् । The nature of Karma pertaining to Varnashrama.
19-19½	कर्मणामैव अधिकारलक्षणत्वम् । The duty of man to do Karma.
20-23	कर्मणां च सामान्यतः सदसत्स्वरूपम् । The nature of right and wrong actions.
24-25	तत्प्रकृति-अनुरूप-कर्मणामेव अनुष्ठेयत्वेन मुख्यत्वम् । The need to do action impersonally according to place and circumstance.

CHAPTER XXIII. BHAKTI DHARMA GITA.

त्रयोविंशोऽध्यायः भक्तिधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	आत्मोन्मुखव्यवसायिनां उत्तमत्वम् । The supremacy of mind-emotional-functioning with Atmic insight.
2-4	स्वशुद्धसंकल्पितेश्वरस्यैव स्वेष्टफल-प्रदातृत्वम् । The bestowal of grace as a result of pure devotion to particular Aspects of the Lord.
5-7	मानसव्यवसायस्वरूपम् । The general nature of Bhakti, which is engendered by Manas.
8-10	साधुलक्षणम् । The characteristics of a successful Bhakta.
11	भक्तानामेव योगिनां अच्युतत्वम् । The excellence of Yoga in Bhakti.
12-18	सामान्यभक्तियोगाधिकारिलक्षणम् । The general characteristics of a Bhakti-Yogi.
19-21	योगपर-भक्तेश्चैव परमपुरुषभावना-साधनत्वम् । Bhakti-Yoga (as different from mere Bhakti) as leading to Parama-Purusha-Bhavana.
22-23	उपास्योपासकानां परस्परभावनायाः श्रेयस्करत्वम् । The excellence of mutual relationship as between the Devotee and the Object of Worship.
24	शुद्धभक्तियोग-फल-स्वरूपम् । The fruition of Bhakti-Yoga (Suddha in nature).

CHAPTER XXIV. GNANA DHARMA GITA.

चतुर्विंशोऽध्यायः ज्ञानधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	ज्ञानयोगस्य सर्वानुयाहत्त्वं सर्वगुह्यतमत्वम् च । The occult nature of Gnana-Yoga in that it conduces to the upliftment of all.
2-3	ज्ञानयोगिनां कर्म-प्रशस्तत्वम् । The rare implication of Karma as practised by Gnana-Yogi.
4	ज्ञानयोगिनां निर्मलत्वम् । The pristine purity of Gnana-Yogi (freedom from bondage of action).
5	सवर्षां शुद्धविज्ञानकूटगामित्वम् । The ultimate culmination of Suddha-Sankhya into Gnana-Yoga.
6	शुद्धज्ञाननिष्ठानां कर्मसंग्रहस्य त्रैविध्यम् । The motive-power for Karma is triple viz., the Adhikari (Knower or Gnani), the Goal (Quest of knowledge), the Means being knowledge or Gnana; and the elements for Gnana-Yoga being Karma, the Means thereof and the Doer.
7-9	शुद्धविज्ञानिनां लोकानुग्रहार्थं कर्मानुष्ठानावश्यकत्वम् । The utter necessity of a Gnana-Yogi to do actions for lokasangraha or universal weal.
10	शुद्धसंन्यासत्यागविना पुनर्जन्महेतुत्वम् ।

Slokas श्लोका	SUMMARY. संग्रह
	Rebirth as a necessary result of the absence of Samn- yasa and Tyaga.
11	अन्तर्यामीश्वरस्य सर्वाप्तमत्वेन गुरुत्वम् । The Teachership of the Lord as conferring Gnana through His grace to overcome rebirth.
12-13	ज्ञानयोगिनां श्रेष्ठ्यम् । The excellence of Gnana-Yogis.
14-22	ज्ञानाधिकारिलक्षणम् । The characteristics of Gnana-Yogi.
23-24	ज्ञानयोगिनां फलस्वरूपम् । The result of Gnana-Yoga.

CHAPTER XXV. YOGA DHARMA GITA.

पञ्चविंशोऽध्यायः योगधर्म गीता.

Slokas श्लोका	SUMMARY. संग्रह
1	सांख्य-योग-धर्म-संग्रहार्थ-जिज्ञासा । Arjuna's question is in reference to the characteristics and relation as between Samnyasa and Tyaga in brief. * * * *
2	नरनारायणधर्मगीता-संग्रहार्थः । Summary of Naranarayana Dharma Gita (Second Chapter).

Slokas श्लोका	SUMMARY. संग्रह
3	अवतारधर्मगीता-संग्रहार्थः । Summary of Avatara Dharma Gita (Third Chapter).
4	अधिकारधर्मगीता-संग्रहार्थः । Summary of Adhikara Dharma Gita (Fourth Chapter).
5	शिक्षाधर्मगीता-संग्रहार्थः । Summary of Siksha Dharma Gita (Fifth Chapter).
6	कारणधर्मगीता-संग्रहार्थः । Summary of Karana Dharma Gita (Sixth Chapter). ॥ इति ज्ञानषट्क-संग्रहार्थः ॥
7	कैवल्यधर्मगीता-संग्रहार्थः । Summary of Kaivalya Dharma Gita (Seventh Chapter).
8	स्वरूपधर्मगीता-संग्रहार्थः । Summary of Swarupa Dharma Gita (Eighth Chapter).
9	साधनत्रयधर्मगीता-संग्रहार्थः । Summary of Sadhanatraya Dharma Gita (Nineth Chapter).
10	मायाधर्मगीता-संग्रहार्थः । Summary of Maya Dharma Gita (Tenth Chapter).
11	मोक्षधर्मगीता-संग्रहार्थः । Summary of Moksha Dharma Gita (Eleventh Chapter).
12	ब्रह्मस्वरूपधर्मगीता-संग्रहार्थः । Summary of Brahmaswaroopà Dharma Gita (Twelfth Chapter).

Slokas श्लोका	SUMMARY. संग्रह
13	ब्रह्मविभूतिधर्मगीता-संग्रहार्थः । Summary of Brahmvibhooti Dharma Gita (Thirteenth Chapter). ॥ इति भक्तिषट्क-संग्रहार्थः ॥
14	प्राणायामधर्मगीता-संग्रहार्थः । Summary of Pranayama Dharma Gita (Fourteenth Chapter).
15	परमात्मधर्मगीता-संग्रहार्थः । Summary of Paramatma Dharma Gita (Fifteenth Chapter).
16	अक्षरधर्मगीता-संग्रहार्थः । Summary of Akshara Dharma Gita (Sixteenth Chapter).
17	राजविद्याधर्मगीता-संग्रहार्थः । Summary of Raja-Vidya Dharma Gita (Seventeenth Chapter).
18	परमहंसधर्मगीता-संग्रहार्थः । Summary of Paramahansa Dharma Gita (Eighteenth Chapter).
19	सन्यासधर्मगीता-संग्रहार्थः । Summary of Samnyasa Dharma Gita (Nineteenth Chapter). ॥ इति कर्मषट्क-संग्रहार्थः ॥

Slokas श्लोका	SUMMARY. संग्रह
20	आत्मधर्मगीता-संग्रहार्थः । Summary of Atma Dharma Gita (Twentieth Chapter).
21	प्रकृतिधर्मगीता-संग्रहार्थः । Summary of Prakriti Dharma Gita (Twenty-first Chapter).
22	कर्मधर्मगीता-संग्रहार्थः । Summary of Karma Dharma Gita (Twenty-second Chapter).
23	भक्तिधर्मगीता-संग्रहार्थः । Summary of Bhakti Dharma Gita (Twenty-third Chapter).
24	ज्ञानधर्मगीता-संग्रहार्थः । Summary of Gnana Dharma Gita (Twenty-fourth Chapter).
25	योगधर्मगीता-संग्रहार्थः । Summary of Yoga Dharma Gita (Twenty-fifth Chapter). ॥ इति योगषट्क-संग्रहार्थः ॥

CHAPTER XXVI. BRAHMASTUTI ADHYAYA.

षड्विंशोऽध्यायः ब्रह्मस्तुति अध्यायः.

Slokas श्लोका	SUMMARY. संग्रह
1-2	स्वधर्मस्वरूपम् । The nature of Swadharma.

Slokas	SUMMARY.
श्लोका	संग्रह
3-18	स्वानुरूपधर्म-कर्तव्यावश्यकत्वं । जयापजयोरपि सफलत्वं च । The necessity of every one to do Swadharma : and the incidents of victory and vanquishment in such doing.
19	शिष्यधर्मम् । Characteristics of a true disciple.
20-23	परमाचार्य-धर्मम् । Characteristics of a Yogacharya.
24-30	गीतामाहात्म्यम् । The greatness of Bhagavad-Gita.
31	भगवत्-प्रश्नम् । The Lord's question to Arjuna regarding the effect of His teaching on him.
32-36	अर्जुनेन स्वाऽनुरूपकारितज्ञ-विज्ञापन-कर्म । Arjuna's gratitude to the Lord.
37-48	अर्जुनेन कृष्ण-स्तुति । His eulogy of the Lord.
49-50	संजयेन स्वोक्तभगवदुपदेश-स्वरूपनिरूपणम् । Sanjaya's hearing of the discourse.
51-54	आत्मविदां स्वभावं स्वरूपं च । Characteristics of the Seers of Atma, (as illustrated by the Pandavas).

Slokas	SUMMARY.
श्लोका	संग्रह
55	ब्रह्मस्तुति-अवतारिका । Sanjaya's prelude to Brahma-Stuti.
56-74	ब्रह्मदेवकृता कृष्ण-स्तुति । Report by Sanjaya to Dhritharashtra of Brahma's eulogy of the Lord.
75-77	संजयेन स्वस्य हर्ष-विस्मयं वचनम् । Sanjaya's joyous and admiring declaration as to how he is benefitted by listening to the discourse himself.
78	आत्मविदां विभूति । The Beatitude which is attained by the Seers— <i>Sri</i> (श्रीः), <i>Vijaya</i> (विजयः), <i>Bhooti</i> (भूतिः) and <i>Neeti</i> (नीतिः) through such Atma-Gnana. Here, श्रीः—योग (<i>Yoga</i>), विजयः—संन्यास (<i>Samnyasa</i>), भूतिः—ब्रह्मविभूति (<i>Brahma-vibhooti</i>), and नीतिः—ज्ञान (<i>Gnana</i>), connoting respectively Yoga, Samnyasa, Brahmic-Beatitude, and Knowledge.

XIV. GITA—ITS STRUCTURE AND SIGNIFICANCE.

The structure of the Gita presents many and varied items of significant interest, which are noteworthy. The most obvious plan in it links it with the sacred *Gayatri* (गायत्री) of four *Padas* (पाद), of twenty-four Dharmas—*Gayatri Va Idam Sarvam* (गायत्री वा इदं सर्वं)—*Chathushpada Gayatri-Shadangula*. (चतुष्पदा गायत्री षडङ्गुला). An Adhyaya (Chapter) by way of Prologue and one by way of Epilogue

represents the Pranava in its analytic aspect (Sankhya) and in its synthetic aspect (Yoga); as such Gita contains twenty-six Chapters, and is known as *Samagra-Gita* (समग्रगीता); Gita proper being constituted by twenty-four Chapters, the second to twenty-fifth Chapter, both inclusive. Gita proper is itself composed of two Khandas or parts viz. Sankhya-Khanda and Yoga-Khanda, which together are known in the Rig Veda as *Yoga-Brahma-Vidya* (योगब्रह्मविद्या) or the Synthetic Science of the Absolute; Sankhya-Khanda includes three Shatkas or Sextads, each containing Six Adhyayas viz. Gnana-Shatka, Bhakti-Shatka, and Karma-Shatka; while Yoga-Kanda is represented by one Shatka, known as Yoga-Shatka. Each of these Adhyayas treat of one Dharma of Gayatri whose integral symbol is the Pranava.

In each Sextad or Shatka, the Chapters or Adhyayas are arranged as *Karana-Karya-Para* (कारण-कार्य-पर)—of which five Dharmas go to make the Karana-aspect of a Sextad, and the sixth as their resultant fruition viz., Karya. This is illustrated in page 99.

Another cross division is also apparent thus. The first Chapters of each Shatka are related by correspondences of a type; similarly the seconds, the thirds, the fourths, the fifths, and the sixths, disclose significant affinities on the evolutionary basis of the *Samsara Vyavasya*. The first six Dharmas become triplicated into the following eighteen Dharmas.

