

Suddha Dharma Mandalam Series No. 11.

SANATANA DHARMA SOOTRAS

OF

BHAGAVAN SRI NARAYANA

ADHISHTATA, SUDDHA DHARMA MANDALAM.

Prefaced, Transliterated and Translated in English by

Sri JANARDANA

*Samarurukshu, Suddha Sanatana Yoga of
Suddha Dharma Mandalam.*



THE SUDDHA DHARMA OFFICE
MYLAPORE MADRAS-4 S. INDIA

CARPENTIER

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DEDICATION

DEDICATED IN ALL HUMILITY
TO
BHAGAVAN SRI NARAYANA,
SRI YOGA DEVI
AND TO
THE ELDERS OF
SUDDHA DHARMA MANDALAM.

PUBLICATION NOTE

These Sootras now published form part of the book Sanatana Dharma Deepika or the Light on Sanatana Dharma Vol. 1 which was released by Suddha Dharma Mandalam in the year 1917 both in Sanskrit and in English languages. This book is a treasure of revelations. It contains 2 parts, each containing 2 chapters. The first chapter of the first part contains 309 slokas and the second, 127 slokas. The first chapter deals with particulars of the reorganisation of the Divine Hierarchy—Suddha Dharma Mandalam by Bhagavan Sri Narayana, the plan of Dharma formulated for the people of Kali-Yuga, the principles thereof and the relevent significances in regard to the knowledge of Dharma, the protective influence of the Hierarchy and of Suddha Dharma on its votaries especially, and lastly the enthronement of Sri Yoga-Devi, Consort of Bhagavan Sri Narayana, as the sole Executrix of the Divine will. The second chapter contains observations of the Lord on Varnashrma Dharma, the general aims of men and explanations on the six-fold acts that should govern life, the procedure to be adopted by the Hierarchs for the work of Suddha Dharma and the names of the seven chief Hierarchs governing the Worlds in this connection. The first chapter of the second part has 104 slokas and the second chapter 380 slokas. In the former, Sri Hamsa Yogi catalogues the names of the 32 Siddha-Nayakas attendants on Sri Narayana, describes the quali-

ties governing the initiated Dasa-server aspirants, the procedure for imparting Yoga-Gayatri, the contacting of Yoga-Shakti and how the present works are terminated for higher ones. Herein, the particulars in regard to the training of Raja-Yoga in terms of Matrika, Kündali and Atma-Yogas are given. In the second chapter, details in regard to the scaramental rites in the above connection, the methods of daily practice and their significances and the importance of Bheejaksharas for the practice, and other revelations are made in a manner that any true aspirant cannot but become eager to take up to these soul-vivifying disciplines. The book is prefaced by Dr. Sir S. Subramanier and Pandit K.T. Sreenivasacharya.

In this book is found the famous letter written by Swami Yogananda, one of the Adhikarapurushas of Suddha Dharma Mandalam, responsible for the release of Suddha literature, in reply to the unthinking furore made by the orthodox Varnashramites against the true version of the Gita, when published by the Mandalam in 1917. It is a reply calling on all to release themselves from "*swarthadosha*"—the heresy of self-centredness in thought, word and deed, in the generation of understanding, fittingly, of great literature as Gita. There is also the letter by the late Sri Ambalavana Desigar, the Matadhipathi of Tiruvaduthurai Mutt, paying his eulogistic tributes to the Gita S. D. M., published with Gobhila karika, Yoga-Deepika, Sanatna Dharma Deepika, Pranava Vada, with pointed reference to the excellence of their great help to proper knowledge and practice. For sponsoring the release of this brochure, to Brother John Bylund

Member, S. D. M. A. Santiago-de-Chile, goes the high honour and blessing.

On this supreme occasion of the re-release of these Sootras, revolutionising the fundamental concepts on Life-Processes to meet the dire need of the present day, Sri Janardana wishes to record herein, after most humbly invoking the blessings of Bhagavan Sri Narayana, Sri Yoga-Devi and the Great Ones of Suddha Dharma Mandalam, his high appreciation and thankfulness for the excellent loyalty and devotion of the Chilean Members of South America to the great truths of Suddha Dharma, each member reacting to them according to his own God-ordained "*swabhava*", under the able guidance of Brother Vajra Yogi Dasa (Benjamin Guzman V), one of the very early initiates of the Mandalam, and for their consistent support to keep burning the slender light of Suddha Dharma in this land for the last few decades.

The most arrestingly divine trait in them is their unqualified faith in the Great Hierarchy, the unseen Guardians of Humanity who alone could lead the misguided men from darkness to light. And if in their great affection to the person of Sri Janardana extolled him as the "exalted Spiritual Instructor of Suddha Dharma Mandalam" in a florally embossed Souvnir sent through a Sister and Brother visiting this Country, it was more a tremendous tribute to their own magnificent faith in this ever-present Spiritual Government of the Globe by the Divine Hierarchy under Bhagavan Sri Narayana. It is a faith kept up through a stream of

letters and writing emanating from here, fortified with the exhortation for the one unique form of worship—“*upasana*” of the Divine Spiritual Principle in oneself and in others, and pointing out the methods for its realisation and contact. For it is the worship of this “Inner Ruler” that is the stamp and seal of a true Religion worth the name and not merely the external Gods. And it is the only means for the transformation of the animal-man into a human-man and a human-man into a divine-man, and nothing else.

Writing about the Chileans in the “Hindusthan Times”, the Chilean Ambassador in Delhi, Mr. Miguel Serrano likens them to Indians in the customs and manners of religious and spiritual beliefs. This is only half true, for, while the Chilean members’ faith is cent per cent, in regard to the Spiritual Government by the unseen Divine Hierarchy, here, it is yet to take root, since this land is busy otherwise; its faith in it confined to the disjointed versions of pouranic stories and not as a living reality. Consequently, the question whether this land is interested in the discovery of the Spiritual Principle in Man does not arise since it feels surfeited, having heard sufficiently about it long, and so, in having discovered its body, now, its attention is diverted more in this exciting pursuit of cherishing and fostering it in these perilous times under precarious conditions. This is what it should be evidently. And to give the needed turn is only a matter of time and is the job of the Hierarchy. Material gain is one half and its better-half is the Spiritual which gives zest to the former, crowning it, and both rest on Sanatana Dharma.

May one and all of those that learn to study these Sootras, meditate on them, observe them in practice, gain the everlasting blessings of the Great Hierarchy is the aim of this publication.

Further light and knowledge of the workings of the Hierarchy and the “Change of Dharma” formulated for this Age will be released as and when the occasion arises as a result of the fostering of the initial step namely the worship of the “Inner Ruler” in man.

FOREWORD

By releasing the Sanatana Dharma Sootras of Bhagavan Sri Narayana, Sri Janardana is doing a great service to the cause of Sanatana Dharma and the ideals of Suddha Dharma Mandalam, the Divine Esoteric Organisation whose existence as stationed in The Himalayas was given out in the year 1915 by the late revered Swami Subramanyananda (Dr. Sir S. Subramanier). In the preface to the study of Sootras in Sanskrit, he has clearly revealed Brahma-Dharma in its true nature which is beyond Prakriti and Atma Dharmas. The World needs it in the present time when the destructive force is in full swing to swallow the entire Humanity.

The unanimous verdict of the Vedas, Shastras, and the Puranas is that the Universe rests on Dharma (the Divine Law), that Dharma alone fulfills human life, that Dharma alone guards man against sins and ushers him to a higher life, nay, it is Dharma alone which enables the Soul to cross the great ocean of pain in this as well as the next world, both of which are full of woes. This is also corroborated by the utterances of Saints and Godly Men as well as by the conduct of Great Men. The authors of Hindu Shastras, and Hindu Saints have proclaimed this truth with great emphasis, while the other Nationalities too have always accorded a high place to Dharma. All of them have recognised their strength in Dharma alone. So far it has been held in all quarters that without Dharma a man's life is reduced to the life of a beast. The conception of Dharma might have differed with different people of different times. But the canons of Dharma have been followed in every Country and by the people of every Nationality.

Dharma alone makes a man self-controlled, courageous, forbearing, heroic, dutiful and a master of his senses. Dharma alone teaches us the virtues of compassion, harmlessness, forgiveness, commiseration, service, truthfulness and continence. Lord Manu has recognised ten essential characteristics of Dharma—fortitude, forgiveness, self-control, abstaining from theft, purity of mind and body, mastery of the senses, a pure intellect, wisdom, truthfulness, and absence of wrath.

In the Mahabharata it is said—absence of enmity with all creatures in thought, word, and deed, compassion on all and charity—those constitute the eternal Dharma of the virtuous.

Now, is it possible for any Nation or individual to be happy or progressive who is a slave to mind and senses, lacking in intellect and wisdom, devoid of truth and forgiveness, impure in mind, speech and body, given to bloody acts, lacking in peace of mind, not practising charity and given to usurping of others' property. Is it not absolutely necessary for every Nation and Individual seeking advancement to possess these essential characteristics of Dharma. Can a Nation lacking in these fundamentals of Dharma prosper in the World. Let those who seek to destroy all traces of Dharma and Religion consider this question calmly as well as seriously and impartially only once and they will come to realise that Dharma is our sole companion and help-mate in this as well as the next World; Dharma alone transports a man from the region of pain to the abode of bliss, from unreality to reality; Dharma alone helps us in building character; Dharma alone can enable us to conquer the forces of

unrighteousness ; Dharma alone can eradicate wrongs and become instrumental in establishing the rule of righteousness. The celebrated Pandavas possessed more of righteousness than of man-power and that is why they came out victorious. It was repudiation of Dharma which brought about the downfall of Ravana even though he was very powerful and owned a huge and finely equipped army. It was repudiation of Dharma again that brought Kamsa into disrepute and precipitated his death.

Our Sanatana Dharma has no quarrel with other Religions. The Mahabharata says—" That Dharma which is in conflict with another is Kudharma (bad Religion). True Dharma is that which does not oppose any other Religion. "

The following memorable words of Manu has to be remembered always ; " Neither one's parents, or other relations stand him in good stead in the life beyond death. Dharma alone stands by him there. One's relatives leave his dead body like a log of wood or earth on the ground and come away to their homes. Dharma alone accompanies him after death. One should, therefore, gradually accumulate merit day by day to serve him in the next world. With Dharma by his side, one crosses over even the insurmountable barrier of darkness "

May the blessings of Bhagavan Sri Narayana, Sri Yoga Devi and the Elders of Suddha Dharma Mandalam descend on all those taking up to the study of these Sootras in a spirit of reverence and faith to realise one's Dharma.

Swami Brahma Yogeeshwar.

PREFACE

To the Study of Sanatana Dharma Sootras

I. Introductory.

AUM: To declare that there is no knowledge higher than the one on Sanatana Dharma or the Eternal Law of Life-process governing Man the microcosm and the Universe the macrocosm is not at all a flamboyant utterance of frenzied fancy and fanatic zeal, but only an emphatic statement of Truth. The Sootras or Aphorisms published herein as taught by the Ishwara Bhagavan Sri Narayana to Sage Kasyapa would bear ample testimony thereto. These Sootras, simple and direct in themselves expounding this profound Dharma, contain worlds and worlds of knowledge, not only to achieve spiritual achievement at its peak, but also to acquire material sumptuousness in secular life with all other concomitant knowledge in-between. Sanatana Dharma is thus seen presented as the supreme fundamental basic truth governing life covering the totality of creation manifest and unmanifest alike. Hence there is no knowledge higher.

There is an indissoluble marriage between Spirit and Matter going by the names of Atma and Prakriti in this land. The origin of this mystic marriage has ever remained a mystery and will continue to be so; but the cause or the causes that effected this union and the resulting fruition thereof are knowable, and they become so, only when the light of Sanatana Dharma is focussed

thereon. Proficiency in this knowledge in this holy land of its origin, has generated in the past, spiritual stalwarts in the forms of Mahatmas, Siddhas, Rishis, Yogis and the like, even as this land was flowing with milk and honey and the people lived in peace and plenty, with that much knowledge and understanding they gathered in respect of this profound Dharma and its observance.

There had been periods of ebb and flow in the course of this Dharma and during those periods when its smooth working was affected and arrested by adverse forces, there had been divine interference to restore its normal working, since Sanatana Dharma and Divinity are identical, the latter representing the former through formful manifestation to do the needful, whenever the necessity arose.