It may also be seen that the Gnana-Shatka includes *Gnana-Sameekaranam*—(ज्ञान समीकरणं) or Synthetic-Synchronisation, Bhakti-Shatka—*Bhakti-Sameekaranam*

Names of Groups of Tatwakootas.	Names of Gita Chapters.					Con- sequence.
	Causation—कारण					
	<i>Adhishtana.</i> अधिष्ठान	<i>Karta.</i> कर्ता	<i>Karanam.</i> करणं	<i>Kriya.</i> क्रिया	<i>Daivam.</i> दैवं	<i>Karya.</i> कार्यं
1 <i>Mahat.</i> महत् Gnana Group.	<i>Nara-Narayana</i> नरनारायण	<i>Siksha.</i> शिक्षा	<i>Avatara.</i> अवतार	<i>Adhikara.</i> अधिकार	<i>Karana.</i> कारण	<i>Katvalya.</i> कैवल्य
2 <i>Manas.</i> मनस् Bhakti Group.	<i>Swaroopa.</i> स्वरूप	<i>Maya.</i> माया	साधनत्रय <i>Sadhana- traya.</i>	<i>Moksha.</i> मोक्ष	<i>Brahma- Swaroopa.</i> ब्रह्मस्वरूप	<i>Brahma- Vibhooti.</i> ब्रह्मविभूति
3 <i>Indriya.</i> इन्द्रिय Karma Group.	<i>Akshara.</i> अक्षर	<i>Parama- hamsa.</i> परमहंस	राजविद्या <i>Raja- Vidya.</i>	<i>Pranayama.</i> प्राणायाम	<i>Paramatma.</i> परमात्मा	<i>Samnyasa.</i> संन्यास
4 <i>Avyakta.</i> अव्यक्त Yoga Group.	<i>Prakriti.</i> प्रकृति	<i>Gnana- Yoga.</i> ज्ञानयोग	<i>Bhakti- Yoga.</i> भक्तियोग	<i>Karma- Yoga.</i> कर्मयोग	<i>Atma.</i> आत्मा	<i>Yoga.</i> योग

(भक्तिममीकरणं), Karma-Skatka—*Karma-Sameekaranam* (कर्म-समीकरणं), while Yoga-Shatka deals with the *Pravritti-Sameekaranam* (प्रवृत्तिसमीकरणं), and *Nivritti Sameekaranam* (निवृत्तिसमीकरणं), leading to Yoga; this is known as *Sameekarana-Panchakam* (समीकरण-पञ्चकम्) in the Gita. In fact, every Chapter has in one of its slokas the synthesis of its teaching, and this sloka is known as *Sameekarana-Sloka* (समीकरण-श्लोक), which in the text is marked with an asterik in each Adhyaya.

Also the teaching in every Adhyaya falls naturally under five heads viz. *Atmapara* (आत्मपर), *Prakritipara* (प्रकृतिपर), *Shaktipara* (शक्तिपर), *Dharmapara* (धर्मपर), and *Vidyapara* (विद्यापर).

Another correspondence of note as to the bearing of the teaching of the Chapters on Arjuna's thirteen statements in the first Adhyaya viz. *Gitavatara-Niroopana-Adhyaya* and on the twenty-two slokas in the body of the Gita proper is evident.

Arjuna's Statements. अर्जुनप्रश्नं	Names of the Gita Chapters. गीताध्यायः	Chap. No.
1 सीदन्ति मम गात्राणि <i>Seedanti mama gatrani</i>	नरनारायण धर्म <i>Naranarayana Dharma</i>	2
2 मुखं च परिशुष्यति <i>Mukham Cha Parichushyati</i>	अवतार धर्म <i>Avatara Dharma</i>	3
3 वेपथुश्च शरीरे मे <i>Vepathuscha sareerae mae</i>	अधिकार धर्म <i>Adhikara Dharma</i>	4

		Chap. No.
4 रोमहर्षश्च जायते <i>Romaharshascha Jayatae</i>	शिक्षा धर्म <i>Siksha Dharma</i>	5
5 गाण्डीवं संसते इस्तात् <i>Gandeevam sransatae hastat</i>	कारण धर्म <i>Karana Dharma</i>	6
6 त्वक् चैव परिदह्यते <i>Twakaschiva paridahyatae</i>	कैवल्य धर्म <i>Kaivalya Dharma</i>	7
7 न च शक्नोम्यवस्थातुं <i>Na Cha Saknomyavasthatum</i>	भक्ति षट्क <i>Bhakti Shatka</i>	8-13
8 भ्रमतीव च मे मनः <i>Bramateeva cha mae manaha</i>	कर्म षट्क <i>Karma Shatka</i>	14-19
9 निमित्तानि च पश्यामि <i>Nimithani cha pasyami</i>	योग षट्क <i>Yoga Shatka</i>	20-25
10 अहो बत महत् पापम् <i>Aho bata mahat papam</i>	ब्रह्मस्तुति <i>Brahmastuti</i>	26
11 गुरुनहत्वा हि महानुभावान् <i>Gurunahatva hi mahanubhavan.</i>		
12 न चैतद्विद्मः कतरन्नो गरीयो <i>Na chitadvidmaha Kata ranno gareeyo</i>		

These twelve statements are summarised in the thirteenth statement "*Karpanyadhoshapahata*" (कार्पण्यदोषोपहत etc.); for which the whole teaching in the Gita is the answer by the Lord.

It is also said, in like manner, that the last Adhyaya—*Brahmastuti*, summarises the whole purport of the teaching embodied in the preceding 24 Chapters.

The message of the Gita is as much an answer to Dhritarashtra's question "*Dharmakshetrae* etc." (धर्मक्षेत्रे etc.), as it is to Arjuna's "*Karpanyadosha*" (कार्पण्यदोष).

Of the twenty-four Adhyayas in reply to Arjuna's questionnaire of 22 verses in the body of the Gita or Gita proper, the distribution is thus. The Lord's elaborate exposition embodied in the Naranarayana Dharma Gita is the basis for Arjuna's further questions. Among the other Chapters their respective accordances may be noted thus.

Arjuna's questions in the
Gita proper.

Lord's Answer.
According to Chapters.

GNANA-SHATKA.		Chap. No.
ज्ञानषट्क.		
1 कथं विद्यामहं etc. <i>Katham Vidyamaham</i>	अवतार धर्म <i>Avatara Dharma</i>	2
2 एवं सततयुक्ता ये etc. <i>Evam satata yuktaye</i>	अधिकार धर्म <i>Adhikara Dharma</i>	3
3 एवं मे संशयं etc. <i>Evam me samsayam</i>		
4 योऽयं योगस्त्वया etc. <i>Yoyam yogastvaya</i>	शिक्षा धर्म <i>Siksha Dharma</i>	4
5 स्थित-प्रज्ञस्य etc. <i>Sthita pragnasya</i>		
6 अथ केन प्रयुक्तोऽयं etc. <i>Atha kena prayuktoyam</i>	कारण धर्म <i>Karana Dharma</i>	5
7 किं शीलः किं समाचारः etc. <i>Kim Seelaha Kim Samacharaha</i>	कैवल्य धर्म <i>Kaivalya Dharma</i>	6
BHAKTI-SHATKA.		
भक्तिषट्क.		
8 कैलिङ्गैस्त्रीन्गुणान् etc. <i>Kirilingisthreegunan</i>	स्वरूप धर्म <i>Swaroopa Dharma</i>	8

		Chap. No.
9 ये शास्त्रविधिमुत्सृज्य etc. <i>Yae Shastravidhimutsrijya</i>	साधनत्रय धर्म <i>Sadhanatraya Dharma</i>	9
	माया धर्म <i>Maya Dharma</i>	10
	मोक्ष धर्म <i>Moksha Dharma</i>	11
10 एवमेतद्यथाऽऽस्थ etc. <i>Yevametadyathastha</i>	ब्रह्मस्वरूप धर्म <i>Brahmaswaroopa Dharma</i>	12
11 मन्यसे यदि etc. <i>Manyasae yadi</i>		
12 स्वयमेवात्मनात्मानं etc. <i>Swayamevatmanatmanam</i>	ब्रह्मविभूति धर्म <i>Brahmavibhooti Dharma</i>	13
13 वक्तुमर्हस्यशेषेण etc. <i>Vaktumarhasyaseshena</i>		
KARMA-SHATKA.		
कर्मषट्क.		
14 चञ्चलं हि मनः कृष्ण etc. <i>Chanchalam hi manah Krishna</i>	प्राणायाम धर्म <i>Pranayama Dharma</i>	14
	15 अयतिः श्रद्धयोपेतो etc. <i>Ayati Shroddhayopeto</i>	परमात्म धर्म <i>Paramatma Dharma</i>
16 किं तद्ब्रह्म etc. <i>Kim tad Brahm</i>		अक्षर धर्म <i>Akshara Dharma</i>
	17 अधियज्ञः कथं etc. <i>Adhi yagnaha katham</i>	राजविद्या धर्म <i>Rajavidya Dharma</i>
		परमहंस धर्म <i>Paramahamsa Dharma</i>

18	संन्यासं कर्मणां कृष्ण etc. Samnyasam Karmanam Krishna	} — संन्यास धर्म Samnyasa Dharma	Chap. No. 19
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YOGA-SHATKA,

योगषट्क.

19	विस्तरेणात्मनो etc. Vistarenatmano	आत्म धर्म Atma Dharma	20
20	प्रकृतिं पुरुषं चैव etc. Prakritim Purasham chiva	प्रकृति धर्म Prakriti Dharma	21
21	ज्यायसी चैत्कर्मणस्ते etc. Jyayasi Chetkarmanasthe	कर्म धर्म Karma Dharma	22
		भक्ति धर्म Bhakti Dharma	23
		ज्ञान धर्म Gnana Dharma	24
22	संन्यासस्य महाबाहो etc. Samnyasasya mahabaho	योग धर्म Yoga Dharma	25

The expression " Dharmakshetrae " (धर्मक्षेत्रे) in the first Sloka of the Gita and " Matirmama " (मतिर्मम) in the last or 745th Sloka are said to embody the essence of the whole teaching. " Dharmakshetrae Matirmama " (धर्मक्षेत्रे मतिर्मम).*

Sri (श्री), Vijaya (विजय), Bhooti (भूति) and Neeti (नीति) (745th verse) are also taken to signify, Yoga-Kaivalya, Karma-Kaivalya, Bhakti-Kaivalya and Gnana-Kaivalya respectively.

* धर्म (Dharma) is one of the occult names of Bhagavan Sri Krishna. Vide भीष्मपर्व—ये च वेदविदो विप्राः etc.

The first three verses of the Naranarayana Dharma Gita—Asochyan (अशोच्यान्), Kutastwa (कुतस्त्वा), Klibyam (क्लिब्यं), with which the Lord commences His exposition are held to constitute the cream of the teaching of the Gita.

Other correspondences also exist, and are noted by Hamsa Yogi in his great commentary.

XV. QUESTIONS IN THE GITA.

The first of these questions in the Gita is embodied in the first verse of it, commencing with " Dharmakshetrae Kurukshetrae " (धर्मक्षेत्रे कुरुक्षेत्रे) as queried by the blind King Dhritharashtra. The King's enquiry herein related as to the supremacy of Suddha-Dharma transcending both Pravritti (Prakrita-प्राकृत) and Nivritti (Atmeeya-आत्मीय) Dharmas, of which the Kauravas and Pandavas respectively were zealous votaries. He desired to know from Sanjaya as to the nature of that Great Dharma, upon the specific strength of which the Pandavas, the true spiritual disciples that they were, made bold to enter upon the act of War with all its temporal travail and bereavement. The habit of bringing to bear on incidents of life a personal attitude Swarthadosha (स्वार्थदोष) was inherent in the learned King; and a sincere longing to overcome its subjection was the main-spring of the blind King's questionnaire. The answer to this question was supplied by Sanjaya in the words of the Discourse of the Gita.

Cryptic indications of the purport of Arjuna's seventeen questions, embodied in the body of the Gita in 22 verses, are apparent in the first thirteen statements to the Lord

beginning with "Seedanti Mana Gatrani" (सीदन्ति मम गात्राणि) and ending with "Yat Sreyasyat Nischitam etc. (यच्छ्रेयः स्यात् निश्चितं etc.). This Sreyaha (श्रेयः)—excellence, the Lord conveyed to Arjuna in His reply to him as detailed in the seventeen questions formulated by Arjuna during the discourse. These seventeen questions may be generally dealt with as hereunder:—the first six of them related to the equipment of the understanding or the intellect as to the nature of Brahma-Gnana; the three following deal with cleansing—*Chanchalam* (चञ्चलं) and stabilising—*Sthiryam* (स्थैर्यं) of the mind-emotional faculty, so as to compass the essence of Brahma-Bhakti; the next four questions deal with the method of true Samnyasa whereby to secure the co-ordination of the faculties of Intellect and Mind-emotion, with a view to facilitate the working of the technique of Yoga; and the last four of these questions relate to the method of sublimation (Integral Yoga) of these four faculties viz. Intellect (Mahat), Mind-emotion (Manas), and Senses (Indriya), along with the Intutional faculty operating in Avyakta-Tatwakoota, of every aspirant.

Arjuna's *Yuddha-Pravritti* (युद्धप्रवृत्ति) or the act of entering into the war, and his *Yuddha-Nivritti* (युद्धनिवृत्ति) the act of desisting to wage the war were both tinged with the usual personal outlook—"Karpanyadosha" (कार्पण्यदोष) or *Swarthadosha* (स्वार्थदोष), even as it was with the blind King. Like him, the warrior was also conscious of this defection, and, as a result, sought to know from the Lord true 'Sreyas' (श्रेयस्); and, in so doing, he enunciated briefly what an average human being would have so done for divine guidance; the discourse that followed cured him from this

frailty, which induced Sanjaya to apply the same means to cure the passioning in the heart of the blind King. This, it may be seen, is the contextual setting of the Gita.

The word *Sreyas* (श्रेयस्) supplies the clue to the exposition of the Lord's four-fold Immanence in the prime Cosmic Manifestation—as Vasudeva, Aniruddha, Pradyumna, and Sankarshana (Naranarayana Dharma Gita); the many specific manifestations of the Life-Principle as Avatars or Divine Incarnations constitute the Lord's reply to Arjuna's first express question as to the nature of Formful-Avataras (Personal God) in the first verse of the Avatara Gita. Arjuna's next question (Adhikara Gita—verses 1 and 2) is with reference to the impersonal nature of the Divinity which courses thread-like through the series of formful manifestations (or Avatars), which the Lord explained to him as originating from His Immanence; incidentally the Hierarchy constituted by Himself for the guidance of the Worlds is also revealed to Arjuna, as also the nature and modes of Initiation (Suddha-Deeksha) bestowed by the Hierarchy to facilitate such realisation. With a view to know the Divine Immanence, not only as evident in the Avatars, but also in all manifest creation, Arjuna in the first and second verse of Siksha Gita formulates his difficulty consequent on the instability—*Chanchalatwam* (चञ्चलत्वं) of understanding and thought; in this connection, he is also desirous to know the varying status (Four) of the aspirants on such quest of Samya-Yoga (verse two). The teaching in the Karana Gita is furnished by Arjuna's question (Karana Gita—Verse 1) in relation to the bearing of the Individual toward his acts—*Papa* (पाप) and *Punya* (पुण्य) or sin and virtue, and also the general bearing:

which the Life-Principle (देवकारण—*Daiva-Karana*) has thereon; herein, it is explained to Arjuna that Prakriti or Matter (Gunas) constitutes the proximate or immediate cause, while the Life-Principle is only the remote or general cause thereof; and, Its being, as such, beyond the influence of Prakriti; this transcendent nature (शीलं—*Seelam*—*Kaivalya*) of the general cause—*Parama-Karana* or the Life-Principle (*Kevala*) is the theme of *Kaivalya Gita*, of which the first verse is Arjuna's next question. The science (*Vidya*) of the multitudinous World-Process as a result of the interplay of the Life-Principle and Manifest-Matter, the insight as to the necessary relationship between Unity and Infinity and the mode of attaining it through dedication—*Samachara* (समाचार), as also the discipline through non-attachment to the fruit of action, and thereby release from karmic bondage—*Parakrama* (पराक्रम) complete the substance of Arjuna's question, necessitated by his understanding of the preceding teaching. It may thus be seen that the *Gnana-Shatka* or the first sextad is devoted mostly to the varying aspects and function of the Life-Principle.

In the *Bhakti-Shatka*, which follows, the three questions of Arjuna relate generally as to the nature or swaroopa of the aspirant, the bearing, which such nature has on his acts—*Yagna* (यज्ञ), *Dana* (दान), and *Tapā* (तप), and the resultant Karmic bondage (कर्मबन्ध), and the means of release therefrom; his prayer to be endowed with the vision to witness *Brahma-Swaroopa* or Formful Cosmic Manifestation and his longing to be told of the *Vibhootis* or Divine Excellences, are set forth in the last two chapters of the *Shatka*. The higher and the lower nature (*Daiva*,—*Asura Swaroopa*) of man (*Satwa* being

Daiva-Bhava, *Rajas* and *Tamas* being *Asura-Bhava*) are in detail set forth in reply to Arjuna's first question (Chapter 8 Verse 1); his question, however, is in regard to the means whereby to overcome the objective influence of trigunic Prakriti, for which, the Lord prescribes, as the remedy, to act according to the *Bhagavad Shastra* by the aspirant. Arjuna's second question (Chapter 9—1) concerns with the sum of human actions—*Yagna*, *Dana* and *Tapas*, as influenced merely by *Daiva*,—*Asura-Bhava*, that is *Satwa*, *Rajas* and *Tamas*—without reference to *Bhagavad Shastra*. In the next Chapter, *Mava Gita*, the Lord continues his discourse on the result of human action performed solely by the trigunic urge, culminating in bondage or *Karma Bandha*. The release *Moksha* (मोक्ष) from this bondage is through the practice of *Bhagavad Shastra* which is detailed briefly in *Moksha Gita*, the next Chapter, *Moksha* being a transcendence of *Trigunas*; *Moksha* or release, which is but a negative aspect of higher realisation, while *Prapti* (प्राप्ति) its positive aspect, is a necessary condition or status of the aspirant during which the Lord's divine grace operates by way of bestowing glimpses of full vision of Manifested Cosmos under the presiding influence of *Paramatma* (*Viswaroopa* or *Brahmaswaroopa*)* This is an instance of *Viswaroopa* on the *Manas* level. As the result of *Viswaroopa-Darsana*, Arjuna, in his next question (Chapter 13—1 and 2), implores the Lord to let him know those Excellences of his in manifest creation, wherein His influence and

* In the *Mahabharata*, instances occur where *Viswaroopa* has been vouchsafed to various aspirants on the Objective (*Indriya*), Mind-emotional (*Manas*), Cognitive (*Mahat*), and Yogic (*Avyakta*) levels of consciousness—*Vide Udyoga Parva*, *Bhishma Parva*, and *Anusasana Parva*.

divinity abide focussed, as it were, and most significant; the last Chapter 13 of this Shatka enumerates 54 of this such Infinite Excellences; such perception leads through Abhyasa Yoga to a knowledge of the Parama Purusha or the Great One, which is the purport of the next six chapters constituting the Karma-Shatka.

Arjuna's first question, in Karma-Shatka, is in relation to the proper disciplining of the mind-emotional faculty (Chapter 14—1), for which, the Lord prescribes Abhyasa (practice) and Viragya (firmness)—Abhyasa in relation to the technique of the inward mental discipline, and Viragya with reference to external action and social relationship. The next question (Chapter 14—2) naturally turns upon the status of one, who in spite of honest attempt, fails in Abhyasa and Viragya, to which the Lord gives a message of hope of progressive realisation by him, through a few succeeding births, being blessed with proper environment. Abhyasa and Viragya which constitute Pranayama tend pre-eminently to 'Parabhavabhi-Siddhi.' This Prabhava or Paramatmabhava is dealt with, at length, in the next Chapter (Chapter 15) and forms the concluding part of the Lord's answer to Arjuna's first question. The next two questions (Chapter 16—1 and 2) are in reference with the varying aspects of Paramatma—the Samsaric Akshara, and the other as the detached cause of it. Herein the immanent aspect of both, as the Heart-Dweller in each, as also the vital relation obtaining between them and the body material through which it functions, is detailed; he also desires to know from the Lord the nature of visioning through alignment of sheaths (कोशसंक्रमण-Kosasankramanam) as also the nature of it in the hour of physical dissolution.

Chapter 16 is the answer to these questions, and Chapter 17 deals with the technique of Abhyasa which is Raja-Vidya. Chapter 18 gives a brief description of the Adhikari known as Paramahamsa, who has achieved this Abhyasa. Arjuna's last question in this Shatka (Chapter 19—1) is in reference to Samnyasa, which the lord explains as the normal method of actioning of a true Paramahamsa; the dominant note of Samnyasa is Viragya whereby all *necessary* acts are duly performed, (by a Paramahamsa) without reference to the success or failure of it, or to the fruit thereof in relation to himself.

Arjuna's four questions in the fourth or Yoga-Shatka are formulated as a result of the understanding he gained from the Lord's precedent teaching in the previous Shatkas—Gnana, Bhakti and Karma-Shatkas. The nature of these four questions, however, differs from that of the previous ones, in that, Arjuna seeks to know the summation or the synthetic aspect of these five topics (Gnana, Bhakti, Karma, Prakriti and Atma), previously enquired by him.

The first question herein the (Chapter 20—1) relates to the aspect of the Life-Principle in four sheaths (*viz.* Annamaya, Pranamaya, Manomaya and Vignanamaya) vehicles of every man and their resolution into the Purusha-Principle visioned in the fifth or Anandamaya Kosha. The next question (Chapter 21—1) has the bearing on the nature of Avyakta-Tatwakoota—the level on which the Yogic or intuitional functioning can be carried on; it may be noted that the other three Tatwakootas (Mahat, Manas and Indriya) evolve from this Primordial Prakriti, enabling the World-Process to be conducted through the vehicular alignment in the four

sheaths—*viz.* Annamaya etc.; the great synthetic spiritual experience, however, is in the Anandamaya Kosha, into which the matter of the other Kosas, subtilises and resolves by a process of integral sublimation. The third question (Chapter 22—1) relates to the culminative aspects of Karma-Vyvasaya, Bhakti-Vyvasaya, and Gnana-Vyvasaya, which three topics are set forth in the 22nd, 23rd and 24th Chapters respectively. The sublimation of sense-faculties into the mind-emotion faculty, and, in turn, the latter into the intellecting faculty, constitute the essence of Abhyasa-Karma, while detachment from the fruit of external action makes for Viragya—both of which together make for Karma-Yoga, through dedication of such actioning to the transcendent Brahm (Suddha Brahm) represented cosmically by the Formful (Saguna) and Immanent (Nirguna) aspects; the consecration and worship of the Transcendent aspect, as inclusive of the manifest and immanent aspects, constitute Bhakti-Yoga, while Gnana-Yoga is through the recognition of divine Transcendence of the unitary and divine manifestations of Brahm. The last question of Arjuna formulated by him in the Gita relates to the essential nature of the discipline enabling him to achieve Brahma-Sameepya to which the Lord's most wonderful exposition, summarising the quint-essence of His teaching, is directed, and along with it, the occult technique of the practice aided by Samnyasa and Tyaga is lucidly revealed.

XVI. RECAPITULATION.

It may be useful, at the conclusion of this brochure, to recount briefly and simply the substance of the preceding

sections. A glance at the Notes and Appendices will be instructive and serve to elucidate the details of some topics just touched upon in the body.

In an attempt to grasp, and master the essentials of the Occult Teaching as expounded in the Gita, it is necessary to rivet the attention on the due consideration of three topics *viz.*, (1) *Upasyavastu* (उपास्यवस्तु) that is, the Brahm, which is the quest of, (2) the Aspirant, and (3) the Means employed by the Aspirant to achieve such quest; the Aspirant is known as the *Upasaka* (उपासक), and the Means are constituted by the mode of *Upasana* (उपासना).