Direct knowledge of this Supreme Dharma had ever remained secret and the privilege of learning and knowing it was and is a grace of the Divinity, in whose preserve it is and who graciously taught it to the highly elect. Sage Kasyapa, the learner of these sootras in the present instance is one such to have the grace. Viwaswan and Vivaswata Manu, mentioned in the Gita is another, and Arjuna himself was the third. The fact that this highly esoteric teaching with no ambiguity about it is released in the present times, most certainly under the divine direction, is not so much to veto the possibility of direct divine appearance if there arose a necessity therefor, as it is, to give a chance to the people of this Yuga to study it themselves and also to apply them in practice. This release is also probably in the hope to get prepared a proper field for the germination of this supreme knowledge, raising thereby a coterie of right-minded thoughtful

people, who would accept and cherish this teaching with a view to further the knowledge of its protective role. At a time like the present one, when humanity has met in all the walks of life's-sojourn, and the civilisation it has built up is showing very dangerous cleavages in its progressive course so as to swallow up all completely in a trice, there can be no greater protection, self-sufficient in itself to human beings than the one vouchsafed by this profound Dharma. This is not not at all a pious hope or wish, but a true resulting consequence of the inexorable law of Cause and Effect at its fountain. One must have the courage to know it, to learn it and then live it. To quote examples will be unhelpful.

(a) Sanatana Dharma's position in this land now.

Sanatana Dharma is in a very bad way now in this land of its birth, not because there is any irreverence to it by the people, but because of complete disregard and indifference to it in men's minds, occasioned by preposterous and injurious interpretation of its noble truth by its so-called protagonists, repulsive to modern minds imbibed in "scientific" knowledge. It is strange, those that live the principles of this Dharma though unconsciously do not call themselves Sanatanists, whereas, it is only those that have perverted this teaching call themselves so. This is a great moral incongruity at its root in the observance of this protecting Dharma of this land. Hence disastrous consequences are evident and can be well noticed in the mental, moral, material, social, and religious lapses that are patently glaring in this country now. Intellectual and Spiritual phases also are not fully free. For, when the

root, this Dharma represents, is made to rot by wrong understanding, no amount of exertion to save the tree by watering the leaves can be effective. Even the rich regimen of spiritual food that has been our inheritance will fail to get assimilated and become liable to vomit. The result will be that the hope to ensure an ordered peaceful life and plenty for all in the present times may become a dream only. It is an unforgiveable error on our part to formulate an ideal, to govern the life of the entire people of this land, other than that of 'Life in Spirit', quite consistent with the greatest and highest heritage of this land. It is a greater error to have codified the one exactly meaning its opposite, namely 'Secular' as the ideal, and then proceed to explain this deliberate act with meanings for this term, more reminiscent as camouflage and smoke-screen than conviction. Secular way of life can never bring about the perfect union of this land and it has already commenced to show its innate venom. Spiritual ideal alone can, but it is unfortunately mixed up with Religion, though the two are utterly different. What we want is an ideal blending the Spiritual and the Secular at their top. Sanatana Dharma alone can fulfill this ideal, since it unifies them in one whole. Because Sanatana Dharma was associated with Religion due to misunderstanding, for it to be chosen as the ideal, it does not follow why the next best "Spiritual" should not have been chosen, and the term "Secular" is chosen with apologies. Secular way of life is inherently separative and disruptive even as Religions are and had been. Since the question of wrong understanding of Sanatana Dharma is of the greatest moment now, due to the confusion it has caused, it shall be taken up to be

discussed fully and at length in its place latter on, to remove this once and for all.

(b) The Role of Science.

In this context the role of Science which has assumed such gigantic proportions in the modern life so as to smother all other phases of knowledge, compelling every one to pay homage at its altar, not excepting this land also, calls for observation as a whole unit by itself.

The stupendous edifice of knowledge it has built up is by piecemealing fragments of hap-hazard and fortuitous discoveries originally made and then pushed on with the aid of what is named as experiments of research-work, carried on through the last few generations. Sense-perceived matter and the material phenomena of nature constituted the targets of attack for this experiment, done with the object of what is famously declared as 'Conquest of Nature' to exact from it its great secrets. That the results of the working helped to subserve man's ends was a subsequent finding, since the original primary aim was focussed on pursuit of knowledge for its own sake—a laudable goal if can be true. Be it as it may. Though it true it has helped men to greater physical comforts and conveniences, to save time and labour, and to shorten distances enabling humanity to meet, it has also simultaneously increased mental restlessness and cravings caused by strange appetites, with a sense of insecurity ever-present all-round, mutual suspicion and fear harassing men and in short, making life as a whole an utter misery. It has also placed in the hands of men weapons that could wipe out the entire humanity in a moment.

If it is said that Modern Science at its very inception is destructive, it may be objected. What else can it be when it is seen, broadly speaking, that the scientific way of gathering knowledge is by resorting to experimental analysis by disintegrating the molecular and other contents of a piece of matter in a given state, and then collect the results of this process to be put to whatsoever uses, it may be, latter on. If this is conceded, it is not difficult to see that the scheme of knowledge, Science presents, originates in destruction since disintegrating process is nothing else than destruction. That is to say, this knowledge is steeped at its very fountain with the element of destruction and this is present as a prime principle unseen in all its subsequent usages, whatever they are. When we are confronted in the present day with the terror of total destruction of the entire world instantaneously by its mighty spreading power, in contrast to this, all the so-called marvels of Science are mere play-things, just nicknacks, and are only allurements to lull life, and fascinations to dupe the mind, concealing its real purpose, namely, a standing invitation to certain death. Bereft of any saving element utterly, this knowledge in its build has given impetus to chance-element as a working principle, with desperate adventure and precarious living as the ruling laws of life. It would appear as though the sponsors of this knowledge, after destroying this planet, expect to travel to other planets in safety and thus we are having experiments of 'sputnick'-flying and 'moon'-shooting. !!! If, in spite of the total annihilating forces now released in the world by human vandalism in its pursuit of the chimera called Science, the

World is not lost and continues to survive yet, it is most assuredly due to the most potent Divine Grace embodied in Bhagavan Sri Narayana, the Ishwara residing in The Himalayas, who is ever bent on destroying these adverse forces and save the Humanity from its imminent peril. Science is too inefficient and incompetent to trace the existence of such a possibility.

It is amazing, although confronted with a stupendous impenetrable wall arresting further progress, when matter was discovered as indestructible though changes of its shape are possible, Science could never explain why this is so and how this characteristic of indestructibility is come to be associated with it. To explain that this is a natural feature of matter is escapist and is the stock-phrase of ignorance, utterly out of court in a scheme of knowledge arrogantly adumbrated by Science. Because Science is fighting shy and refuses to agree to what this land has promulgated as a fundamental truth long long ago, it has no intelligent answer for matter's indestructibility. That the presence of Spirit in Matter for ever is the cause for the latter's indestructible nature, since Spirit, its constant associate and self-indestructible, transmits its protective power over it, is a great truth to be realised. But, since such recognition of Spirit and its protective role in life are not in the programme of Science even though confronted with its naked truth, it persists with its inherent inability to get out of the destructive role it has chartered for itself, in releasing more and more malignant forces in all walks of life stressing its self-importance.

So that, it follows, that the Modern Science being destructive in its very origin and build, those that take to

it to exercise its so called benefits as a major programme in life's progress, may also suggest to themselves that eventual life's ruination and not life's living is their governing motto. This total condemnation of Science does not at all mean that one does not recognise its inevitable advent in the evolutionary course of life as a necessity formulated in the very Brahmic plan. However, while so recognising we are equally called upon to assert its essential destructive nature and assign its proper place, its life-saving power either for the present or in the future being blank.

(c) Means for the Saving-Knowledge.

In the above view, with those engaged in the aim to rescue Mankind from its present muddle, the programme has to be severely different, allowing Science to run its destructive course, because it cannot be stemmed by any of us and only awaiting the time when this kind of Science ends by destroying itself. We require Science but quite of a different order in which Man himself is the subject and the object of experiment. In this experiment, the premise of the inviolable eternal union of Spirit and Matter should never be lost sight of, for it is the knowledge of the results of the said union that could save life and ensure protection to Man. This state of eternal union of Spirit and Matter—*nityayuktavubhavapi* of Sootra 7, is what is known as Suddha Yoga, at the highest level. So it may be unassailably mentioned that there is no state of Matter, wherein, Spirit is not present, nor Spirit without its eternal companion Matter in any levels of creation. The statement about Spirit as being beyond Matter "*yah param prakriter param*" is a graphic pronouncement to point out the

absolute state of Spirit in its freedom from the qualitative influences of Matter over it even while in union with it. Beyond Prakriti means beyond Spirit as well, because both of them is Para Brahm itself, and as such this statement is unsustainable.

Spirit or Atman being all-pervasive and extremely subtle it cannot at all be seen or noticed in the external disbursed states of matter-conditions. It can be done only totally as a whole where Matter is in its completeness and in a state of to-getherness. Such a state of Matter is obtained as Man only and hence Man is called "*Sampoorna Prakriti Mandalam*",—a complete material phenomena. It is here only that the Spirit can be contacted in its full state, seen, and understood. To bring this about, neither the moral laws of the various religious persuasions, nor the spiritual zeal of asceticism, nor the yogic efforts of the different Schools would be sufficient in themselves, unless this fundamental great truth of the eternal and inseparable union of Spirit and Matter is realised by those given to this kind of study. It is with a view to render aid to mankind in general and to the high-souled people in particular that these Sootras are released. It is prayerfully hoped that all the well-wishers of humanity would take to them.

Even at the risk of repetition it may be pointed out that the most patent difference between the Science-sponsored way of life and Sanatana-Dharma-way of life consists in the fact that Science exclusively confining itself to the investigation of Matter, in utter ignorance of its ever-associate Spirit has landed the world on the verge of

destruction, whereas, Sanatana Dharma way, in view of its basis of Spirit and Matter, ensures in its investigation a complete knowledge of Spirit and Matter, as also to measure their influences severally and collectively, so as to converge these influences for life's well-being, safety and protection here and hereafter. That for the spiritual quest the material life should be given up and the body suppressed, is a teaching current in this country and is as bad as the modern "scientific" way and thus has to be rejected as harmful.

How far these truths would be received by the generality as well as the intelligentia in the present times, it cannot be said; but it may be stated, that in these turbulent times, if there is any one who earnestly seeks for a defensive weapon to protect himself, there cannot be a more potent one than what Sanatana Dharma offers. This assertion, the wise ones will not scoff at, and the proving of it in life can happen only when the occasion arises and for which one has to abide by time.

II What Sanatana Dharma is not.

It was said before that Sanatana Dharma is in a bad way in this country due to its being wrongly interpreted. In releasing these Dharma-Sootras, not only to remove this wrong idea, but also to restore this Dharma to its pristine place it occupied during the aeons of time for the benefit of human beings, it seems necessary to start by saying what it is not; since this "what it is not" has swept this land like a colossus by misappropriating this name and having done it, it has not only tarnished the fair name of Sanatana Dharma but also has brought itself into ridicule and contempt in the modern times. This guilty one is the order called Varnashrama Dharma or the present-day much maligned Caste-System.

In our aim to prove this Varnashrama Dharma is not at all Sanatana Dharma, it is not our purpose to belittle this dharmic form in any way, because this body-based Varna or Caste, notwithstanding its *nirmoolatwa*—unauthorisation, has had an epochal existence covering over periods of Yugas. It has built up a tradition thereby as *Varna-achara* or caste-functioning and *Ashrama-achara* or life-regulation, the former in respect of those that are called Brahmins, Kshatriyas, Vaisyas and Sudras, and the latter in respect of the four stages of life known as Brahmachari or the student, Grihastha, or the house-holder, Vanaprastha or the forest-dweller and Samnyasa or the ascetic—this ashrama-achara more confined to Brahmins alone, the Kshatriya, being permitted to partake three of its stages except the last one of Samnyasa. That this System com-

manded the greatest reverence and had its excellent days of working there is no doubt. What then, are the contributory causes that led to this System having fallen on evil days, culminating in the present-day desire of most of the people to wipe it out completely. Looking at it, not from a superficial point of conventional convenience, but taking a very deep view, two broad causes of a high order of spirituality can be formulated therefor. They are:—

- (1) The act of substituting, in the place of the divinely-ordained four order on the basis of *guna-karma*—quality-work, the unauthorised body-based four order and then restricting the scope of work to each group as *Varna-karma*.
- (2) Creating the belief that this body-based order is eternal—Sanatana Dharma and therefore divine, and formulating in its wake all sorts of phantastic stories to bring about a sentimental grip in the minds of the people.

That this System, in spite of these two fundamental spiritual untruths, should have lasted so long is not a matter for wonder. But it is certainly amazing, how in the process to pull down this edifice of untruth and expose its deep-rooted lie as divinely ordained, centuries of Yugas are to roll on, with periodicities of wars and other cataclysms, general unrest, social upheavals, various kinds of religious awakenings, and foreign invasions, quite apart from the direct attacks levelled thereon by Sages and Saints, until we come to the present day, when, with the rise of the general intelligence of the people, we find the despest hatred and violence cherished against it. If, in spite of these onslaughts against it, it continues to have a hold in the minds of genuine people even yet, it is all

because of the initial sentimental grip that was planned by the votaries of this order on the minds of the people. Surely, it is very very difficult to get out of the hold of a religious grip consciously or unconsciously created. But to those who hold on to the belief that this body-based Caste-Sytem is eternal and that the Divinity will appear to restore it, what all can be said in reply is " They do not know what they talk ". Consequently, it seems well-warranted that the aforesaid two causes deserve a closer scrutiny, investigation and explanation.