The *Upasana* (उपासना) is by the recognition of the Infinite (*Saguna*-सगुण), Unitary (*Nirguna*-निर्गुण), and Transcendent (*Suddha*-शुद्ध) aspects of Divinity—Brahm. The aspirant's reaction to such recognition is respectively through *Pravritti* (प्रवृत्ति) or Exteriorisation, *Nivritti* (निवृत्ति) or Abstraction, and *Yoga* (योग) or Synthesis or Integration. The three faculties of the Aspirant—Sense-faculty (*Indriya*-इन्द्रिय) or Karma or functioning, Mind-emotion-faculty (*Manas*-मनस्) or Bhakti, and Cognitive faculty (*Gnana*-ज्ञान) or Intelligence—operate during the process of *Pravritti* and *Nivritti* and are together known as *Sankhya* (साङ्ख्य); the fourth or the Intuitional faculty (*Avyaktam*-अव्यक्तं) of the Aspirant, which is Synthetic or Integral (*Yoga*-योग), enables the synthetic approach to be achieved. The Science dealing with these two—*Sankhya* (साङ्ख्य) and *Yoga* (योग), or *Nanatwam* (नानात्वं) or *Tritwam* (त्रित्वं) and *Ekatwam* (एकत्वं), is *Yoga-Brahma-Vidya* (योगब्रह्मविद्या) or the Synthetic Science of the Absolute.

The Aspirant or the *Upasaka* (उपासक) is helped in this Quest by receiving the great Occult Teaching by being bestowed with appropriate *Deekshas* (दीक्षा) or initiations—both by *Suddhacharyas*—and *Abhyasa* (अभ्यास) or practice on his part. The initiations are manifold and are performed by the transference by a *Suddha-Guru* (शुद्धगुरु) of the light of Initiation (सुक्र *Sukra* or जोतिरणु-*Jyotirannu*), from him to the prime plexus (ब्रह्मरन्ध्र-*Brahmarandhra*) of the Aspirant, either by direct touch or otherwise ; at the same time, a *Japa* (जप) or intoning of an appropriate mystic syllable (एकाक्षर-*Ekakshara*) is enjoined as a part of the ceremony ; where the Aspirant is ripe for it, the act of initiation on the part of *Suddha-Guru* and a spiritual experience on the part of the Aspirant are simultaneous. The *Abhyasa* (अभ्यास) or practice consists in the sublimation of faculties (कोशसंक्रमण-*Koshasamkramana*) by intensive meditation or *Dhyana* (ध्यान) on the triple Aspect of Divinity—*Saguna* (सगुण), *Nirguna* (निर्गुण) and *Suddha* (शुद्ध)—the practice also so called accordingly. *Samnyasa* (संन्यास) which is impersonal action for the world's weal and *Tyaga* (त्याग) which is absolute *Samarpana* (समर्पण) or surrender or consecration of himself to the Divinity, these two alone facilitate the due effectual performance of meditation or *Dhyana* (ध्यान) referred to above ; the teaching consisting of (1) *Bhagavad-Dharma* (भगवद्-धर्म), (2) *Swa-Dharma* (स्व-धर्म), (3) *Samatma-Dharma* (समात्म-धर्म), (4) *Siksha-Dharma* (शिक्षा-धर्म), (5) *Paramacharya-Dharma* (परमाचार्य-धर्म), and (6) *Maha-Dharma* (महा-धर्म)—is modified to suit the Aspirant's capacity to receive it in terms of his four faculties originated by the twenty-four *Tatwas* (तत्त्व) ;

as such, the teaching or *Dharma* multiplying four-fold is elaborated into twenty-four *Dharmas* which are known in the aggregate—*Gayatri* (गायत्री). Of all works dealing with revealed Teaching, the *Gita* alone deals completely with these twenty-four *Dharmas*, and as such *Srimad Bhagavad Gita* is the most precious heritage of humanity.

The *Upasyavastu* (उपास्यवस्तु) or *Brahm* is described, in the *Gita*, in terms of *Om Tat Sat* (ओं तत् सत्). *Tat* (तत्) is Its Omnific or Manifest aspect to be realised by *Sagunadhyana* (सगुणध्यान); *Sat* (सत्) is its Immanent or Omniscient or Abstractive aspect to be realised by *Nirgunadhyana* (निर्गुणध्यान); while *Om* (ओं) or its Synthetic or Transcendent or Absolute aspect is approached by *Suddhadhyana* (शुद्धध्यान). In other words, the four *Purusharthas* (पुरुषार्थाः)—*Dharma* (धर्म), *Artha* (अर्थ), *Kama* (काम), and *Moksha* (मोक्ष), as also the fifth—*Praapti* (प्राप्ति) are secured by the practice of *Yoga-Brahma-Vidya*; herein *Saropya* (सारूप्य) or *Karma-Kaivalya* (कर्म-कैवल्य), *Saujya* (सायुज्य) or *Bhakti-Kaivalya* (भक्ति-कैवल्य), and *Salokya* (सालोक्य) or *Gnana-Kaivalya* (ज्ञान-कैवल्य) are the fruition of *Suddha-Sankhya* (शुद्ध-साङ्ख्य) method of *Upasana* (उपासना) securing to the aspirant the four *Purusharthas*; while *Sameepya* (सामीप्य) or *Atma-Kaivalya* (आत्म-कैवल्य) or *Brahma-Praapti* (ब्रह्म-प्राप्ति), the fifth *Purushartha*, is secured by *Suddha-Yoga-Upasana* (शुद्ध-योग-उपासना).

This *Upasana* (उपासना) leading to *Brahma-Praapti* (ब्रह्म-प्राप्ति) is known in the *Suddha* literature as *Suddhadwita Nishta* (शुद्धद्वैत-निष्ठा). *Jagat* or *Samsara* (जगत् or संसार)—the

World-Process—being an emanation from the Suddha (Absolute or Transcendent) Brahm, is very real, though changeful, and results from the interplay as between the Life-Principle (आत्म-*Atma*) and Matter (प्रकृति-*Prakriti*); the aspirant, being a *Jiva* (जीव) and even a fragment of the Full (*Poorna-पूर्ण*), which is Brahm, yearns in his eternal quest through Samsara toward the fullness by an endless approximation to the Absolute—(*Sameepya-सामीप्य*).

The last verse of this Shatka (Chapter 25—25) is the cream of the Great Teaching, and has been regarded as the Gayatri of the Gita.

This is a summary of Arjuna's questionnaire and the significance of the Lord's Teaching in answer thereto. *Yat-sreyasyat Nischitam Broohi Tan Mae* etc. (यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे etc.) is the key note of the aspirant-warrior's enquiry. This statement mainly has reference to the aspiration on Arjuna's part to know, as far as possible, the nature of Suddha or Supreme Brahm, to know the relation of himself as Representative of Humanity and, as one of it, to the Brahm, and his place in the Great Plan, and to be taught the one certain method of realisation. In answer to this was the Lord's Teaching about the cosmic immanence of the Brahm in its Causal aspect, its Manifest Aspect as Avataras and the Hierarchy, its Samsaric or Objective (*Pravritti-Para*) aspectal, as also its Abstractive (*Nivritti-Para*) aspectal in the course of the World-Process; the pre-eminent characteristics of the aspirant's progressive treading the four-fold path of discipleship are set forth emphatically in unmistakeable terms; along with this, in His great mercy and grace, the Lord has

revealed the true and direct method, whereby, the aspirant is enabled to achieve Brahma-Sameepya or proximity to Brahm, thereby co-operating in the Great Plan of the Cosmos; the Teaching with regard to this technique is alluded to in each Chapter, while the whole revelation of it is made available in the Moksha Gita (X). Akshara Gita (XVI), Raja-Vidya Gita (XVII) and Yoga Gita (XXV).

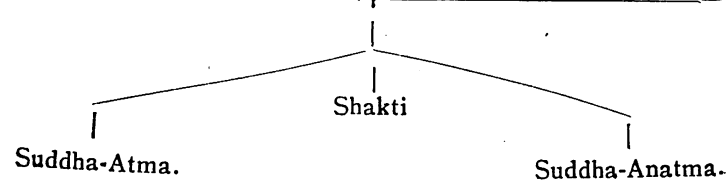
This is the great Occult Science of Raja-Yoga, accomplished partly by the aspirant's endeavour, and, more so, by the help of suitable initiations, administered by the great Divine Suddha Dharma Mandalam under the direction of Bhagavan Sri Narayana of Parabrahmic Essence, irradiating with its effulgence that is Sri Yoga Devi and Nara, whose temporal Shrine is established in the holy precincts of the Badari Ashram amid the Himalayas.

ओं शान्तिः शान्तिः शान्तिः
Aum Shanti Shanti Shanti.

1.

नेति नेति
Neti Neti

(Para-Brahm)—Suddha-Brahm—(Ekam, Sanatanam, Adwitiyam, Dwitadwita-Vivarjitham), where Brahm and Brahma-Shakti (Yogini or Yoga-Maya) abide in synthesis.



This triple Manifestation is known in occult literature as Suddha Dharma Mandalam. Constituting Aparā-Brahm in the revelations, this Trio is known as Vastu-Traya; this triple aspect repeats itself as such in every individual as in every loka.

Here Suddha-Atma is the *Purusha*, and Suddha-Anatma is *Prakriti* or Suddha-Avyakta or Moola-Prakriti; and their interplay releases the various aspects of Brahma-Shakti.

Suddha-Avyaktam is the abode of the *Purusha*, and is called Anandamaya-Loka or Kosa, wherefrom the *Purusha* often integrates to the—

Purusha.
|
Paramatma.
|
Atma.
|
Jeevatma.
|
Aksharatma.

SUDDHA BRAHM.

We may, therefore, start for our consideration from the integrating or Samashti-Para *Purusha*, and our study is directed to the understanding of *Paramatma* who is also the *Purusha* in its Suddha or Samashti-Para aspect; while in its Vyashti-Para (Samsaric) aspect it is Saguna and Nirguna being Asuddha.

In sacred literature, (Vide Mahabharata, Santiparva etc.) the *Purusha* aspect is also denominated as Maha-*Purusha*, Maha-*Narayana* and *Kshetragna*; so that, as with the *Purusha* aspect, there are named four Samsaric Manifestations in each of the latter three. The following table illustrates this variety in the naming of the *Purusha* aspect with the other respective correspondences:—

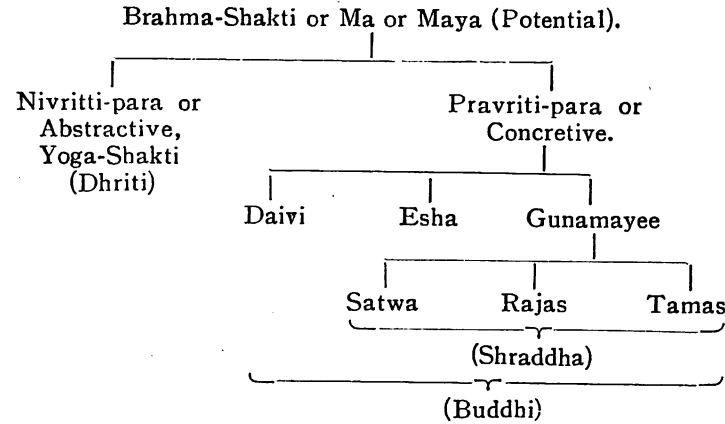
पुरुष <i>Purusha</i>	महानारायण <i>Maha-Narayana</i>	महापुरुष <i>Maha-Purusha</i>	क्षेत्रज्ञ <i>Kshetragna</i>
परमात्मा <i>Paramatma</i>	योगनारायण <i>Yoga-Narayana</i>	वासुदेव <i>Vasudeva</i>	तुरीय <i>Turiya</i>
आत्मा <i>Atma</i>	नरनारायण <i>Nara-Narayana</i>	अनिरुद्ध <i>Aniruddha</i>	प्राज्ञ <i>Pragna</i>
जीवात्मा <i>Jeevatma</i>	ब्रह्म-नारायण <i>Brahma-Narayana</i>	प्रद्युम्न <i>Pradyumna</i>	तैजस <i>Teijasa</i>
अक्षरात्मा <i>Aksharatama</i>	नारायण <i>Narayana</i>	संकर्षण <i>Sankarshana</i>	विश्व <i>Viswa</i>

Each of these five aspects of *Apara-Brahm* has its own grade of *Prakriti*, and functions with corresponding *Shakti* in the Macrocosmic-Lokas; so also, in the Microcosm of the Aspirant, these are present; the aspirant's assiduous application enables the development through progressively subtilising the sheaths or Kosas, five in number (viz. Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya), leading to Brahma-Prapti or Brahma-Sameepya, being the highest attainment. Brahma-Sameepya signifies the eternal approximation to the Absolute-Suddha-Brahm.

For a diagrammatic representation of this division, see Table I, in page, 129.

2. **Prakriti** is Matter, which in the World-Process consists of various levels as could be seen from a reference to the Tables, in pages 129 and 130. World-Process or *Samsara* (संसार) is *Satya* (सत्य)—truth, though *Anitya* (अनित्य)—changing and *Asukha* (असुख)—unblissful.