(a) Divine Four-fold Order

That the Order described as four-fold had a divine origin we have on the authority of the Gita, wherein, the Lord says that He created this Order on the basis of quality-work—*chaturvarnyam mayasrushtam gunakarma vibhagasaha*. This four-fold division is not so much a rigid rule at all, as it is only a description of the inner qualitative nature of the individuals, which takes a four-fold direction when it gets manifested in the kinds of works, they get interested. This is quite obvious from the term '*varnyam*' in the sentence meaning 'description'. Even this division is one of convenience only and has no eternal value at all is quite clear when the Lord says—*tasya kartaramapi mam vidyakartaramavyayam*—though I am the originator thereof, know me also as its eternal undoer.

A general four-foldness characterising the inner state of creation and created beings is obtained as a natural phenomena to enable functioning. This is a fundamental spiritual feature, the truth of which as applied in practical life is known to those conversant with it. The fact, that

this principle of four-foldness of the divine scheme was applied in describing the qualitative natures of men and their corresponding works, was with a view to determine the "*swaropa*" or the formful feature of the individual and his "*sthanam*" or station in life, in the doing of works; thus we have "*Varna*", describing the '*swaropa*' or form, and "*Ashrama*", fixing the '*sthanam*' or station in work. So then, the description or '*varna*' or the formful feature of one to be called Brahmana, Kshatriya, Vaisya, Sudra is nothing more than estimating the dominant quality prevalent in each one of these.

Three qualities are generally mentioned—Satwa or intelligence, Rajas or activising, and Tamas or dullness. In one called Brahmana, Satwa is said to be dominant, in the Kshatriya the quality Rajas, in the Vaisya, the quality Rajas and Tamas in combination and in the Sudra, the quality Tamas are said to be predominant. Consistent with the quality in each, the inclination to work corresponded, but this work was not what was imposed on them, but that which his own inner nature impelled him to do "*swabhavajam karma*," as the Gita calls it. The description of this *swabhavajam-karma* in each one of these, as described in the Gita, is arresting and highly educative in this context thus:—

"The Brahman's work prompted by his own inner nature consisted in being serene, restraining the senses, austere, pure, forgiving, upright, well-versed in spiritual and secular lore and faith in Brahm,

"The Kshatriya's work consisted in cherishing prowess, being lustrous in appearance, having organising

capacity, skillful, non-retreat from battle-front, generous, in giving and kingship.

"With regard to Vaisya, the work was directed on agriculture, protection of the kine and doing commerce, while with Sudra it was mainly rendering physical service."

This four-fold division on *swabhavaja-guna-karma* was not confined to Brahmins etc. only, and there were other classifications on this basis, namely, Arto, Jignasu, Artarti, and Gnani; Stitapragna, Samadistha, Stitadhee, and Stitabuddhi; Brahmatma, Samatma, Yuktatma, and Mahatma; Dasa, Treetha, Brahma, and Ananda; Karmata, Bhakta, Gnani, and Yogi; Brahmachari, Grihasta, Vanaprasta, and Samnyasi, mention of them all is made in the Gita. All these nomenclatures indicated the '*ashrama*' variety or the work-phase, the work, being the endeavour directed to spiritual progress. It is with the order Brahmin, Kshatriya etc., that the temporal phase of work was mainly associated.

On the very face of it, it can be seen, that this division is a selective system, intended, not only to give a fillip to individual spiritual progress but also for shaping up a most idealistic pattern of society as Brahmana etc., to pursue the loftiest spiritual ideal as also the secular. This was obviously quite possible at a time when the Aryan Race for whom it was intended was a close and compact unit. To imagine that this selective system could be introduced in the current world will be utterly futile, for the obvious reason of the disintegrated conditions of the present-day when the individual is becoming a law

unto himself. That the working of this system even in those very early days proved a failure is evident when it is seen that this four-fold division was transferred from the *guna-karma* basis to that of *hereditary-karma* on birth basis; and we had the advent of what is called in the present day as the Caste-System having the body-birth basis. This transformation is worth noticing in details.

(b) Body-based Varnashrama or Caste System.

The qualities—Satwa, Rajas, and Tamas, which were stated as taking a dominant role in influencing the actions of the individuals, are also said to exert the same ascendent role governing the entire people as a whole in a given period of time. Thus, it is said, the quality 'Satwa' influenced the people of Satya-Yuga as a whole; 'Rajas' those of Treta-Yuga; those of Dwapara-Yuga were deemed to be dominated by 'Rajas' and 'Tamas' in unison; and we, who are living in the period called Kali-Yuga, are said to be swayed by the quality known as 'Tamas' predominantly as a whole.

Barring the age of Satya which was said to be one of Gnana or knowledge, when Dharma was observed perfectly all round in full efficacy, it was said, there had been a progressive fall in its observance by a quarter, so much so in Treta-Yuga, the deficiency in dharma-observance occurred with twentyfive per cent of the people; it was fifty per cent in Dwapara-Yuga, and in this Kali-Yuga, seventy-five per cent is said to have fallen. It was during Treta-Yuga, when Dharma was said to have lost a quarter of its excellence of the previous age, that the difficulties in the formation and maintenance of

the four-fold Order on the selection-basis of *Guna-karma*, came to be evinced. By that time it was also discovered that the qualities of individuals can be transferred with equal effect from the parent to the progeny, and this set the stage for the promulgation of the Caste-Order on the body-birth basis, and with this, commenced the working of the hereditary order of Varnashrama called Caste-System. Thus, it should be clear that this Order has no divine sanction to be called Sanatana or eternal.

In this transfer to body-basis of the 'Varnas', whereby the four Orders came to be fixed by heredity, the need to look for the dominant Gunas in each group, did not arise and hence was given the go-by since the particular Guna of the group was presumed to have been inherited in that group. Concentration therefore, was directed on the work that each group was expected to do. Treta-Yuga was prominently an actioning Age. Ceremonial rites on an extensive scale commenced in this Yuga, and we have the origin here of the famous Law of Karma. Each Caste-group was compelled and conditioned to the work of that group only and no deviation was allowed—Brahmin to his learning, Kshatriya to his fighting, Visya to his trade and agriculture, and Sudra to his physical service to the other Caste-groups. It was quite evidently thought that when each group was confined to its work, each group-quality was maintained also. So much so, a member of one group cannot become one of the higher. He has to wait for it till his next birth and that only, if in his present birth, he did his Caste-work properly. That is how the Law of Karma came to be worked up, creating thereby, the graded order of Caste

with Brahmin leading, and learning confined to him, while the others were prohibited. The Kshatriya came next in rank, then the Vaisya and lastly the Sudra.

With all these defects, quite ostensibly not felt as such then, due to the general ignorance, this body-based Caste-Order had its excellent working, each group absolutely satisfied with its lot and discharging its works properly. And of this Order, the Brahmin was the leading light for all. True to the status he occupied, he was well-versed in all knowledge, used his knowledge for the welfare of all, owned no possessions, maintained a very high standard of purity which was marked by his daily worship on the altar of the ever-burning fire—*Agni*, carried about him the Kusa-grass indicating his humility, was a master of ceremonial rites being conferred with *samskaras*, and in virtue of which, he was able to invoke the presence of the Deities and Angelic beings on required occasions, all these due to his being proficient in Vedic knowledge. In all matters he was the adviser to the King and by whom he was protected. The Kshatriya as the King, guarded the institution of Caste by seeing to it that every group did its work and confined itself to it and extended his protection to them all from outside aggression. This Order, at that time, was more flexible in its social intercourse, since there were only four main groups and there was not the innumerable sub-divisions of Castes as we have now. To regulate individual life the 'ashrama' feature came in, such as Brahmacharya Grihastha, Vanaprastha and Sanyasa, but this was confined to the Brahminic class alone, the Kshatriya being permitted to the first three only, as was stated already.

Lapses in the observances of the rules of this Order were inevitable in the very nature of human beings, however much they were conditioned, and with the increasing population and the advent of Dwapara-Yuga, when Dharma was said to have waned by one half, the situation was bad indeed. Dwapara was an age of emotional upsurge—*Ichha* or desire—*Bhakti*. When half the people were deviating from Dharma sterner measures had to be adopted. And thus we had the Codifications and Shastras to regulate human conduct in the form of Smritis like Manu, those of Yagnavalkya, Bodayana, Goutama, Parasara and so on and other laws like Mitakshara etc.

It is not our purpose to get into an enquiry about these Codifications, since they are so well known in this land and have been elaborately dealt with and examined in various ways by many learned people. One important thing, however, has to be noticed, in that, this Varnashrama Order became gradually more and more rigid and authoritarian. But still, so long the Brahmin maintained his purity and uprightness and the Kshatriya ruled justly, this System was working on all right.

The great output of literature by the Brahmins, exclusively devoted to spiritual pursuits in their '*Vanaprasthasrama*'—forest dwelling life—as Rishis marked these epochal periods. Thus we had the Rig Veda hymns, sung during Krita-Yuga, carrying knowledge impart—*Gnana*; during Treta-Yuga, Yajur-Veda-hymns implementing actioning—*Karma*, emanated; Sama-Veda-hymns of *Bhakti* or devotion influenced by *Ichha* or desire were

poured forth in Dwapara-Yuga ; the Atharva-Veda-hymns with their yogic significance were sung throughout. All these, apart from the Angas, Upangas, Aranyakas and the profound Upanishadic lore, etc., and other exegesis covering all aspects of life constituted the rich treasures of spiritual wisdom, for which this Country became so famous.

The Kshatriyas, on the other hand, though generally quite just, sometimes getting under asuric or demoniac influence, oppressed the people. Divine interference was necessary, to restore order. Out of the ten major incarnations with five in complete human form, Vamana and Parasurama were said to be Brahmin-born and the rest three—Rama, Krishna, and Buddha were Kshatriya-born. The advent of Vamana was to punish the Kshatriya-King Bali ; Parasuramavatar was with a view to chastise the whole Kshatriya order as a class, so as to teach them what they should not do ; Ramavatar as a Kshatriya-King to demonstrate how a Kshatriya should be ; Krishna-vatar, born as a Kshatriya-prince was with a view to exterminate the Kshatriya-caste itself ; and Buddhavatar again a Kshatriya-prince, appeared to prove that a Kshatriya can also take to Samnyasa and that after realisation one should engage in instructing people. Buddhavatar took place after Kali-Yuga had commenced and the Brahmins, who have, by then, mostly degenerated into Priest-class, were indulging in animal sacrifices in the name of Yagas and Yagnas and they had to be weaned from their cruel pursuits by inculcating the principle of 'Ahimsa' or non-violence, originally started by the Jain-Teacher Mahavira. After this major Avatar as Buddha,

the Acharyas appeared one after the other and the study of the principles of Vedanta became all-important.

With the advent of Kali-Yuga—*kalisamkramana*, five thousand years ago, when Dharma commenced to lose three-fourths of its efficacy, and the quality *Tamas*—darkness and dullness commenced to spread its tentacles over all human beings, and the Kshatriya-caste was gradually becoming ineffective and getting extinct, the fall of the Brahminic order commenced. The Agni-worship having become inefficacious due to the impurity of Fire, caused, as a result of wars and disturbed conditions, loss of touch with divine beings during sacramental rites came about, and with it, the Brahmin completely lost his state. As though ordained, the Kusa-grass ceased to grow. To master the mystery of Vedas and to propitiate the Gods enumerated therein, long life is required, but this was generally denied to the people. The Brahmin, consequently, could not successfully carry on with its study ; and further with the loss of Kshatriyas to protect him, he had to seek his own livelihood and thus he came to sell his knowledge for pelf and power and exploited the general ignorance of the people. Due to "*anuloma*"—processes, that is, mixed-marriage-unions and other deviations, the four main Castes came to be multiplied into innumerable sub-castes in each. Thus the once powerful Varnashrama Order began to totter having become heterogenous. What was originally intended in the formation of this body-based Varnashrama Order, namely, an eternal maintenance of a cohesive social fabric, was completely frustrated and the community as a whole became thoroughly disintegrated with all the evils attendant thereon.

By this time, those that are known as Pouranica Vyasas and others commonly called Sutas had appeared and they have been narrating the stories embodied in the Puranas. They were mainly engaged in inculcating devotion to Gods and faith in religious beliefs and this was necessary in view of the fact of the Gods having become unseen and unseeable with the dawn of the Kali Age, men's faiths were getting lost. The maintenance of the Varnashrama Order, which was also becoming shaken when subdivisions of Castes increased and one sect at logger heads with the other, was a major purpose and this was done by propounding stories that Varnashrama Achara is Sanatana Dharma and that everyone should stick to his Caste, failure thereof it was threatened, would end in retribution overtaking the deviators according to the Law of Karma, with added miseries of life herein and lower births hereafter. It must be stated that the original innovators of this body-based Varnashrama never promulgated the view that it is Sanatana Dharma, and their main aim was to set up and regulate an ideal social order and to give greater fillip to spiritual progress. They successfully did it in the past and had built up a grand tradition, the fruits of which in the shape of spiritual lore we have been enjoying all along. But this is not to say that they were conversant with what Sanatana Dharma is in itself inherently and actually, since there are no proofs thereof in the current literature of our Country. Sanatana Dharma is not so much a reference to what we do, as it is to the "eternal way of working of creation" and having known which, we aim to live, with this knowledge of its working, to realise our objects of life here and hereafter.