3. **Shakti**. Similarly, varying levels of Prakriti impacted by the Atma or the Life-Principle engender the release of *Shaktis* (शक्ति), named accordingly thus.



दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥ 10-2 ॥

4. **Pratyagatma**. This has reference to that aspect of the Life-Principle related to every individual aspirant in his evolutionary career.

5. **Ahankara**. This word literally means I-NESS, signifying generally Self-Consciousness. In the Para-Brahm, the *Maha-Sanklpa* (महासङ्कल्प) or the great ideation is projected thence as *Bahusyam Prajayeti* (बहुस्यां प्रजायेति)—let Me become many; in the Purusha this is expressed as "Samoham "

(समोहं), "*Ekoham*" (एकोहं); in the Paramatma, this is reflected by the use of the word "*Aham*" (अहं) used in reference with the Omnific, Omnipresent, Omniscient and Omnipotent aspects; and, in the Avatara-Purusha, this condition is in relation to a specific readjustment of the evolutionary law; and in the Adhikara-Purushas, this is mostly so with reference to the governance and initiations; these aspects of Ahankara or Self-Consciousness are known in sacred literature as "*Suddha-Ahankara*." In the Jagat-Samsara or the World-Process of evolution, where the trigunic influences govern the normal humanity, this Self-Consciousness is limited by personal motivation, and is thereafter called "*Asuddha-Ahankara*" i.e. asuric in its nature, which may be described as egotism, selfishness, separateness, *Swartha Dosha* (स्वार्थदोष), *Karpanaya Dosha* (कार्पण्यदोष), *Klibya* (क्लैब्य), *Vishama* (विषम) etc.; the reverse of these, whose dominant note is impersonal motivation and action, which is therefore, Daiva, leads to liberation from bondage as imposed by the above mentioned asuric or *Asuddha-Ahankara*. Hence the all-pervasive nature of "*Ahankara-Tatwa*," (अहंकार-तत्त्व) generally in all the four Tatwa-kootas, as shown in the Table, in page 12. In the study of the Gita, these shades of differences must be attended to with reference to the context.

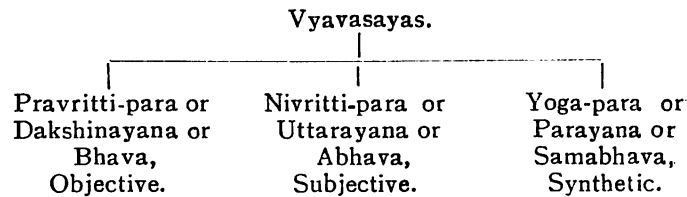
6. **Mahavakyas** or the Great Aphorisms. The *Suddha Mahavakyas* are three, as follows:—

- (a) सर्वं तत्खल्विदं ब्रह्म. (*Sarvam Tat Khalvidam Brahm*)
All this is verily Brahm.
- (b) सर्वं ब्रह्मस्वभावजं (*Sarvam Brahma Swabhavajam*)
All be of the nature of Brahm.
- (c) सर्वं आवश्यकं (*Sarvam Avasyakam*).
All is Necessity.

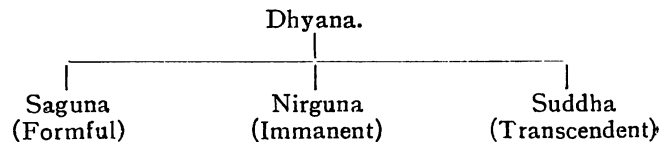
7. Bhagavad Dharma. This comprises the Lord's four-fold Manifestation, as set forth in the Nara-Narayana Dharma Gita, as also His Advents or epochal Incarnations to direct the course of evolution at critical junctures, detailed in Avatara Gita; this Dharma similarly includes the institution of Divine Hierarchy in respect of the governance of the Cosmos in general, and during an Advent or as between any two Advents, as described in the Adhikara Gita. These are empowered to administer as *Lokadhikaris* (लोकाधिकारि), *Vidyadhikaris* (विद्याधिकारि), and *Deekshadhikaris* (दीक्षाधिकारि). The Science which deals with these aspects is known as Bhagavad Shastra on which emphasis is laid in the discourse.

8. Raja-Yoga. It must be clearly understood that Raja-Yoga, which the Lord mentions in the Gita, is distinct and different from Ashtanga-Yoga mentioned in the Upanishads and that mentioned in Patanjali Yoga-sootras or aphorisms. There should be no confusion whatsoever on this head.

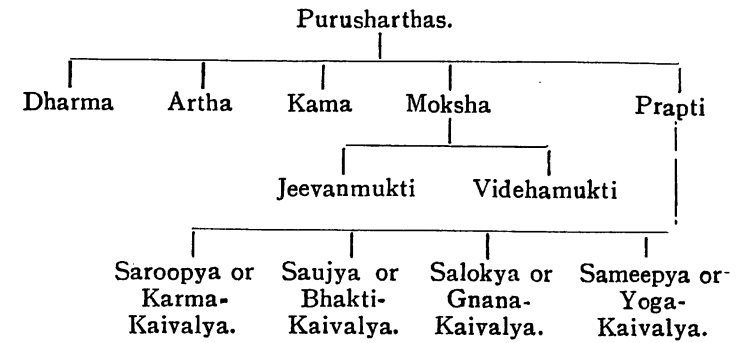
9. Vyavasayas or the various functionings in the World-Process are three as follows:—



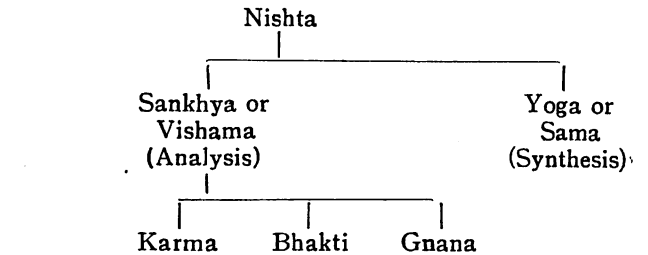
10. Dhyana or Meditation is three-fold as under:—



11. Purusharthas or the resulting fruition of acts of the aspirants are five as under.

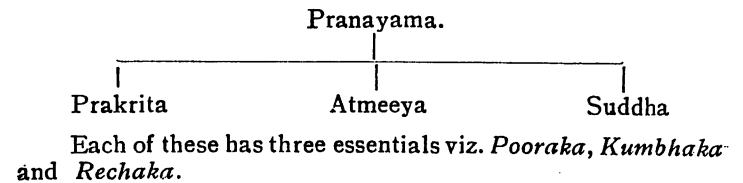


12. Nishtas are in the main two as under:—



- 13. (a) Karma-Yoga** or Abhyasa-Yoga or Samnyasa-Yoga.
(b) Bhakti-Yoga or Sthirya-Yoga or Vibhooti-Yoga.
(c) Gnana-Yoga or Samya-Yoga or Buddhi-Yoga.
(d) Atma-Yoga or Brahm-Yoga or Raja-Yoga.

14. Pranayama is varied as follows:—



Prakrita-Pranayama consists mainly in the regulation and control of breath. Pooraka is infilling, Kumbhaka is retaining, and Rechaka is expelling of breath. *Atmeeya-Pranayama* consists in the resolution of the Senses into the Manas group, and in turn of the latter into the Mahat group, with a view to vision the light of the Life-Principle or Atma. This pranayama is a necessary compliment to *Suddha-Pranayama*, where Pooraka represents the infilling of Sarva-Bhavana, Kumbhaka signifies the retention of the transcendent Bhavana, while Rechaka connotes the expelling of the multiplicities.

Prakrita-Pranayama gives siddhis or powers of khechari or levitation, anima, mahima etc. *Atmeeya-Pranayama* is the disciplining of the three faculties viz. Indriya, Manas and Mahat; while *Suddha-Pranayama* is through the transcendent ideation as expressed in the great Suddha Mahavakyas. Raja-Yoga proper is effected through Suddha-Pranayama.

15. Satwa, Rajas and Tamas. *Satwa* is light of gnana (knowledge), or sukha, tranquility, and makes for *Nivritti*. *Rajas* is desire and its species, agitation and actioning (karma), while *Tamas* is inertia, ignorance, perversion etc., both of these two constitute *Pravritti*.

Pravritti and *Nivritti*, when free from Karpunya-Dosha or Swartha-Dhosha—the personal attitude with a view to achieve the fruit of actions for oneself, are known as *Suddha-Pravritti* and *Suddha-Nivritti*. A misunderstanding of this term “Karpunya Dosha” has led to a chaotic interpretation of Yoga-Brahma-Vidya as detailed in the Gita. It is explained as “*Kripāna phala hetavaha*” (कृपणा फल हेतवः). This word occurs in the Mahabharata, Udyoga Parva, where the correct significance of it is abundantly evident.

16. Yagna, Tapas, and Dana. Ordinarily *Yagna* constitutes an act of invocation of a higher power, accompanied

with its propitiation by offering of a sacrifice, service etc.; in Yoga-Brahma-Vidya, it means invocation of the Supreme Power—Brahm, accompanied with action through the knowledge or recognition of Its immanence.

Tapas is an act of austerity with a view to purify the Indriya, Manas and Buddhi. It is of the nature of enquiry and investigation in regard to the fundamentals of the World-Process by one, in Yoga-Brahma-Vidya as explained.

Dana generally is an act of charity by one to another; in Yoga Brahma-Vidya it is the dedication of the Jiva to the Brahm, (ब्रह्मण्यात्मसमर्पणं) which is signified by surrender (शरणगति).

17. Swarupa and Swabhava. Swarupa pertains to Prakritic or material stimulation, while Swabhava pertains to Atmic or spiritual urge.

18. Suddha-Adwita-Nishta. Every one of us as a *Jiva* (जीव) is a fragment (अंश) of the Brahm; and the path is the World-Process with its verities, wherethrough the fragment strives to catch glimpses of the Full (पूर्ण); this is the quest eternal (Life); and Brahma-Sameepya or progressive approximation to the Absolute is the fruition called variously as *Ananda*, (आनन्द), *Amirta* (अमृत) etc. The Full is Ananda, and the fragment, being as such, increasingly partakes of it. The practice of this is Suddh-Adwita-Nishta.

And they know not but err who deem the great World-Process (Samsara) as illusion or unreality; also they who deem the fragment as not akin but apart, or that “Amsatwa” is itself “Poornatwa,” not being so recognised through the veil of Illusion—maya in the aspirant. There is no illusion in Brahm, which is सत्यं (*Satyam*) ज्ञानं (*Gnanam*) and अनन्तं (*Anantam*).

APPENDIX.

A. THE GREAT HIERARCHY.

Mention, regarding the Great Hierarchy, is made in the Gita in the following two slokas:—

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता एषां लोक इमाः प्रजाः ॥ 4-6 ॥

The ancient Seven Rishis, also the Four Manus, the Madbhavas, the Manasas, and the Jathas—under whose supervision these beings (abide).

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 4-7 ॥

By Me, the Quarternary Order has been instituted on the functional basis of Gnana and Icha (Guna) and Kriya (Karma); know Me as the Divine Originator thereof, as also its Annuler (Synthesiser).

The central Divine Hierarchy is constituted with Bhagavan Sri Narayana, the Representative of Suddha-Brahm, as the Supreme Head for the progressive evolution of the World-Process. Among the bodies of the Hierarchy or Adepts under His supreme direction, a quarternary* and septenary grouping obtain for the spiritual and material government of the Cosmos. Detailed and interesting information is available in the Sanatana Dharma Depika, Volumes 1 and 3. The Tables II, III, IV, V and VI illustrate this.

B. DEEKSHAS.

Bhagavan Sri Narayana is the one Initiator from whom all initiations emanate. Initiation or Deeksha involves a

* Note. The four fold division obtains in the World-Process as a whole; and its significance is not restricted to what is now held to be the "Caste System" generally.

Guru and an Aspirant of the proper type. Initiation thus bestowed enlarges the range of the Aspirant's consciousness (vision and intuition). The act of initiation signifies a concrete transference and placement of the light of Initiation (Sukra or Jyothi) from the store-house of the initiator (Anu-shtana-Sanku) to the aspirant's Atma-Sanku or Sthana-Bindu (i. e.) the receiving plexus; coupled with the earnest endeavour of the initiated neophyte, the particle of light grows in intensity. That the initiator may so effectively accomplish the initiation, he should have in himself a vast reservoir or storehouse of this "divya-shakthi" acquired through great and long practices, and such initiators are among the Suddhas only. The power of such initiation obtains through successive births of the disciple; it may also be noted that the efficacy of the disciple's initiation is such as to effectively influence the members of his family also. Every aspirant during some cycle of his life in his evolution is bound through His grace to be initiated by a Suddhacharya, whereafter alone he commences directly on the true path leading to Brahma-prapti.

The Gita in this connection also deals with 'Kosa-Sankramanam' (कोशसंक्रमणं) or alignment of sheaths, as a result of such initiations according to the Kosha or vehicles of the aspirant; detailed information of which may be had from Sanatana Dharma Deepika, Vol. I, II, and III.

The Table VI illustrates the various Deekshas.

C. DARSANA, VIDYA, SHASTRA, AND KALA.

Darsana includes these three main categories viz Brahma, Atmeeya and Prakrita. The expression "Darsana" connotes that which reveals or revelation. Each of these Darsanas generally comprises Vidya or Science, Shastra or the mode of application, and Kala the application proper. The

Table VII gives a complete idea of the placement of the Vedas, Vedangas, Upanishads and the thirty two Brahma-vidyas etc. The Shāstra mentioned by the Lord in the Gita in the following two slokas pertains to Bhagavad-Shastra. See Table VII.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 8-25 ॥

He, (aspirant) who does action motivated by (personal) desire, undheeding the ordinances of Shastra (Bhagvad or Suddha Shastra), attains not the Siddhi (Vibhooti Yoga—vision of Cosmic Beatitudes), nor Sukha (Bliss of Knowledge), nor Brahmic approximation,

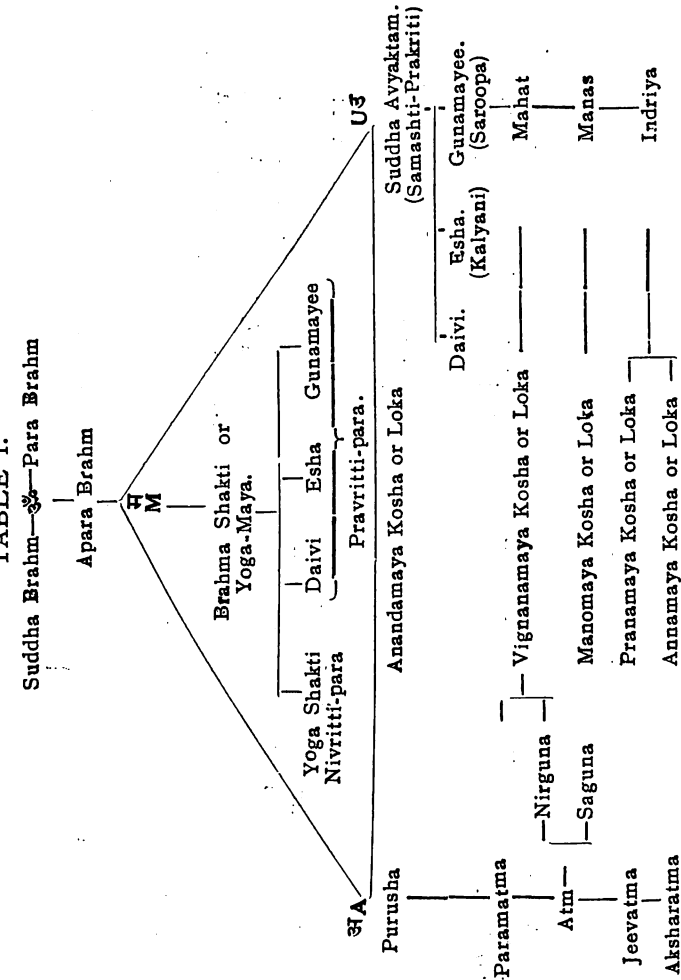
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 8-26 ॥

Hence, the Bhagvad Shastra is thy authority to decree the commission (Pravritti) and omission (Nivritti) of actions (by thee); knowing the revealed word of the Shastra, thou art competent to engage thyself in the world-process.

D. SACRAMENTS.

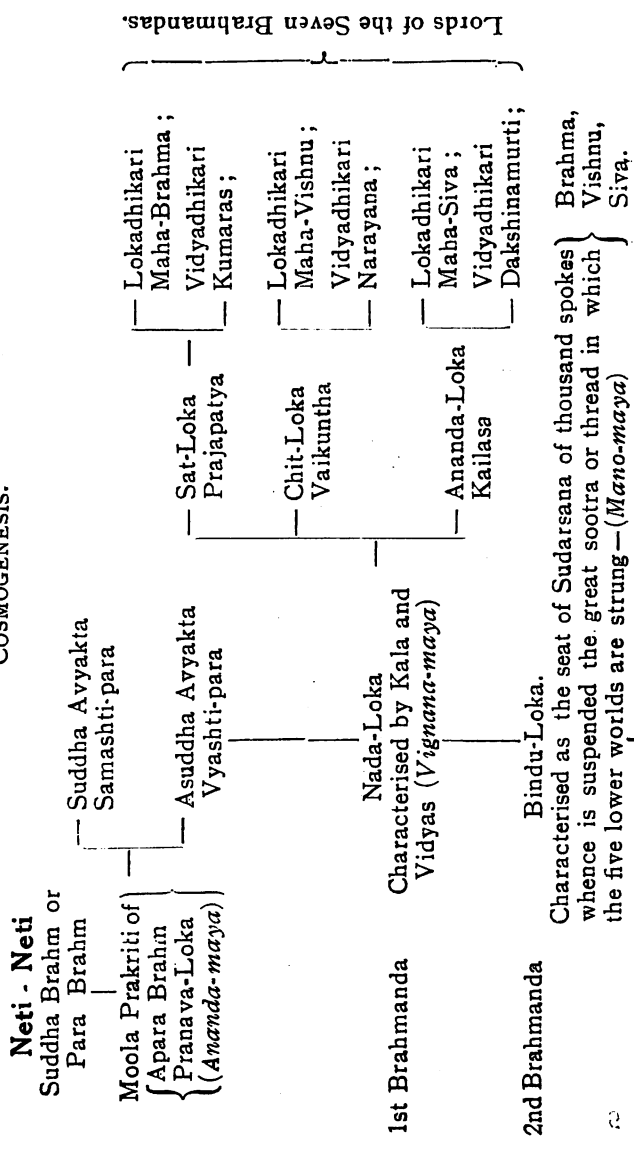
The chief virtue of Suddha Sacraments consists in the fact that these, properly and duly administered by Suddha-charyas, accelerate progressively the development both spiritual and material of the aspirants. Not only this, these sacraments eminently make for necessary evolutionary modifications of pre-natal tendencies, if obstructive in the vehicular building of the foetus. Post-birth sacraments infuse the necessary influences to continue the pre-natal sacraments. Where this is not necessary to any great extent by way of modification, these two-fold sacraments befit the person for bettering and advancing evolutionary growth positively. The post-mortem sacraments control the evolution of the disembodied Jiva in the other worlds till by the law of Karma, suitable physical vehicles are moulded for further evolution of Jiva. See Table VIII.

TABLE I.



NOTE :—Paramatma, the creative and other aspects of the Purusha, functions through Daivi-Prakriti and Mahat primarily, the Avatara-Purushas in the Esha-Prakriti; and Humanity normally in the Gunamayee-Prakriti, where the trigunas, Satwa, Rajas and Tamas operate. Nirguna signifies the transcendence of trigunas.

TABLE II.
COSMOGENESIS.



3rd Brahmanda	(a) Sabda-Loka. Characterised by (<i>Akasa</i>) Ether	— Satyam, Presided by Narada with eighteen Secretaries
4th Brahmanda	(b) Nirmala-Loka. Characterised by (<i>Mahaprana</i>) Air, the seat of the manufacture of yoga-beejas for Nadi-Vidya	— Tapa, Presided by Yamadeva with eighteen Secretaries
5th Brahmanda	(c) Mahasuddha-Loka. Characterised by (<i>Tejas</i>) Fire, the seat of the manufacture of Tejas-yoga beejas	— Janab, Presided by Kasyapa with eighteen Secretaries
6th Brahmanda	(d) Suddha-Loka. Characterised by (<i>Ap</i>) Water	— Mahar, Presided by Chandabhanu with eighteen Secretaries
7th Brahmanda	(e) Parthiva-Loka. Characterised by (<i>Annamaya</i>) Earth-particles	— Suvah, Presided by Kaladeva with eighteen Secretaries
		— Bhuva, Presided by Subrahmanya with eighteen Secretaries
		— Bhoo, Presided by Devapi with eighteen Secretaries

NOTE.—The Lokas (a to e) only are septenary in their constitution as obtains in Parthiva-Loka, and quaternary (*Gnana, Ichā, Kriya, and Yoga*) in their avastha or condition and in Vyavasaya.

TABLE III.

The Central Divine Hierarchy of which Bhagavan Sri Narayana is the Supreme Head.

Brahma Roopa or Bhagavad Roopa (ब्रह्म रूप)

NARAYANA. (Bhagavad Dharma)	YOGA DEVI. (Vyavasaya Shakti)	DAKSHINAMURTHI. (Suddha Dharma)	FOUR KUMARAS. (Nivritti Dharma)	NARA. (Pravritti Dharma)
The Siddha Assis- tants inspired are collectively known as Vajradevas, Mukta devas and Edamanas, who are of both sex and are six in num- ber :—	The Siddha Assis- tants inspired by Yogadevi are known as Pravala devas of both sex and are six in number :—	The Siddha Assis- tants inspired by known namurthi are as Vidooryadevas and are all males (para- hamsas) five in num- ber :—	The Siddha Assis- tants inspired by the known Kumaras are as Pushpadevas or Ratnadevas and are all males (celebrates) and are four in num- ber :—	The Siddha Assis- tants inspired by the known Nara are as Ratnadevas and are all males (celebrates) and are four in num- ber :—
1. Naradeva 2. Madhushyanda 3. Tepana 4. Reemkhana 5. Yeranda 6. Rangadeva.	1. Mokshadeva 2. Narmada 3. Yoganayaka 4. Dasanatha 5. Naudeerat 6. Madhunatha	1. Nandee 2. Nagarjuna 3. Thanee 4. Tapa Prabhu 5. Yagunandana	1. Navanayaka (Kapila) 2. Yagnada 3. Nakshara 4. Yakshara.	1. Devapi 2. Yavana 3. Panasa 4. Nandibhadra.

A group of seven Siddhas, collectively known as Padmadevas, are inspired by all the Five, and are Sanjasis. They propagate Suddha Yoga Brahma Vidya and administer Suddha-Deekshas. They are (1) Badara, (2) Geeshpati, (3) Vanajekshana, (4) Vayana, (5) Narada, (6) Chandrabhanu, and (7) Rama.

These thirty-two prime Siddhas have innumerable assistants of which the chief are the seven Regents in each of the five villages in the Himalayas (see Table IV).

TABLE IV.

The Himalayas, the Head Quarters of the Suddha Dharma Mandalam of which Bhagavan Sri Narayana is the Supreme Head, consists of three areas known as (1) Dakshina Badari, where the temple of Badrinath stands, (2) Visala Badari, westward near the Kashmir plateau, and (3) Utiaradari, where the Lord Narayana, with Sri Yoga Devi, Nara, Dakshinamurthi and four Kumaras resides. There are five villages within these three areas namely (1) Pamala, (2) Shambala, (3) Sankhala, (4) Kalapa and (5) Brahmala. There are eight officers in each of these five villages viz., (1) The Director, (2) The King, (3) The Librarian, (4) The Physician, (5) Astrologer, (6) Expounder of Dharma Shastra, (7) Master of Rituals and (8) Promulgator of Yoga-Vidya.

THE HIMALAYAS.

	Pamala.	Shambala.	Sankhala.	Kalapa.	Brahmala.
1. The Director	Bhujaanga	Chandrasekhara	Dravida	Kumbhayoni	Vyasa
2. The King	Bhadrasena	Devapi	Dami	Maruta	Janaka
3. The Librarian	Rudradatta	Sambooka	Markandeya	Aswatthama	Hayagriva
4. The Physician	Bharadwaja	Patanjali	Nagarjuna	Kalayasa	Dhanvantri
5. Astrologer	Konkana	Brahadbhanu	Somatheertha	Neela	Devalaka
6. Expounder of Dharma Shastras	Pingala	Hamsa yogi	Mitreya	Syonaka	Veshapati
7. Priest or Master of Rituals	Jaimini	Kalpakra	Dakshi	Bheeshmaka	Kamalaksha
8. Promulgator of Yoga-Vidya	Swetaketu	Vamadeva	Bhadraketu	Dharmaketu	Vasishta

TABLE V.