(d) Divine Incarnations

The Divine Incarnations, that took place, of and on, during the Yugas, were in the representative capacity of Sanatana Dharma, as the occasions and needs demanded, either for personally demonstrating in action or by teaching. This is very clear when Sri Krishna in the Gita states that he is the Representative of Saswata Dharma in the sloka "*brahmanohi pratishthaham etc.*"—I am the Representative of Brahm etc. Arjuna also recognises in Sri Krishna, the Protector He is, of Sanatana Dharma—"saswata dharma gopta" and also as the very Eternal-Being itself incarnate "*sanatanastwam*". Sanatana Dharma being a great secret lore—*guhya shastra*, not at all known to any, Divine Incarnations were necessary to teach it. And for the first time, in the religious history of this land running into millions of years, although the Religion of this land went by the name of Sanatana Dharma, direct knowledge of it was given to Arjuna openly by the Lord, at the commencement of the Mahabharata War. Sri Krishna admonishes Arjuna not to reveal this teaching to all and sundry except to true devotees, as though the generality of the people of that Yuga—Dwapara were not quite competent therefor. There is also another important implication, in that, the Brahmanas of Jambhoka—another name for this land then—the bigoted sponsors of the body-based Varnashrama Order and observing its rules of Pravritti and Nivritti that is, world-functioning and desisting therefrom, respectively, may not appreciate the significance of this transcendental law that was taught. For, as it is chronicled, these Brahmins had the temerity to throw to the winds the

Mahabharata verses of Sri Krishna-Dwipayana-Vyasa recorded in palm leaves. Although the Gita-teaching is spread all over the world in the present day and read with high appreciation, its most secret significance is still missed, being shrouded and clouded out by various interpretations showered thereon. But this is a different matter.

The death-knell of the body-based Varnashrama Order may be deemed to have been sounded in the Mahabharata War as the Kshatriyas were being wiped out, when, the Lord brought out the vital difference between '*swabhava-jamkarma*'—work propelled by one's own inner prompting, and '*swarooopa-karma*'—work that is superimposed and to which he is conditioned in virtue of birth and other circumstances, the former being referred to as '*swadhharma*' and the latter as '*paradhharma*'. A knowledge of these is vital in life's progress, both spiritual and secular. The votaries of Varnashrama, especially the Brahmins above referred to, however, when, realising the greatness of Mahabharata and re-collected the thrown-out palm leaves made use of Gita-teachings, to subserve their purpose, to defend and uphold the body-based Varnashrama, already commenced to totter. And accordingly in the text of Gita they produced, we can find the slokas referring to '*varnasankara*'—mixing up of Castes, put into the mouth of Arjuna as though he was bewailing therefor. The original text of Srimad Bhagaved Gita of 745 slokas formulated according to the Eternal Laws of Sanatana Dharma, was either unavailable to these Brahmanas or if available they proceeded in their own way of handling it. In this context it may be pointed out malformations of

Vedic and Spiritual literature seemed to be common then and the office of Vyasa was intended to restore them in proper order.

Now, in regard to Caste System, those that quote Gita sloka in support of it, omit the expressions '*guna-karma*' occurring therewith and also the latter half—"*tasyakartaramapi mam vidhyakartaramavyayam*". It is not as if the cancellation of a Caste Order based on '*Guna-karma*' is a sanction accorded to the formation of one, based on birth-basis at all. It is so stated for the total removal of these caste distinctions for the people born in this Kali Yuga as a whole and that the Whole Humanity is to be deemed as forming only one Caste—"*sarveshu ekajateeyaha manavaha kalow yugae*"—as ordained by Bhagavan Sri Narayana.

In view of what all has been stated above quite in consonance with Reason and Dharma, one can, if he is free from prejudice, realise that Varnashrama Dharama Achara is not Sanatana Dharma. Neither irresponsibly nor in any carping spirit, all these observations are made, but only after prolonged meditative investigation to bring out and expose the real truth to facilitate truth-working for the future.

III. What Sanatana Dharma is.

In view of the fact that Varnashrma Dharma is not Sanatana Dharma, the next question that naturally arises is "What it is". An answer to this question cannot be furnished in a better manner than by pointing out to the "Sootras" published herein, which constitute the aphoristic teachings on Sanatana Dharma by Bhagavan Sri Narayana to Sage Kasyapa as was already stated. The high and excellent significance, these teachings give, will be surely welcomed and appreciated by the devout and they will certainly derive a supreme joy and satisfaction they could not have had before. For this teaching is aimed to remove a root ignorance.

An Eternal Law can be detailed as to what it is only by an Eternal Being, the Ishwara. And no one less in rank, however exalted he may be in the Brahmic knowledge, can elucidate the truth of this Dharma in such a clear, precise and direct manner and also in the most easy way, so that the veriest tyro can grasp these lofty principles, as has been done by the Divine Teacher herein. And in doing so, his supreme gracious purpose is quite evident, in that, it reveals his great will and wish that every one of the people of this Yuga, be he a saint or a sinner, should become benefitted and blessed and also be partakers of the divine glory and achievements common to all unexceptionally. For there is nothing higher than knowledge of the right kind, for it leads to life's highest fulfilment automatically—*nahi gnanena sadrisam pavitram iha vidyatae tat swayam yoga samsiddhihi kalena atmani*

vindati. This high fulfilment is the contacting of the Divine Principle in man—Atman, the Ishwara.

In commencing to study and learn these teachings, quite in a general way here, however, let us do so with an exact definition of what it is. This is quite warranted, not only because we have no such definition at all so far, but also because it is in such a definition only we get a clear picture of the substance of the subject we are out to know. Here again, the Lord comes to our rescue and gives the definition of Sanatana Dharma thus:—"*Yo dharmah sarvakaleshu sarvadeseshu ca avyayah sarvatra ca ekaroopasca samabhavah parodayah nityo achyuto nirmalasca sarvalokahsukhavaha sarvasevyo brahmamoolassa ca dharmah sanatanaha*—that Dharma which is imperishable at all times and in all places, of the same form everywhere, generating the same ideation and understanding, everlasting and nonsliding, free from foibles, promoting all worlds' happiness, servable by one and all and having its source in Brahm, is Sanatana Dharma.

In this definition we are able to realise the full scope of this Dharma and that it is, in a word, a prescription of the way of life common and applicable to the entire humanity as a whole with no exception of any kind whatsoever either in regard to place or time or observance, or the achievements of the objects of life here and hereafter. It is also clearly seen here that, in those taking to the study and observance of this Dharma, higher vision naturally accrues and accompanies to aid one's life at every stage, even as the definition states and experience has proved. Another important feature is that this Dharma is absolutely devoid of inhibitions and taboos of

any kind in any way. It has no preferences and exclusions and has nothing of the foibles and loopholes common to all other laws, since this is a complete law for all times covering the entire spiritual and secular phases of life. It is not propounded to enforce compulsion on any one and hold out punishments for deviations and it is intended to help each one in his own way according to his own 'swabhava'—nature and power of understanding, to discover it and rise up higher in the ladder of life for total fulfilment.

In so far every one is a representative of this law in himself and by himself whether he likes it or not, if ever he is fortunate enough to learn these teachings and assimilate them, he is sure to get free from the limitations of life that pester him; the changes that come about in himself will be a well-marked feature of betterment, felt as such in his own estimation, which will ensure the high feeling of an at-one-ness with all the members of the human family, who are also the representatives of this law in their own light. The compelling exalting influence of this Dharma being so, man has to generate dexterity in himself to make it his own in reality, but, which, he is only unconsciously pursuing and fulfilling, governed by fortuitous circumstances, as it were.

(a) Para-Brahm, the Supreme Ideal

The gracious Ishwara commences his teachings by reiterating the supreme ideal of this land namely Para-Brahm, as the basis for his exposition on this Dharma. He speaks of this Para-Brahm as inherently endowed with certain eternal characteristics of which twelve pairs are

catalogued here. The need to restate this ideal herein, is, because this Eternal Law or Sanatana Dharma is nothing else than a description of the way of functioning of this 'Sanatana-Vastu' the eternal thing called Para-Brahm, which manifests itself as the 'Jagat'—World. Para-Brahm in its absolute state is addressed as genderless. And in doing so, Bhagavan Sri Narayana seeks to convey in this teaching that Brahm transcends his own "Ishwara" or God-level, he, however, being its complete representative in formful manifestation.

There is no expression *par-excellence* in the entire vocabulary of world's literature past or present that could be substituted to indicate the total wholeness seen and unseen as this term "Brahm". In aiming to reach this loftiest ideal conceptually or experientially, tremendous efforts had been poured forth in the past both positively and negatively and the results of these efforts are what are known as the Vedic, Spiritual, and Yogic literature of this land in which they are recorded. Of these two main kinds of efforts, the negative method consisted in erasing out from the normal inner and outer vision the entire cosmological world-processes; the result obtained in this kind of research is what is recorded in the Brahadaranyaka Upanishad, as the famous dictum "*atato adeso neti neti*"—then, there, not this not this, as all that could be had in the end. It may be stated, in this connection, that the terminal end of this kind of negative search is what Buddhism has stated as "Soonya"—void, as its terminus as well. The very subtle difference between the term 'soonya' and 'neti neti' consists in the former denoting a total negation, while the latter indicates the presence in

it of the positive feature as well—*na iti*. This positive feature at its highest is what the Taitriya Upanishad says—“*yato va imani bhootani jayante, yena jatani jeevanti etc.*” that out of which all these cosmological creations have emanated and having been born therefrom live. It is strikingly noteworthy that these two Upanishads did not name Para Brahm as such, as if they dare not do so for the very blasphemy of it to call the unnameable and all-nameable thing by a name. In the teaching of the Sootras herein, it is the positive feature that the Lord refers to and hence his postulation Para Brahm.

It is not as though these two *prima facie* phases of Para Brahm are distinct and separate so as to be deemed as completely ostracised from each other. The entire world-processes and their contents, constituting as they do the positive phase, will ever remain, incipient, inert, and immobile but for the presence of this mysterious negative principle always activating and giving shape to the other. But as a goal for purposes of knowing and attainment, this negative phase will ever remain out of bounds and has to be kept so with all respect and reverence. And it is the positive phase that one has to strive for, as it had been done before. Thus we have with us the bundle of knowledge as a result thereof going by the name of *Brahma-gnana*.

The totality of this positive feature is what is indicated in the Mahavakya or the Great Saying—“*Sarvam Kalvidam Brahm*” everything is Brahm. To facilitate the enquiry into Brahm, it is a feature of research-work that was resorted to in the ancient days by propounding some Mahavakyas or Great Sayings as a basis to conduct the investigation.

There are any number of these Mahavakyas such as “*tatwamasi*”—thou art that, “*pragnanam brahm*”—inner knowledge is Brahm; “*neha nanasti kinchana*”—there is not at all the manyness here; “*aham brahmasmi*”—I am Brahm, all aiming to explain the positive ideal, and formulated according to conceptual capability, but, they are all incomplete, in the sense, they don't comprehend the totality. The Mahavakya “*aham etat na*” I this not, seeks to explain the positive ideal with the negative weapon. The Mahavakya “*Satyam Gnanam Anantam Brahm*”—truth-knowledge infinite is Brahm, quite approximates to the significance embodied in the Mahavakya “*Sarvam Kalvidam Brahm*” everything is Brahm, which premises the totality of the positive feature of Brahma-gnana. The gracious Lord in starting his teachings with Para Brahm as the basis enumerating its varied inherent characteristics may be deemed to explain this Mahavakya implied in the knowledge of Sanatana Dharma.

The twelve pairs of inherent characteristics—*swabhava* of Para Brahm catalogued in Sootra 2 are only various nomenclatures for its two prime fundamental characteristics—Atma and Prakrit or Spirit and Matter, which constitute the subject matter of our enquiry on Sanatana Dharma. These nomenclatures, about which, those in pursuit of adhyatmic studies in this land should be familiar, are the various datum-levels with which the different phases of consciousness are worked up by the various Schools of Thought in the pursuit of the ideal. Each of these pairs specify certain feature of knowledge, not to be dwelt upon here now, and though they may appear as opposed to each other, should be

never deemed so at all for the same reasons stated in regard to the positive and negative phases of Para Brahm. They constitute, however, certain definite marks indicating the various stages and directions, the search is taken up. Consisting as they do, of vast treasures of meaningful excellences to help the aspirants in their life's sojourn—“*loka yatra vidanam*” they become intelligible and clear when the two fundamental characteristics as Atma and Prakriti are understood, as schematically operating the law of Sanatana Dharma. So, the Lord, omitting reference to all else confines to the elucidation of the way of working by these two eternal principles of Brahm.