The Four Manus, the Saptarishis, Madbhavas, Manasas and Jathas come under the category of Vidyadhikaris.

MANU

Bhagavad Manu.	Suddha Manu.	Nivritti Manu.	Pravritti Manu
Bhagavan Narayana President of the three Manus—in the aspect of (a) Narayana, (b) Nara, (c) Hari, and (d) Krishna. These alone appear as Avataras, and are also known as <i>Madbhavas</i> . Sri Krishna and Arjuna are the (Amsa) avataras of Narayana and Nara respectively. (This Sri Krishna, the Charioteer of Arjuna, is different from the other Krishna (d)).	Dakshinamurthy as Kapila, (b) Brahmayagna, (c) Suvata and (d) Narada. Their assistants seven in number and known as <i>Madbhavas</i> are:— 1. Savita 2. Parameshti 3. Narada 4. Janaka 5. Bharata 6. Suka 7. Vyasa.	The Four Kumaras viz., (1) Sanaka, (2) Sanandana, (3) Sanatsujata, and (4) Sanatkumara, with three others viz., (1) Sanaha, (2) Kapila and (3) Sanatna, making a total of seven are known as <i>Manasas</i> .	Nara.

The Fourteen Manus.

(1) Swayambhu, (2) Swaroohisha, (3) Uttama, (4) Tamasa, (5) Rivala, (6) Chakshusha, (7) Vivaswata, (8) Savarni (9) Dakshasavarni, (10) Brahma-savarni, (11) Dharmasavarni, (12) Row-dri, (13) Rowchayaka, and (14) Bhowma.

Saptarishis.

Devatās.

Manuputras.

Vasudeva	Narayana	Ardhanare- eswara	Hayagriva	Pavaka	Ananta	Sanatana
Ambara presides on (1) Vasudeva Rekha	Dharma presides on (2) Narayani Rekha	Digambara presides on (3) Mahabhadra Rekha	Yatsha presides on (4) Go-Rekha	Kalayaksha presides on (5) Vajra Rekha	Chandrabhanu presides on (6) Swara Rekha	Vibvasu presides on (7) Sookshma Rekha
1. Aryama— dara	1. Damo— dara	1. Siva	1. Hiran- yahasta	1. Kasha	1. Maha- hanu	1. Maree- chi
2. Narada	2. Dhar- ma	2. Siva.	2. Sandi	2. Kapin- jalada	2. Man- dha	2. Atri
3. Soma	3. Kana- ka	3. Siva- ksha	3. Jari thari	3. Bhri- gusa	3. Jabali	3. Ang- irasa
4. Vishw- anara	4. Sankh- alajayana	4. Siva- priya	4. Sara- dwata	4. Kar- kataka	4. Bada- lomasa	4. Pula- stya
5. Hari	5. Brihas- pati	5. Sivanna	5. Arfa- danta	5. Madhu- kanta	5. Manyu- kanta	5. Pulaha
6. Nandi	6. Viroo- paksha	6. Siva- dharma	6. Vyag- hrapada	6. Dad- heechi	6. Upa- manyu	6. Kratu
7. Jaya	7. Gan- dharwa	7. Siva- teertha	7. Brahma- danda	7. Gow- thuma.	7. Sethu- karna	7. Vasi- shta

* Vasudeva and others are known as the first group of Super Sikhandis; and Ambara and others are the second group; while the seven groups of seven Rekha-charyas commencing with Aryama are known as Sikhandis.

§ The Lord of this Rekha has eight assistants viz., 1. Saraswata, 2. Geeshapati, 3. Vibudha, 4. Budha, 5. Kanva, 6. Katyayana, 7. Kanakana, 8. Konkana; and the five delegates from him to the aspirants are, 1. Parada, 2. Paradeshi, 3. Parayana, 4. Paraspruha, 5. Paramdhama.

NOTE.—The group of seven Chitra Sikhandis and the seven groups of eighteen secretaries (making a total of 126) of the seven lokas Bhoo etc. in Table II, together are known as *Jathas*. These septenary groups have their different colours as stated, as also mandalas or konas. Detailed information is available in Sanatana Dharma Deepika Vols. 1 and 3.

TABLE VI.
DEEKSHAS

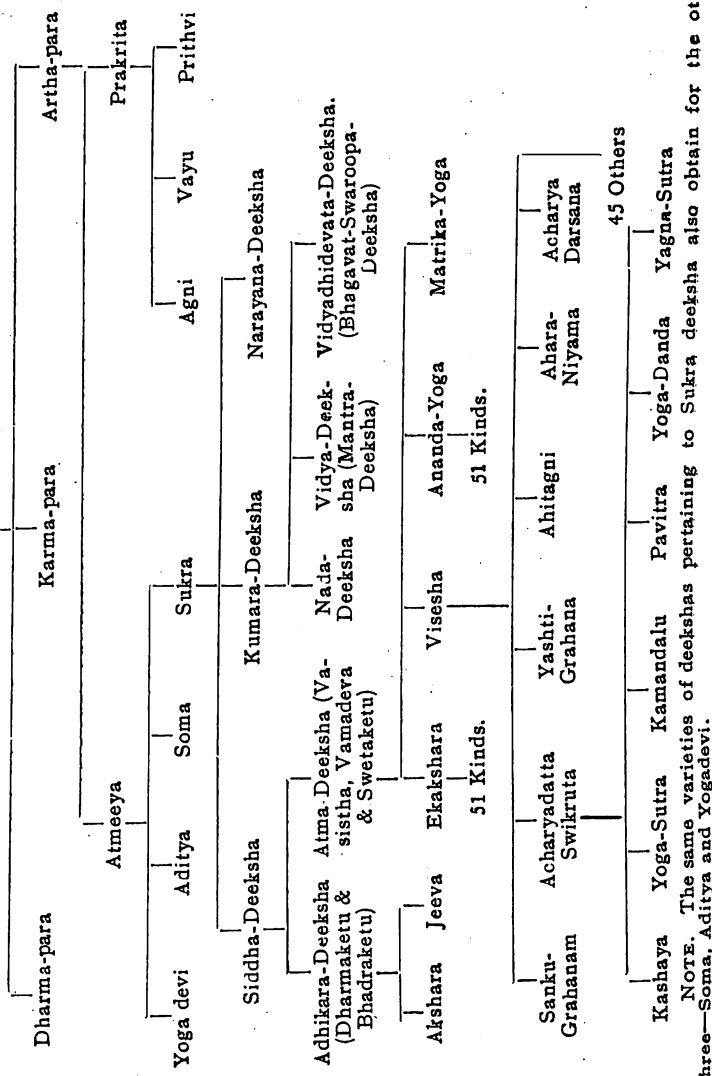
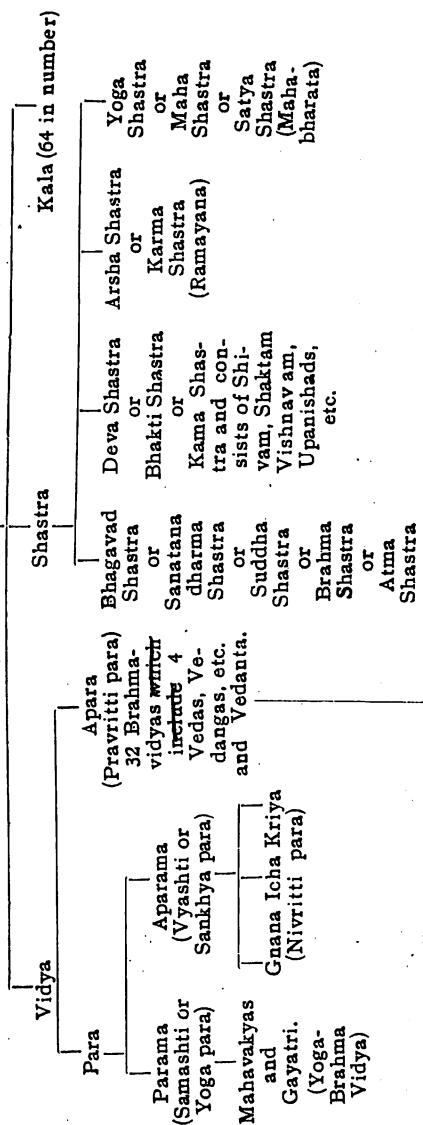


TABLE VII (a)
DARSANA



(See next page Table VII b.)

TABLE VII (b)

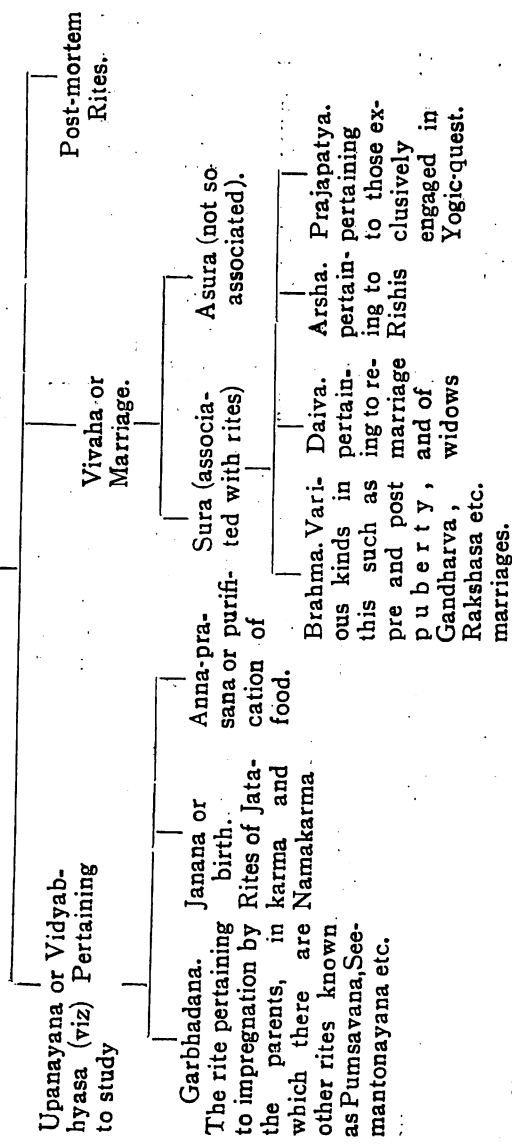
The thirty two Brahma Vidyas with 108 Upavidyas are as under :—

<i>Sama Veda</i> (Prakrita)	<i>Rig. Veda</i> (Atmeeya)	<i>Yajur Veda</i> (Atmeeya)	<i>Atharva Veda</i> (Yoga para)
1. Dabara Vidya	16. Balaki or atmarthini or Mahat or Adhyatma or Dhriti Vidya	Sukla Krishna	30. Satyakama
2. Bhooma "	17. (a) Jeeva vidya (b) Ajeeva vidya (Sthoola or Prataradana) with nine Upavidyas	18. Isavasya 19 Sarvartaryami 20. Jyotir 21. Mitreyi 22. Aditya-Brahma 23. Akshistha 24. Akshara 25. Atma-vidya with seventeen Upavedas	31. Suddha-vidya 32. Gowmi.vidya
3. Sad "			Rudra Hiranya with thirty-three Upavidyas
4. Vishwanara "			
5. Panchagni "			
6. Prana "			
7. Upakosala "			
8. Shodasakala "			
9. Samvarga "			
10. Madhu Vidya			
11. Paran Jyotishha			
12. Sandilya "			
13. Purusha "			
14. Antaraditya "			
15. Akasa " and sixteen Upavidyas			