While formulating the roles of Spirit and Matter, the Lord propounds the theory of “*swabhava*” and “*swarootpa*” in respect of these terms in the Sootras 3 to 6. By “*swabhava*” is meant that peculiar inherent inner nature which is indeterminable, and by “*swarootpa*” is meant the form-manifestation liable to changes but determinable. In applying these to Atma and Prakriti, while Prakriti or Matter is spoken of in terms of “*swarootpa*” only, Atma or Spirit is said to cover both the “*swabhava*” and “*swarootpa*” phases. “*Atma swabhava*,” then, is in the nature of positive eternal existence stated as “*Bhava*” in the Sootra. Its “*swarootpa*” or form-manifestation arises in virtue of its association with its eternal companion “Prakriti,” or Matter named “*Abhava*” in the Sootra, meaning changeful existence. This association being eternal—“*nityayukta*,” there arises the eternal form-manifestation of Atman—“*Atma swarootpa*” even as its “*swabhava*” is. Hence knowledge of Atman to be complete has to be studied in terms of these two phases. The “*Bhavaswarootpa*” of Atman

may be equated with what is called “*Chitswarootpa*” in the adhyatmic literature.

The changeful nature of Prakriti or Matter—“*abhava-swarootpa*” may be said to arise from the negative phase of Para Brahm, as an inference, mention of which was made as “*Neti Neti*” previously. This principle of Negation being ever-present in Prakriti gives it its ever-changing nature, even to the point of its being totally erased, as if its companion the Atman could be contacted only thereby. In association with Atman the positive phase of Para-Brahm, the changeful Prakriti projects the Cosmic manifestations and the regulation thereof goes by the name of Dharma—“*Brahma-Dharma*” as it is stated in Sootra 8.

Prakriti in its “*swarootpa*” or form is said to be three-qualified—Satwa, Rajas and Tamas, detailed mention of which was already made previously. These three qualities reflect the changeful nature of Prakriti into different forms in the presence of Atman. In the fully organised manifestation of this qualitative Prakriti as Man, the visioning of the “*swarootpa*” or form of Atman becomes possible. But its “*swabhava*” or nature can be realised in the Cosmological state only. While in the Cosmic state everything takes place in perfect orderliness, it is not so in Man, the compressed Cosmos. This is because of the ever-present contest for supremacy of the qualitative forces in Man, in whom they exercise a powerfully dominant directing role. The Atman becoming subject to these forces, experiences the joys and sorrows of life in its form-life, knowing no way to control the ravaging forces of the qualities and remains helpless, until knowledge

dawns. The 'shock-treatments' generated in world-life by way of great sorrows, and the spiritual teachings go to awaken Man. Better than these is the knowledge of Sanatana Dharma in virtue of its supremacy over the spiritual and secular aspects simultaneously. The path known as "*kshurasya dhara*"—edge of the razor blade is not the one spoken off in this great Dharma. It is said to be "*susukham*"—most joyful.

Spirit and Matter are spoken of in the manifestation as Man, as Kshetragna and Kshetra respectively as we have it in the Gita-teachings. That is to say, the latter two terms represent the microcosmic constitution of the macrocosmic state of the former. In the body of Man—the *Kshetra*, its knower—*Kshetragna* is not what is generally known as the soul—*Jiva*. This *Jiva* or the soul is the body-enjoyer—*bhokta* and is the helpless entity spoken of in the last para as subject to the qualitative forces of Prakriti, and not *Kshetragna*, the body-knower. This *Jiva* is a fragmental consciousness, of the Atman ensated in the heart-cave as the Ishwara, having jurisdiction over the physical and mental or mind-emotional features of Man. Its knowledge-feature is exclusively objective, that is to say, with regard to objects other than itself. Its spiritual knowledge is what the Religions present as Gods and moral codes, generally. Its knowledge of itself either as a question or a problem never arises and hence nothing. Being a fragmental consciousness, this *Jiva*, bound to the physical body and completely centred in it, is naturally dull and lazy and is concerned more to the body-enjoyments than even to body-protection except as an instrument of enjoyment. So long this state

of things persist, Man is said to lead a life in ignorance. To free oneself from the grip of limitation of such a life it is knowledge that helps. Of all such knowledge it is the one regarding one's own state as *Jiva* or body-enjoyer to be transformed to that of *Kshetragna* or body-knower, that is held to be effective. No one is expected to surrender the joy of life in preference to such knowledge. Knowledge here means no doubt the contacting of the *Kshetragna* or the Life-Principle, the Atman in Man. Gita teaches how to bring this about. Its greatness consists in the fact that it not only teaches how to get at the contact, but also how after this contact, life is lived according to the principles of Sanatana Dharma, the subject-matter of the teachings given.

Whereas Spirit and Matter are spoken of, as being in a state of complete union in the Cosmological state, they are not said to be so in the bodily condition, because the union here is incomplete. Due to this, Man, though a whole being in himself as created, is said to be not an integrated being since he works only with the fragmental consciousness as *Jiva*. Consequent on this his final disintegration called death takes place. To thwart the ravages of this disintegrating process and to bring about the complete union of Spirit and Matter in oneself, it is the Yogic knowledge of Sanatana Dharma that helps. And hence it is said that Yoga consists in the capacity to maintain the sensory organs in tact—*tam yogamiti manyante stiram indriya dharanam*. The incompleteness of the union of Spirit and Matter in man is because of the limiting adjunct of knowledge imposed on his Spirit-consciousness due to his *Jiva*-state. Adepts in the knowledge

of Sanatana Dharma remove this limiting adjunct and gain complete freedom. Bhagavan Sri Narayana is the supreme adept in this line and thus arises his high role as the Ishwara of the Worlds and Maha-Guru, the graat teacher.

(b) The Working of this Dharmic Process

The state of eternal union of Atma and Prakriti brings out the infinities of Cosmic Worlds and also the processes that go to regulate them called collectively Brahma Dharma mentioned in Sootra 8, which is another name for Sanatana Dharma. In these world-processes, these Dharmas take a main four-fold direction in their governance thereof and these are what are called *Gnana*, *Ichha*, *Kriya*, and *Samahara*, that is, Knowledge, Desire, Action and their Summation as mentioned in this Sootra itself. In other words, it may be said, that these four main dharmic processes are the channels through which Para-Brahm maintains the world-functioning by assuming the roles as Atma and Prakriti, which are, therefore called the very bodies of Brahm in union. It was said before that this union of these two is incomplete as manifested in the life-process and this is seen in the dharmic operation taking an exclusive turn in terms of either *Gnana* or *Ichha* or *Kriya*, resulting in the lop-sided working of samsaric life. It is only when these three main dharmic phases are seen operating in a state of togetherness or *Samahara*, the state of complete union of Atma and Prakriti is seen. This state of complete union is called *Raja-Yoga* :—“*sampoorna yogo raja bhavati*” and only he who is an adept thereon is known as a full-fledged Yogi—“*Sa Yogi bhavati*”. It is necessary to point out herein

that what is known as Patanjali-Ashtanga-Yoga, current as *Raja Yoga*, is a total misnaming even as *Varnashrama Dharma* is called *Sanatana Dharma*.*

Sanatana Dharma, then, is *Brahma-Dharma*, being the eternal way of working of Brahm as Atma and Prakriti, of the world-processes in terms of *Gnana*, *Ichha*, *Kriya*, and *Samahara*. Since this is a feature that is obtained in every bit of creation, we find in its definition by the Lord, a common workable basis for the whole humanity to be brought together, absolutely impossible in any other way. These four dharmic faculty-processes are explained by the Lord thus :—

“ The consciousness of Brahm in terms of *Gnana* or knowledge about itself is said to be five-fold—namely that it is *Para* or transcendent, *Karana* or the cause-supreme, *Avatara* or incarnation, *Archa* or worshipful-symbol; and *Antaryami* or the pervasive immanence ” in Sootra 10.

Latter on devotion and worship of “ *Antaryami-Atma* ”—the Immanent Life-Principle is stressed as supreme to the people of this Yuga and this Immanent Life-Principle goes by the names *Paramatma*, *Kevalatma*, *Jivatma* and *Aksharatma* reflected in the various planes of being in man and collectively called *Purusha* or *Atma* in general.

“ In the realm of *Ichha* or desire, this consciousness is what is called *Brahma-shakti* ”.—Sootra 11.

* Detailed knowledge of *Suddha Raja Yoga* is given in S. D. M. Tract. 9 in which Sri Hamsa Yogi gives a complete exposition of the principles of this Yoga in terms of its three main methods—*Bhavana* or ideation, *Karma* or the method of doing, and *Dhayna* or mediation.

It is this feature of Brahm in association with desire or Brahma-shakti that is hailed as 'Kala' or time—
"brahma icchopadikaha kala iti yogavidam madam."

"This consciousness in the sphere of Kriya or action is creation, sustenance and convergence"—Sootra 12.

Creative activity is done with the shakti or power of Atma and Prakriti together; the preservation and sustenance of the world are effected through the release of Vidya or right-learning and Dharma or methods of right-functioning as and when occasion demands; and convergence is nothing but the destruction of the unbearable ignorance—"agnanajam dussaham ca rujam nasayati".

When these three phases of Brahmic consciousness are in a state of togetherness it is the state called "Samahara"—Sootra 13. It is said to be the state of Brahma-Yoga or Suddha Yoga, which is reached by the adept in this line. The experience thereof is recorded as "sada pasyanti soorayaha"—the Sooris ever see. This seeing is what Gita states as "drakshasi atmani tato mayi"—sees in oneself and then in me. Since this seeing is perpetual, Brahm being Infinite, it is held that of all "Muktis" or attainments, the highest one is "Sameepya-Mukti", which is an everlasting approximation to Brahm.

In the production and multiplication of the bodies as Atma and Prakriti and the corresponding four Dharmas as a Cosmic feature, Brahm is said to be eternally engaged—Sootras 14-15. This mode of functioning has neither beginning nor end because the individual bodies as Kshetra and Kshetragna that reflect them are also so.—Sootra. 16. So it is exhorted that those who recognise this

union should stick to their own mode of functioning "swadharna" whatever it is, for their own higher progress and achievements, with the aid of the knowledge of Sanatana Dharma—Sootras 17-18. This is very important because life's functioning, though Brahmic, when the dharmic phases are reflected in the matter-sphere takes multiple shapes causing distraction leading to a maze, disabling man in the choice and pursuit of his "swadharna"—Sootra 19. And to the extent one is conversant with the principles of Sanatana Dharma, to that extent, he is supreme in all ways—Sootra 20. Hence it is, according to the Lord, that every one, starting from Bhagavan Narayana the Over-Lord of cosmic creation etc., Paramatma the Parameshwara, the Trimoorities Brahma, Vishnu, Rudra, and other Devas, Mahatmas, Siddhas, Rishis, and Human Beings, as also other created beings, is performing his life's functioning in accordance with the extent of his knowledge of Sanatana Dharma—Sootra 21.

(c) The Passage of Sanatana Dharma during Yugas; its Yogic Role in this Yuga

During the epochal Ages that went by, the direction taken by Sanatana Dharma had been varied. In the Satya or Krita-Yuga, the Gnana or Knowledge feature was prominent, and accordingly we had the bundle of knowledge recorded as Rig Veda; in Treta-Yuga, when prominence was Actioning in the performance of sacramental rites and ceremonial worships, we have them recorded in Yajur-Veda; when the Desire—element exercised a compelling influence on the people of Dwapara-Yuga, they poured forth their devotion through the

rapturous melodies of Sama-Veda; and that which is recorded in Atharva-Veda, said to be King of Vedas, is said to contain Yogic teachings, being the "Samahara" aspect of Sanatana Dharma, and these teachings are said to influence the people of this Kali Yuga.

In these Ages, it is not as if, when one kind of Dharma was dominant, others ceased to be. All Dharmas held their influences in all the Ages. The classification, as Rig, Yajur, Sama and Atharva Vedas respectively indicating the dharmic themes of Gnana, Kriya, Iccha, and Samahara, was made at the fag-end of Dwapara-Yuga by Krishna Dwipayana Vyasa, out of a collection of all those hymns chanted during the Ages and incorporated in what is termed as Suddha Veda. While there had been an acceptance in the study of the three Vedas, Rig, Yajur, and Sama, it was not so in regard to Atharva Veda. A study of it was a taboo and is also so now. Not only because of the extreme profundity of its themes, but probably because these themes did not fit in with the Varnashrama-Dharma-Achara a general prejudice was created against its study, saying that it contains invocations of black-magic and so on. This reflection regarding invocation is right in the quickness with which the results are got by taking up to its study but the black part of it was in its usage. Falling in the hands of bad characters, after the commencement of this Age when Brahmins had lost state, it was made to serve bad ends. Consequently the whole teachings of Atharva Veda are said to be withdrawn from circulation by the Guardians of Humanity and what all we have is only fragmentary. Another reason is also projected against its study, stating

that Sri Krishna in his teachings in the Gita, though mentioned about the three Vedas did not do so in regard to Atharva-Veda. This statement is wrong. Sri Krishna exalts it in the sloka "*pitahamasya jagato matadhata pitamahah, vedyam pavitramonkaram rig, sama, yajureva ca*"—I am the father of the universe, mother, supporter, grandfather and to be known (by) the sacred syllable Om, Rig, Sama, and Yajur Vedas. Herein, the reference to the sacred syllable OM is just a reference to the theme of its study in Atharva-Veda. Students of Mundaka and Mandukya Upanishads which form part of this great Atharva-Veda should know that the Akshara—Omkara is dealt with in them. Consequently, it is the study of Atharva-Veda that should be taken up in preference to other Vedas in this Age. This is not likely until prejudice wears out and this may not be long. One can wait.

Notwithstanding the general tamasic characteristics of the people as a whole, being the nature of this Yuga—*yuga-lakshana*, as was already stated, and also as it is seen in the catastrophic precipice to which modern civilisation has brought us, it is the power of "Samahara" or the Yogic influence of Sanatana Dharma that stems the holocaust and keeps the evil-doers in check. This influence is what is seen in the group-formations that are taking place in the world in various shapes, such as Leagues, Unions, Associations, Societies, Corporations, Parties and the like, wherein, men congregate to express their united will either for or against the trend of events for the realisation of the object in view. That is to say, those that are in power are very much alive to the general opinion of the people expressed as a whole and bow before it. This

collective influence, working to bring about the desired result and termed "*Samahara*" goes by the name of "*Yoga*", when exercised to bring about an integrated condition in oneself. Man, though constituted as a whole, is very much a disintegrated being in the present times, as was already stated, and this quite manifests itself in the general misery, ignorance, peacelessness and restlessness pervading the whole world. There is and can be only one effective remedy for this, and it consists in the individual taking himself up in hand and study his own situation, not in his relationship to objective life and of which he is doing plentifully now due to the present bad conditions and by advice, but in regard to his own being, if he is to become an integrated individual-man. Of all the learnings directed towards this end, the learning of the Yogic phase of Sanatana Dharma is supreme, since it comprehends the whole. It is not as if this teaching will be restricted to the intelligent few. Though this may be so to start with, since the aim is for the total well-being of all, one has to wait for the time, when this Country most congenial for Yoga, starts a programme of education, wherein, the fundamental principles of the Yogic phase of Sanatana Dharma are taught even from the fifth age of children onwards as a whole. It is only when this Dharmic Yoga grows with age, the individual gets to become a fully integrated being. It is needless to say that a Country consisting of such fully integrated beings becomes a beacon-light for the whole world. It is with this end in view that the Sootras taught by Bhagavan Sri Narayana were released originally by the Guardians of Humanity. Since this is an Age of

Yoga, there is no doubt this will be taken up ere long by the people.

(d) Sri Bhagavad Gita's teaching on Sanatana Dharma

Sri Bhagavad Gita's teachings have nothing to do with Vedanta either in its Adwita, Dwita or Vasishtadwita forms, nor do they refer to the Yoga or Sankhya Systems, nor to those Schools of thought known as Vasishnava, Sakta, Sambhava, Boudha, Kanada and Tantra, nor do they exclusively deal with Karma, or Bhakti, or Gnana. The fact that all these Schools could make reference to it, in support of their own theme, is because the teachings of Bhagavad Gita were made to elucidate the truth of the working of Suddha Sanatana Dharma in its Yogic phase, which is the one fountain-source of all knowledge, and each School got what it wanted in it. It is a preposterous claim of these Schools, however, to lay claim that the Gita's teachings have an exclusive reference to their own. It is only those who are free from partisan learning and have developed a fair integrated outlook that can realise Gita as a Book of Whole Culture. We want esotericism, mysticism, high philosophies, profound devotion, virile actioning, scientific research and economic well-being; and for all these and much more Gita gives the lead because in it is imbedded the great Secret of Synthesis.

It was delivered as the Dwapara-yuga was ending and a few thousand years before the advent of this Yuga, that is about thirteen thousand years ago as it is calculated. The occasion was the great Mahabharata war and Arjuna received these teachings in regard to the Yogic aspect of Sanatana Dharma. As it was and is devoutly

believed, Bhagavan Sri Narayana, the Dharmasastha he is, incarnated as Sri Krishna, not only to root out the Kshatriya race, but also to reveal the secret of all secrets *guhayat guhyataram*, namely the Yoga-feature of Sanatana Dharma, and known only to Him. True it is that this was taught to Viwasvan in a previous age and after being successively handed down went into the keeping of Rajarishis spoken of as Bhaktas or devotees in the Gita. The need to redeliver this Message that was lost due to lapse of time was, not so much to make Arjuna fight, which he will, goaded by his own "*swabhava*" whether Sri Krishna advised him or not therefor, as it is, to postulate a total revolutionising concept regarding dharmic observances, which, as they were prevalent then, either as Pravritti or as Nivritti, engendered greater opposites and bondages rather than freedom. And it is this freedom—"swantantra" characterising the Yogic phase of Sanatana Dharma Achara that was taught, through the medium of Arjuna, with a view to benefit the people of this Age, wherein, this Yoga is to be the Ruling Dharma for all and not other Dharmas.

It is noteworthy that this Teaching did not go into the keeping of Brahmanas, as the Vedas were said to be, because they, as the leaders of the Varnashrama cult at that time discarded the Mahabharata, as was said already, which appeared before the occurrences mentioned therein took place, even as Ramayana was said to be. That the modern members of this Order behaved in no way better than their compeers of the past should be evident in the kind of reaction they showed when the Suddha Dharma Mandalam version of Srimad Bhagavad Gita appeared

in the year 1919. Whatever it is, if the teachings though malformed in the current text has attracted the attention of the whole world, it is not so much because of its various interpretations brimming with ambiguity, but because of the teachings themselves. Its high message on Sanatana Dharma when realised with the study of the Sootras herein will really serve to guide life, better than what it was before.

In his teachings, Sri Krishna, while giving importance to Gnana, Bhakti and Karma, stresses the excellence of Yoga as being superior to these three and hence his frequent admonition to Arjuna to be a Yogi—*tasmat yogi bhavarjuna*. That this Yoga has nothing to do with breathing exercises and postures and the like is not yet realised and that is why one sees in the modern Vedantic interpretations the order—Karma, Bhakti, Raja-Yoga and Gnana—is introduced into Gita, dragging the Patanjali-Yoga in the bargain as Raja-Yoga to fill the void imagined as if existing in it. The Yoga of Gita is a synthesis of Gnana, Bhakti and Karma, not merely as Gnana-Yoga, Bhakti-Yoga, and Karma-Yoga, but as a Yoga of the complete variety—*Sampoorna-Yoga*, as was stated before. The higher reaches as Suddha-Raja-Yoga, Suddha-Yoga, and Brahma Yoga adumbrated therein progressively, are only subsequent to the theme of *Vijayi-Yoga*—Yoga of Success formulated as an initial step and this can be realised, only while functioning in this world-process even as the truth of the eternal union of Spirit and Matter as Kshetra and Kshetragna gets to become clear. The success is in reference to one's own lower nature.

In this context, the worship of Kshetragna or the Atman ensated as the Ishwara in the heart-cave of one and all is ruled out by the Lord as very important. It is not in what is known as 'enquiry of Atman' *atma-vichara*, in which the enquiry is made to prove the existence of Atman in the wasteful methods current even now, that this worship is exhorted. It is done through the faith generated by learning first-hand about the 'swabhava' and 'swaroopā'—the nature and form of Atman, so as to get at a living contact with it, even while functioning in the world, through aids very congenial therefor. For, it is only after this contact, the knowledge of 'Kshetra'—body becomes clear. This constitutes an important feature in the programme of Yoga chalked out in the Gita. And of all kinds of worship, it is the worship of this Spiritual Principle in man—*Antaryami Atma* is held as the one required for the people now as a whole. So Bhagavan Sri Narayana extoles the importance of this "Antaryami-Atma" worship, along with its Vibhooties in Sootra 26 and lays down the excellent results got thereby in the next Sootra.

(e) Spirit and Matter : Knowledge of both quite essential.

As it is so far learnt that Sanatana Dharma or the Eternal Law of life-process is no other than the four ways of working of the two eternal principles—Spirit and Matter spoken of as the bodies of Brahm, it is necessary, even as we get to know the dharmic ways, we should learn and know the true states of these two eternal principles. They are given out to be self-create—*swatasiddha*, even as the four dharmic ways are, in the union of these two. This state of union is such that the two cannot be identified

separately and hence known as undifferentiated—*Avyakta*, as it is called so in the Gita. Matter, said to be in its root state here, does not so much go by the name of 'Prakriti' as it is so as 'Anatma'—not-atma. This is the Cosmological condition in its seed state, and obtained everywhere, but undiscernable, being unmanifest. They are differentiated as Spirit and Matter—Atma and Prakriti only in manifestation, for which Prakriti furnishes the needed material and we have the Cosmos called 'Mahat' the great, the first condition. Gita classifies Matter as eight-fold : Earth-Water, Fire, Wind, Akhasa or Space, Mind, Buddhi, and Ahankara or I-ness. Ahankara or the I-ness is the power inherited by Matter in virtue of the presence of Spirit in it to take initiative in world-functioning ; Buddhi is so stated here to indicate the first Cosmic condition named 'Mahat' above, and is in itself a power of Atman for world-functioning. These are called 'Apara-Prakriti'—lower Matter, to differentiate it from what is known as 'Para-Prakriti' which is the life-giver and sustainer of the cosmic worlds of the former—"jeevabhootam". In the same way, Matter or Prakriti is named 'Anatma' in the unmanifest state from the spirit-point of view as above said, Atma is called in the manifest state of Matter as 'Para-Prakriti' otherwise 'Jiva', looked at from matter-point of view. The very many cosmic worlds—*Brahmandas* that are created and the very many particulars in their connection are outside the scope of this preface, for we are here concerned with Spirit and Matter working out the Eternal Law through man and named 'Kshetragna' and 'Kshetra', mentioned before.

Investigation about the states of Spirit and Matter in the Cosmic state to be fruitful has to be undertaken only

after their being known in the condition as *Kshetragna* and *Kshetra*. Spirit imbedded in Matter in the external conditions cannot be known at all; and in its absence, all knowledge of Matter gets rooted in destruction, notwithstanding its usefulness as catering to the pleasurable phase of living. It is the knowledge of Spirit that helps to remove the destructive feature. This knowledge can be had only in the body-constitution as Man. This knowledge has to be not only in regard to its general "*swabhava*"—characteristics which can be in its very nature only intellectual as taught in the shruti-dictums, but also in respect of its formful feature—"*swarootpa*", as it abides in Man. To enable this, the entire bodily constitution as it is organised to project the four phases of Sanatana Dharma becomes a foremost factual importance. This has to be so on the intellectual basis to start with, for it is only after the contacting of the Spiritual Principle that the knowledge of the organised planes of Matter and the working of the Dharmas become one of "*swatantra*"—self-mastery; otherwise it is all only "*para-tantra*"—subjection to external control, in all ways—thought, word and deed.

(f) Matter constituted as Body.

Four organised Matter-groups to facilitate the projection and absorption of the four main Dharmas are given out and are known by the name of '*Tatwakootas*'. They are the Sensory-group, Manas-group, Mahat-group, and Avyakta-group. Mention of these four are made in the Gita-sloka—"*indriyani paranyahuhu, indriyebya param manaha, manasastu para buddhi, buddheryo paratastu saha*". Through the Senses, actioning is done, through Manas,

iccha or desire, through Mahat, buddhi functions, Avyakta being the indivisible state of Atma and Prakriti is one of yogic functioning. As it should be evident, the first three goes to be constituted as "*Apara-Prakriti*" and the fourth as "*Para-Prakriti*" mentioned above. These four *Tatwakootas* are loosely knit to enable the functioning of Dharmas and should not be confused with what are known as "*Kosas*" or sheaths, which are very closely knit being made of the subtlest matter stated as "*Avyakta-Prakriti*" and are generally known as *annamaya*—food-formed, *pranamaya*—vitality-formed, *manomaya*—mind-formed, *vignanamaya*—knowledge-formed and *anandamaya*—bliss-formed. Working knowledge of these planes can be had only after the initial contact of the Atman and which, in these Planes, goes by different nomenclatures as Aksharatma, Jivatma, Kevalatma, Paramatma and Purusha respectively. Accordingly for all purposes, either for the orderly working in the material spheres or in the spiritual, the most important feature is the primary contacting of the Spiritual-Principle in man, namely the Atman in its '*Swarootpa*'.

(g) Atma-swarootpa in Man.