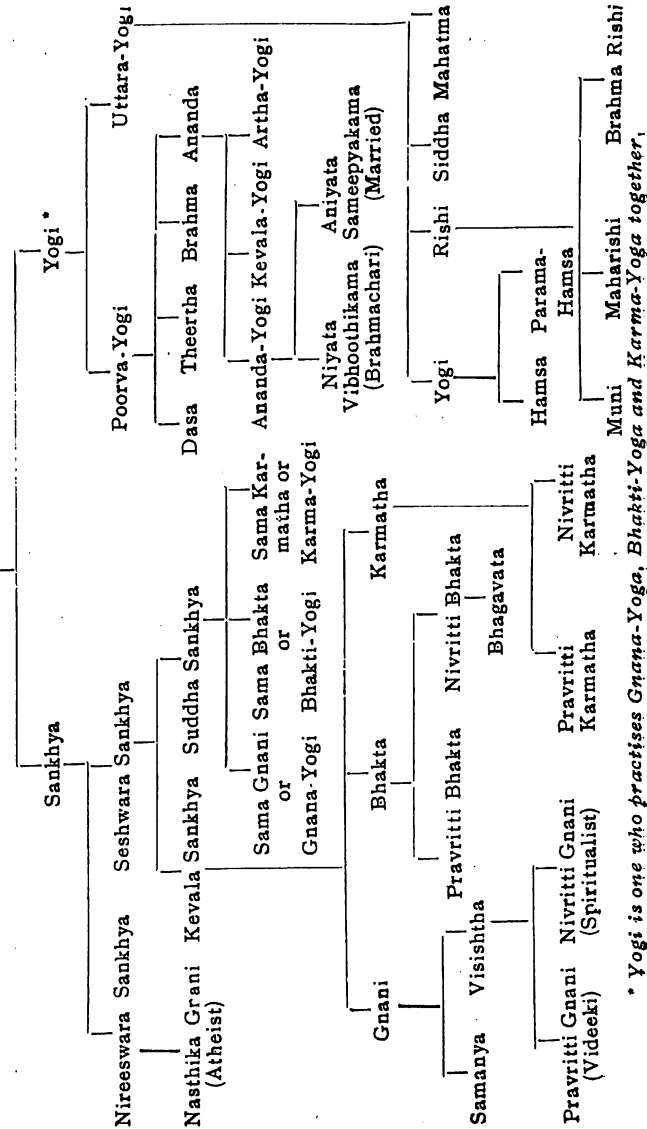
NOTE:—For further information on this head, refer Sanatana Dharma Deepika Vols. II & III.

TABLE VIII.

SACRAMENTS



NOTE.—All these Sacraments have in the main three categories viz., Prakrita, Atmeeya and Suddha. For further instructive information refer Sanatana Dharma Deepika Vol. II.

TABLE IX.
ASPIRANTS

Gita:—The Suddha Sastra.

1. आजन्माऽऽमरणं यच्च शास्त्रं वै मनुजान्पुनः ।
यथास्देशं यथाकालं यथावस्थं च शिक्षयेत् ॥

*Ajanmamaranam yaccha shastram vi manujanpunaha.
Yathadesam yathakalam yuthavastham cha sikshayet.*

That Science of Religion which ought to be imparted to all persons from birth onward to the end, suitable to vicissitudes of place, time and circumstance;

2. धर्मं सनातनं शुद्धं प्रत्यक्षं सार्वलौकिकम् ।
समभावैक्यफलदमिहाऽमुत्र च शङ्करम् ॥

[*kikam.*]

*Dharmam sanatanam suddham pratyaksham sarvalou
Samabhavikyaphaladam ihmutra cha sankaram.*

Of which the Dharma is Eternal, Transcendent, Realisable, Universal, fruitful of auspiciousness here and hereafter, bestowing the supreme peace of brotherhood;

3. तद्धि शास्त्रं महात्मानो गीतेत्याहुर्विचक्षणाः ।
न वैष्णवमिदं शास्त्रं न शाक्तं न च शैबवम् ॥

Thaddhisastram Mahatmano Gitetyahurvichakshanaha.

Na vishnavamidam sastram, na saktam na cha sambhavam

Is acclaimed by the Great Mahatmas as the Science dealt with in the Gita. This Supreme Science is not exclusively Vishnava, nor Shakta, nor Shambava ;

4. न बौद्धं न च काणादं न सांख्यं न च यौगिकम् ।
न तन्त्रं नैव वेदान्तं विशेषसमयं न च ॥

[*kam.*]

*Na bouddham na cha kanadam na samkhyam na cha yougi-
Na tantram niva vedantam viseshasamayam na cha.*

Nor Bouddha, nor Kanada, nor Sankhya, nor Yougika, nor Tantra, nor Vedanta, nor even any particular creed.

5. शुद्धं च तदिदं शास्त्रं स्तुवन्ति पूर्वसूरिणः ।
तस्मात्संसारिभिरनित्यं संसेव्यं तदिदं भुवि ॥

*Suddham cha tadidam sastram stuvanti poorvasoorinaha.
Tasmat samsaribhir nityam samsevyam tadidam bhuvi.*

The ancient Seers extole this Science as All-embracing and Transcendent; as such this Science ought to be followed by every aspirant in this world.

Study of Gita:—Necessary Qualification.

1. अव्यक्तं सर्वदेहेषु शुद्धमव्ययमच्युतम् ।
उच्चावचफलालिप्तमापः पुष्करपर्णवत् ॥
2. संस्थितं नित्यमात्मानं स्वरूपाच्च स्वभावतः ।
अविज्ञाय च ये मर्त्या दशनज्ञा विशेषतः ॥
3. अध्यात्मदर्शनज्ञाश्च ब्रह्मतत्त्वं परं तथा ।
अपरं चाखिलान् लोकान् शासयन्तः समञ्जसम् ॥
4. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्ते चैव सर्वेऽपि भवेयुश्चात्मघातिनः ॥
5. ये तु प्राकृतलिङ्गं च ब्रह्म मानसकर्मणा ।
उपासते भूतिकामा भक्ताश्चैवाधिकारिणः ॥
6. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्तद्ब्रह्म तत्त्वेन ते न जानन्ति कामिनः ॥
7. ये केवलं कर्मतन्त्रपरा वेदविदो जनाः ।
कामात्मानः स्वर्गपरा लोभमोहमदान्विताः ॥
8. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतश्चात्मस्वरूपं हि ते न जानन्ति तत्त्वतः ॥
9. ये स्वष्टाङ्गयोगपराश्चित्तवृत्तिनिरोधकाः ।
सांख्याः प्रकृतितन्त्राश्च तथा कारणवादिनः ॥
10. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतश्चात्मशक्तिकार्यं ते न जानन्ति धर्मतः ॥
11. ये च वेदान्तिनोऽध्यात्मज्ञानिनो धर्मलक्षणाः ।
तुरीयाश्रमनिष्ठाश्च सर्वं ब्रह्मेति वादिनः ॥
12. ते स्युः श्रीभगवद्गीताध्ययने नाधिकारिणः ।
यतस्ते प्रकृतेश्चैव मिथ्यात्वं साधयन्ति हि ॥

13. तस्मात्तेऽधीतविद्याश्च तथा चैवोत्तमां गतिम् ।
परीक्ष्य लोकान्कर्मचितान्प्रेक्सवो नियतेषणः ॥
14. क्षेत्रक्षेत्रज्ञयोगे च सति नित्यत्वलक्षणे ।
भवतां व्यवसायानां शुद्धस्यैवात्मनश्च हि ॥
15. स्वरूपं च जिज्ञासवो धर्मकामाः शुभाश्रयाः ।
ते स्युः श्रीभगवद्गीताध्ययने ह्यधिकारिणः ॥
16. इदमनावश्यकं च ह्यावश्यकमिदं भवेत् ।
एतस्त्वभाविकमिदं न तथेत्थं भवेदिति ॥
17. तदिदं ब्रह्म नैतच्च ब्रह्मोपास्यं भवेदिति ।
विज्ञानं सर्वविद्याभिर्जायते चाधिकारिणाम् ॥
18. श्रीभगवद्गीताया हि शुद्धानां चाधिकारिणाम् ।
सर्वमावश्यकं चेति सर्वं ब्रह्मस्वभावजम् ॥
19. सर्वं तत्त्वत्विदं ब्रह्म चेति ज्ञानं हि जायते ।
तस्मात् श्रीभगवद्गीता ह्यध्येया स्यादितिर्थाते ॥

Herein, the above nineteen verses being the quotation from Sanatana Dharma Deepika, make mention of those class of aspirants who are qualified to study the Science of Yoga Brahma Vidya and those who are not so. The distinction rises in virtue of the nature of study followed by each; they are called Adhikaris and Anadhikaris respectively.

The Anadhikaris are said to be:—

1. Those whose *study* does not include both the aspects of Brahm viz., Para and Aparā—the study being incomplete consequently.

2. Those whose *devotion* is directed exclusively to the manifest Aspects of Brahm with the view to achieve Siddhis or powers etc.

3. Those whose *actions* are exclusively governed by a passion for mere material advancement.

4. Those who practise "Ashtanga-Yoga" (the eight-limbed Yoga), "Chitta-Vritti-Niroda" (the suppression of mental modifications), and are mere Sankhyas (of the Nireeshwara type), Natural philosophers, and Agnostics (Karanavadis);

5. As also Vedantins, and Sanyasis who declare that Prakriti (Jagat-Samsara or world-process) is "Mitya" (false, illusion, unreal, non-being).

The Adhikaris are:—

1. Those whose *study, faith* and *action* conform to the Swaroop (formful) and Swabhava (abstractive) aspects of Brahm in terms of the Great Suddha Mahavakyas *viz.*

- (1) Sarvam Tat Khalvidam Brahm—All this is verily Brahm.
- (2) Sarvam Brahma Swabhavajam—All be of the nature
- (3) Sarvam Avasyakam—All is necessity. [of Brahm.

PAGE.	LINE.	FOR	READ
2	23	Kivalya	Kaivalya
4	24	Gachanti	Gacchanti
8	23	शान्ति	शान्ति
9	26	is a a	is a
12	(e)	Speech	Mouth
13	5	Shankhya vyvaya	Sankhya vyavasaya
"	24	or Sankhya	together constituting Sankhya
18	13	necessary action	prohibited action
21	15	Akashic	Akasic
32	7	constitutes	constitute
37	26	nearer	near
38	7	attainment	attainment
43	9	देवद्विज	देवद्विज
45	14	Ekashara [sharam	Ekakshara [sharam
"	16	Giramasmekamak-	Giramasmekamak-
"	17	Mantrohamevajyam	Mantrohamamaham- [evajyam
"	17	मन्त्रोऽहमेवाज्यं	मन्त्रोऽहमेवाज्यं
"	26	a	as
46	27	Padmabhoot	Padamabhoot
"	28	यत्तत्पद्मभूतपूर्वं	यत्तत्पद्मभूतपूर्वं
47	12	Upamet	Upameta
50	18	briefly	briefly
54	14	nearer	near
55	16	प्राकृतास्मीयधर्माणां	प्राकृतास्मीयधर्मेभ्यः
56	10	a Mahacharya	Mahacharyas
52	14	Appendix	Tables
"	21	"	"
63	16	Samatmas	Yuktatmas
68	8	असुरसंज्ञः	असुरसंज्ञः
78	1	SHTKAM	SHATKAM
"	7	as the remedy against	as to the remedy
		minds	[against mind's
83	13	in virtue or	in virtue of
"	19	Adhikari of	Adhikari or
91	14	सर्वेषां	सर्वेषां [sloka 7.
93	11	॥ इति ज्ञानषट्कसंग्रहार्थः ॥	Bring this line below
97	16	Connoting	Connote
98	1	Represents	Represent
103	chap. 12	धम	धर्म
106	30	him from	him of
110	29	kosasankramanam	koshasankramanam
111	8	Samnyasa	Samnyasa
128	12	कार्याकाय	कार्याकाय

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1. To study the nature of Man and the Universe.
2. To feel his relative position in the Cosmos.
3. To co-ordinate the life within and without.
4. To realise through Synthesis or Yoga The Omnipresent Divinity by the aid of Initiations (Deekshas) bestowed by the Hierarchy under the direction of Bhagavan Sri Narayana.

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1. Propagating the knowledge of the existence of the Hierarchy.
2. Propagating the knowledge of the Avatar Bhagavan Sri Mitra Deva.
3. Giving out the truths of Suddha (Sanatana) Dharma.
4. Enunciating the real principles of Yoga as leading to Brahmic realisation.
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See the heading—S. D. M. Publications.

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All communications should be made to The Director of Affairs, S. D. M. Association, "The Suddha Dharma" Office, Mylapore, Madras, S. India. It is suggested that to get at a speedy reply, for enquiries made, the enclosing of the necessary postage stamps is advised.

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Signature.....

Name } Mr.
(In Block } Mrs.
letters.) } Miss.

Address.....

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