This '*Swarootpa*' of Atman is what is known as '*Antaryami - Atman*'—the Spiritual Principle that is the inner guide, the worship of which is held out as most important for the people of this Yuga, as was stated. It is in this view that the Gita propounded the famous dictum—"*Ishwara sarvabhootanam etc*"—the Ishwara imbedded in the heart-cave of all-beings. This Ishwara is no other than the Atman. Jiva or the Soul in man is the Atman or Spirit in bondage, and Atman is Jiva having

gained its freedom, which is "swatantra" or self-mastery in the performance of the dharmic functioning in the world with further ability to direct the soul's movement in one's self to higher planes of being, touching 'Brahma-Nirvana' the Brahmic level.

The theory that Atman as being beyond Prakriti is the state called 'Avyakta,' as mentioned before, wherein, the two can never be separately realised; which is its Suddha-Yoga. It is also called 'Juriya'—the fourth. It is in the lower levels of Mahat, Manas, and Indriyas that Atman can be realised as distinct from Prakriti and yet in its union instigating their actioning. This is what is implied in the Gita-sloka—'*mayadhyakshena prakriti sooyate ca caracaram*'—prakriti brings forth the mobile and immobile created beings by my presence. It is the theory that the world is false—'*jagat-mitya*', and that to realise the Atman, the world is to be rejected, promulgated by Adwita-Vedanta, that had been one of the causes of enervation of this country bringing it to a state of subjection for the last thousand years almost. With the advent of freedom of this land from foreign yoke, the material phase of life has been accentuated and the real spiritual, apart from the religious observances held high here, have gone to the back-ground. Looking at this change broadly, though this may be deemed as a sort of balancing of the conceptual forces influencing men and the nation generally in the passage of time, if this rage for material phase of life were carried out at the cost of the spiritual, then the situation will be very bad indeed for this land. It would lead only to atheistic turmoils and chaos in one form or the other, since the material phase is inherently beset with

disruptive tendencies and will not ensure the union of this land. There is only one way to get over and that through the knowledge of Sanatana Dharma comprising both Spiritual and Material aspects. That is to say, the need is to inculcate the existence of the Spiritual Principle in Man, as contactable in one's own self, even while engaged in this very thick of life. And if this programme for the nation could be carried out, then, we have every right to feel having done a great service, not only to this land but also to the whole humanity as well.

It may be stated that while the presence of Atman in man may be acceded to, as a possibility by the Intellect, Atman, being a Spirit-Principle, the plea to contact it cannot be sustained. Though this is true of Atman in its '*swabhava*', whether it is contactable or not in man has never occurred to the religious thought of this Country in spite of Gita's injunction, and as such, has never been tried in a programme for the people as a whole. Due to probable initial difficulties in this attempt, Gita has stated that they could be overcome by the instructions of Knowers and Seers—'*upadekshyanti te gnanam gnaninaha tatwadarsinah*'. These Great Ones constituting the Adhikarapurushas of Suddha Dharma Mandalam are waiting for this occasion. It was in this view They released the original Sri Bhagavad Gita, wherein, the preliminaries required therefor, are given out in an orderly and unambiguous manner. It is not so much the enquiry about the existence or otherwise of this Atmic Principle in man that is in point, as it is the securing of a living contact with it, not merely for ultimate Moksha, but also for the proper fulfilment of life here with a peaceful way of living for all.

In regard to this Spritual-Principle in man—Atman, further light thereon by Bhagavan Sri Narayana will be a great awakener. The Lord says:— Atma abides in the vesture of akhasa or space and is of the form of chit or consciousness and is the imperishable Vishnu or the inner ruler—*atma akhasa dehasyat chidroopo vishnuravyayaha*; in the yogins aiming to contact it, this Atman moves about by the intoning of sounds, qualitatively congenial to it—*gunabhootena sabdena atma calati yoginaha*; the Atman, so moved by sound enseatd in prakriti or body, becoming conversant with the three secret lore and in full perfection of his powers, confers good on the world by establishing Dharma dear to it—*sabdena calitohyatma, prakristaha puman paraha rahasya traya vignani, swakeeyabhootimavahan, tanute jagatbhootim swapriyam dharma smstitam*; if this does not take place he moves about the world like an elephant bound to the post—*anyathalana sambaddha madangamiva samsaran*; getting bound to the body-pleasures created by Maya, is lost in their enjoyment—*dehe mayaprabhaddha kshetrajam bhogamasnute*; consequently he is shut out from the realisation of the highest Dharma—*sarvatantra* or all ability—*sarvottamam sarvatantram dharmamca na bhajatyatah*.

In this way the Atman in man is pictured by the Lord both in its state of freedom and bondage. He also graciously points out that this Atman in bondage that is the Jiva abiding in body and firmly stationed therein can be made to shake off its bondage and set in motion in the body itself to rise up in its various levels through the aid of suitable sounds; which quite clearly indicates the means by which the contacting is effected, namely, through the aid of particular bheejaksharas—seed letters. It is in

this view the worship of '*Antaryami Atma*' with its vibhooties is stressed, and as such everyone is called upon to discharge his or her functions—spiritual or secular with this consciousness. This mode of functioning enables one to complete one's work whatsoever it is in one's life and then rise up to higher realms. It is the feeling and consciousness of having completed his work in particular life that frees man from liability to rebirth and so long it is not so, helpless frequent transmigratory existence will be the lot of Jiva. This is the key-note of real samnyasa.

(h) Basic Ideals of this Supreme Dharma.

The Lord propounded certain basic ideals to govern the conceptual and actioning features that conduce to the establishment of peace:—

1. There is nothing higher than Yoga-shastra since everything is rooted in Yoga—*yogashastratparanasti sarvam yoge pratishtitam*.
2. All human beings constitute one Caste in this Kali-Yuga—*sarvesyurekajateeyaha manavasca tata kalow*.
3. Worshippers of One Divinity and followers of one Code of Dharma—*ekadevopasakasca yaticasrutivartmagaha*.
4. Eating non-cruel food, with good conduct, conferred with holy sacraments conducive of well-being, they are able to realise their own Atman, with equable feeling everywhere—*nirdushtanna sadacara satsamskarasubhasrayaha swatmanameva pasyantaha sarvatrasamadarsanaha*.

In propounding these ideals, the Lord adds that statuses as high and low should be based on knowledge

and not on birth, since a knower is always supreme and non-knower is low, and that everyone is entitled to learning and that it is through learning alone that men attain happiness herein and hereafter.

(i) Summary of the above.

Summarising what all has been said so far it may be stated thus :—

- (a) That Sanatana Dharma is not at all the body-based Varnashrama Dharma or the Caste System.
- (b) That the Sanatana Dharma way of life is one in which there is ever-present the knowledge of the inseparable union of Atma and Prakriti or Spirit and Matter in all the spheres of life and consciousness in their different levels, these two being bodies of Para-Brahm.
- (c) That this Dharma called Brahma-Samsara-Dharma has four phases of working—namely, Gnana, Iccha, Kriya and Samahara—knowledge, desire, action, and their summation—these being the direct results of the said union.
- (d) That these four phases project through the four planes of the Matter-aspect of Brahm in Man grouped as Mahat, Manas, Indriya, and Avyakta or the intellectual, mental or emotional, sensory, and yoga-planes, in virtue of the presence of the Atman instigating them.

- (e) That the contacting of the Spirit-principle primarily is very important, because this alone would lead to the total knowledge of the Matter-aspect, wherein, is generated the functioning of Dharmas in their orderliness.
- (f) That for the contacting of this Spirit-principle, it is the Yoga-aspect of Sanatana Dharma that is the means in this Age of Kali, which is detailed in Srimad Bhagavad Gita in terms of 24 dharmas, being the six-grouped explanations of the four main Dharmas.
- (g) That this Yoga is what is known as Raja-Yoga comprising the synthesis of knowledge, desire, and action in terms of 'bhavana' or ideation, 'dhyana' or meditation and 'karma' or action, the aid towards which being 'bheejaksharas' or seed-letters.

An Unfulfilled Programme

In the matter of contacting the Atmic Principle in Man in his own heart, it was stated, that Bhagavan Sri Narayana ruled the importance of intoning particular qualitative sounds in accordance with the quality-bound nature of individual human beings. Such sounds are associated with letters or *Aksharas*, as it should be obvious. These '*Aksharas*' are the '*Beejaksharas*' or seed letters, above referred to. That is to say, when these '*Beejaksharas*' in a particular form are taught to the aspiring students according to their own nature, a reaction in consciousness takes place, since these seed-letters go and touch the root-source in the individual's being. To use the modern terminology, this is quite a scientific-process, in which, the aim is synthesis and not the destructive analytical processes in which we are engaged in thought, word, and deed now, consciously, and unconsciously. These '*bheejas*' are said to be '*Yogabheejas*' steeped in the nectar of Yoga—'*Yogamrita*', generating high capabilities. These soul-vivifying seed-letters are secretly preserved in the Esoteric Organisation—Suddha Dharma Mandalam, wherein, they are said to grow, being watered by the austere meditations of the Gnanis and Tatwadarsis and other Adhikarapurushas, such as Yogis, Rishis, Siddhas and Mahatmas, who are the members of this Organisation. These '*Yoga-bheejas*' are what are known as '*Yoga-Savitri*' taught in the theme of "Atharva-Veda" of which, these Great Beings are highly conversant, invoking the feminine aspect of Para-Brahm, named Sri Yoga-Devi, who is the Deity presiding over it.

It was pointed out that "Atharva-Veda" is the one for this Yuga, for helping the attainment 'Yoga-Dharma'. That is to say, the '*upasana*' or the worship of '*Antaryami-Atma*', prescribed for this Age has to be done with the aid of the '*bheejaksharas*', for the generation of the '*vibhooties*' simultaneously, the dharmic-process therefor, being taught in Atharva-Veda.

Quite in accordance with this aim, a programme was inaugurated to confer Deekshas or Initiations by the Adhikarapurushas of this Organisation, whose very existence as such had been held secret. And it was in the year 1915 that this veil was lifted up, to carry out the aim, when the late Swami Subramanyananda—(Dr. Sir S. Subramanier) was permitted to reveal the existence of this Organisation with its constitution and tenets etc. Many were the recipients of these Deekshas conferred by the Hierarchy both in this Country as well as outside India especially South America. The one qualification that was demanded to start with, was the capability to intone the *bheejaksharas* properly and no distinctions were made in the conferring of these Deekshas either in regard to race or community or caste or sex or religion and the like. This was quite in accordance with the highly catholic nature of the principles of Sanatana Dharma, which prohibit none to take to them.

It was in this connection that a number of literatures known as Suddha Dharma Mandala series were published by the late Pandit K. T. Sreenivasacharya in collaboration with Swamiji. The palm-leaf manuscripts which were the basis for these publications are those preserved in the Himalayan rock-caves in charge of these Adhikara-

purushas and got from them by the Panditji. These palm-leaf manuscripts are only fragments, out of a vast and rich treasure-house of knowledge on Brahmopasana both in its atmic and prakritic phases and in them are found unimpaired, untarred, and untampered, versions of our vedic-literature—Vedas, Upanishads, Mahabharata, Ramayana, apart from other treatises on Vidya, Dharma and Yoga. The Gita-teachings found in them, being a direct exposition on Sanatana Dharma, were formulated in a text of 24 dharmas—the six-fold exposition of each of the four main Dharmas—Gnana, Iccha, Kriya, and Yoga, and had been known by the name of Gayatri-Vidya—*chatushpada and shadangula*—four-footed and six-limbed—or Yoga Brahma Vidya. This text of Gita that was released, supplied the long felt-want of one of 745 slokas, mentioned in Mahabharata and found in it. Illuminating commentaries thereon by Sri Hamsa-Yogi, Kumara, Narada, and a host of others were also released. That these publications threw great light and gave enlightenment to the spiritual practices of this land were readily felt by all those who were broad-minded and had the good fortune to go through them. In proof thereof, one such letter by H. H. Swami Trivicram Tirtha Shankaracharya of Sharada Peeta, Kathiawar, written to the late Swami Subramanyananda states among other notable things “On the whole the Suddha Dharma series has been a boon to the cause of Sanatana Dharma and deserves the support and encouragement of every right-thinking person who has the uplifting of religion in his heart.”

This Programme was, however, frustrated after some time and how it came about is an interesting feature.

Quite apart from the esoteric source of these publications, the fact, that they detailed Sanatana Dharma as not Varnashrama Dharma and that the *achara* pursued by this body-based Varnashrama-cult will be absolutely useless for the spiritual progress of intending aspirants in this Age,—due to the impurity of fire and with it the loss of touch with the Devas, the cessation of the growth of Kusa-grass, the physical inability of the people to receive samskaric rites, non-study of the Vedas with proper understanding because of short life, the loss of protection to the Caste-system owing to the disappearance of Kshatriyas as of old, and the inability of Brahmins to maintain their status—and the broad-featured principles of Suddha Dharma, made the orthodoxy, quite uncomfortable, especially the Brahmin community. The last straw to break the camel's back was the publication of the Suddha Dharma Mandalam edition of the Gita. A great furore was made against it by the bigoted few of the Pandit-class without their even seeing or studying this Great Text and its commentaries. One was reminded of what the Jambhooka Brahmins did in the days of yore when the Mahabharata of Krishna Dwipayana Vyasa was released, except that, the present-day compeers could not throw away the publications. It seemed also, as though there was no scholar in the whole of this land who was free from prejudice and orthodox leanings to assess the legitimate worthiness of this text and its teachings, except, perhaps, a few here and there and their voice was drowned.

In this state further release of these publications and the conferring of Deekshas were abruptly stopped by the Adhikarapurushas of the Mandalam, For, so long there

was opposition by the bigoted Varnashramites holding on to Veda and Vedanta in mere name only, and cling on to their constricted belief that what all that should be known in the spiritual sphere has been said and is available in the existing literature, notwithstanding the fact of their having been tampered with, and that the existing commentaries of the Acharyas as those of final truth, these great sanskrit publications with their extremely catholic outlook and teachings cannot find great headway. However, since these truths of Suddha Dharma, according to the Divine Will, are to be the ruling principles of the future of Kali-Yuga for the people, They concluded there is quite enough time for these truths to be appreciated and taken up for observance, since these observances are to replace the inefficacious Varnashrama-achara in future. Accordingly they stopped the work.

Prayer for Revival

The removal of Varnashrama-achara being a Divine Dispensation one can see its collapse, by the way in which the Caste-System is attacked on all fronts now. Since there is the danger of atheism and godlessness spreading in its wake, the gracious Lord had said that very many men will spring up from all the existing Castes with inspired zeal to keep aloft the spiritual ideal and inculcate faith in Godliness and the moral government of the people and thus the spread of atheism will be arrested. Accordingly we see the phenomena of a plethora of religious centres and movements rising up in one form or the other all over the land. All these, however, are only preliminary forces working for the ultimate establishment of the great

principles of Suddha Sanatana Dharma with the "*Antaryami-Atma*" worship as the chief feature of religious and spiritual life envisaged as common to all. This is the "Change of Dharma" that had been forecast.

It is now more than four decades since the adverse reactions against Suddha Dharma by the Varnashramites took place. In the present day, the body-based Varnashrama Caste-system being given a rude shake no time is more suitable than now to sponsor the original principles of Sanatana Dharma, as given, with One Caste, One Shruti and One God ideals. And if, at a time like this, the Great Ones of Suddha Dharma Mandalam would again throw open the portals of Initiations as they did in the past and also release true versions of the sacred literature of this land in their keeping, along with further commentaries on Bhagavad Gita and Upanishadic lore and also, if the incarnated Lord Sri Mitra Deva would be gracious enough to come out from his retreat in the Himalayas by appearing publicly in our midst and give the necessary lead, a great step would be taken in the programme for the "Change of Dharma" ordained by Bhagavan Sri Narayana for the people of this Yuga. How far this pious expectation will be fulfilled, it is difficult to say, since this is subject to the will of the incarnated Lord. Surely, however, the prayerful wish of the people towards the attainment of this end cannot certainly go in vain.

Suggestion Deserving Notice

That the Varnashrama-achara now observed only in name and with no faith is slowly going out should be

evident to the religionists of this land and with it the Caste-organisation, it sponsored, is being aggressively eliminated. This elimination of a Great System that was in vogue for thousands of years purely on Religious Ideals, if effected on the very basis of the Religious ideals with Reason and Dharma supporting it, then, in addition to getting the people convinced thereon, we may avoid all the inconveniences that such a revolutionary transformation brings upon the people in the shape of atheistic uprars and other ugly manifestations. The reformists, aiming to do away with Caste with the object of creating a socialistic pattern of society on economic basis, quite consistently with the "secular" ideal of the Constitution of this Country, cannot at all be expected to know the high spiritual implications that go to the formation of a single Caste in the very name of the ancient religious faith of this land. Hence it is their attack on religionists as "Sanatanists", meaning thereby that they are responsible for all communal and other troubles, although the causes therefor are different. That is how the name of Sanatana Dharma is come to be very much disrespected in this land.

To meet this challenge and disarm them, here is only one way and that is by learning the high and true principles of Sanatana Dharma taught in the Sootras herein, by those who have the religious and spiritual well-being of the people at heart. Along with this, if the religious Leaders, Spiritualists, Philosophers and also the Heads of the various religious persuasions of which Hinduism is replete, would get together, discuss and formulate in an atmosphere of perfect equability a set of guiding principles

in the light of true Sanatana Dharma in its Yogic feature, they would be doing a very great service for the regeneration of the correct faith in the people and for moral enthronement. In this way much of the mischief caused, due to wrong understanding, can be eliminated and the shattered religious beliefs and faiths can be unified firmly and this land of Bharatavarsha will rise up once again to still greater heights to serve as a beacon-light for the whole world. It is the stamp and seal of One Caste for the Religion of this land that can do this miracle.

The question is whether this will ever happen at all. Surely it all depends upon the kind of reaction that the "Antaryami-Ishwara" sets up in each one of those in whose hands this book of appeal falls. Since everything is subject to time, the reactions are bound to be favourable if the time is also so. But, time, again, is subject to the "sankhalpa" of the Ishwara, Bhagavan Sri Narayana, the Adhishtata of Suddha Dharma Mandalam, the Dharma-sastra—Promulgator of Dharma, Lokanatha—the Ruler of the Worlds, who, along with the Great Hierarchs appointed by Him, watches with loving care the evolutionary course of human beings, Himself, stationed in the heights of Badari Hills of the Himalayan Regions. May we all become partakers of His bountiful divine grace by aiming to live up to his Great Teachings. OM: TAT: SAT:..

Sri Janardana

SRIMAD BHAGAVAD GĪTĀ
is the theme of
Suddha Sanatana Dharma
and not of any other.

—o—

आजन्माऽऽमरणं यच्च शास्त्रं वै मनुजान्पुनः ।
यथादेशं यथाकालं यथावस्तं च शिक्षयेत् ॥ १ ॥
धर्मं सनातनं शुद्धं प्रत्यक्षं सार्वलौकिकम् ।
समभावैक्यफलदमिहाऽमुत्र च शङ्करम् ॥ २ ॥
तद्धि शास्त्रं महात्मानो गीतेत्याहुर्विचक्षणाः ।
न वैष्णवमिदं शास्त्रं न शाक्तं न च शांभवम् ॥ ३ ॥
न बौद्धं न च काणादं न सांख्यं न च यौगिकम् ।
न तन्त्रं नैव वेदान्तं विशेषसमयं न च ॥ ४ ॥
शुद्धं च तदिदं शास्त्रं स्तुवन्ति पूर्वसूरिणः ।
तस्मात्संसारिभिर्नित्यं संसेव्यं तदिदं भुवि ॥ ५ ॥

भगवान् नारद

॥ ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः ॥

॥ शुभमस्तु सर्वजगताम् ॥



शुद्धधर्ममण्डल अधिष्ठाता भगवान्
श्रीनारायणानुगृहीत
सनातन धर्म सूत्राः

१. एवमेव भगवान् काश्यपायाधिकारिणे महासिद्धाय धर्मसूत्रमिदं प्रोवाच नारायणः ॥
२. ब्रह्मणि च परस्मिन्भावाभावौ निर्गुणसगुणौ स्त्रीपुरुषौ शुद्धाशुद्धौ एकानेकरूपौ मायामायिनौ प्रकृतिपुरुषरूपौ कार्यकारणभूतौ आनन्दसुखदुःखौ शुद्धपुण्यपापफलौ सनातननिवृत्तिप्रवृत्तिधर्मौ आत्मानात्मनामानौ स्वभावौ सनातनौ भवतः ॥
३. भावस्वाभावः पुरुषो ह्यात्मा परमात्मा भवति सर्वोपास्यः ॥
४. तत्सहचरश्चापरो ह्यभावस्वरूपः त्रिगुणात्मकप्रकृतिरिति देवीति मायेति ब्रह्मशक्तिरिति नानारूपेति कथ्यते ॥

५. भावरूपं ब्रह्मैव ह्यात्मरूपं गीयते ॥
६. तच्चैवाभावरूपं प्रकृतिरिति ॥
७. तौ स्यातां ब्रह्मणो हि शरीरभूतौ स्वभावौ सनातनौ ॥
८. स्वभावौ तौ नित्ययुक्तावुभावपि ॥
९. योगहेतवश्च ज्ञानेच्छाक्रियासमाहारा हि ब्रह्मधर्मा भवन्ति ॥
१०. ब्रह्मणः पञ्चधा हि विभक्तं स्वविषयकज्ञानं परकारणावतरा-
र्चान्तर्याम्यहमिति स्वरूपं भवति ॥
११. ब्रह्मशक्तिस्तदिच्छैव ॥
१२. तत्कर्म च सृष्ट्यादिकम् ॥
१३. विना च त्रितयात्मकभावमेकरूपम्, ब्रह्मणस्वरूपं समाहारः ॥
१४. ब्रह्मणश्शरीरिणश्च धर्माश्शरीरेष्वेवाभिवर्धन्ते ॥
१५. एवं ब्रह्मधर्माभिवर्धनमेव ब्रह्मणो व्यवसायः शाश्वतः ॥
१६. स चानाद्यनन्तस्तेहभूतानान्तथात्वात् ॥
१७. तथा युक्तानाञ्च देहभूतानां स्वव्यवसाय एव महापुरुषार्थः ॥
१८. तद्व्यवसायसाधनञ्च ब्रह्मसनातनधर्मविज्ञानम् ॥
१९. व्यवसायाधिकरणञ्च प्रकृतिश्च संसारो नानारूपः ॥
२०. यावच्च दृढतमं ब्रह्मसनातनधर्मविज्ञानम्, तावदेव व्यवसायस्य
तदधिकरणस्य तत्कर्तुरात्मनश्च प्रभुत्वं श्रूयते ॥

२१. आरभ्य हि नारायणाज्जगज्जन्मादिकर्तुः परमेश्वरात्परमात्मनः
परमपुरुषाद्ब्रह्मा विष्णुश्च रुद्रश्चान्ये देवा महात्मानो
महर्षयस्सिद्धाश्च मानवाश्च अन्येऽपि प्राणिनस्सर्वेऽपि स्वव्यव-
सायं यथा सनातनधर्मविज्ञानमाचरन्ति ॥
२२. अतस्सर्वसंसारजुषां पुरुषाणाम्, विज्ञानमेव स्वानुरूपव्व-
सायसाधनतमं भवति ॥
२३. व्यवसायस्सर्वेषां सृष्टिस्थितिसमाहाररूपश्च भवति ॥
२४. विज्ञानं हि ब्रह्मस्वभावविषयकमेव भवति, ब्रह्म च बहुधा
वर्णितं श्रुतिषु सर्वासु सगुणन्निर्गुणमिति ॥
२५. अयमेव हि ब्रह्मविज्ञानक्रमः प्रथमं ब्रह्मतद्विभूतिविज्ञानम्,
ब्रह्मैव कारणं व्यूहमिति तस्य तद्विभूतेश्च विज्ञानं द्वितीयम्,
ब्रह्मावताररहस्यस्वरूपविभूतिविज्ञानं तृतीयम्, ब्रह्मार्चारूप-
तद्विभूतिविज्ञानं तुरीयम्, ब्रह्मात्मस्वरूपतद्विभूतिविज्ञानं
पञ्चमम् ; इति हि श्रुतिवेदितम् ॥
२६. अतो ब्रह्मस्वरूपस्य ह्यात्मनः तद्विभूतेश्च विज्ञानं व्यवसाय-
साधनं परममिति गीयते ॥
२७. यावदेव विजानाति स्वात्मनि सर्वरूपं सनातनं ब्रह्मस्वरूपम्,
तावदेवायं पुरुषश्चोजस्वी वर्चस्वी हरस्वी ज्ञानी बली काम-
रूपी चाधिकारी भवति ॥
२८. एवं विज्ञानी स्वानुरूपसविभूतिकव्यवसायसमाप्तौ व्यवसाया-
न्तरङ्गुं परमं पदं प्राप्नोति परमं पदं प्राप्नोति ॥

२९. स्वात्मविज्ञानानुरूपे भवतश्चेच्छाकर्मणी व्यवसायसाधने ॥
३०. ज्ञानेच्छाक्रियासमाहाराणां द्वौ ह्यात्मनिष्ठौ द्वौ प्रकृतिनिष्ठौ भवतः ॥
३१. अत स्वात्मान्तर्यामि ब्रह्मस्वरूपमुपासमानो योगी ब्रह्मशक्ति-संपन्नः समग्रञ्च व्यवसायं साधु परिसमाप्य परमं धाम व्रजति परमन्धाम व्रजति ॥
३२. अत एव जगज्जन्मादिकमपि ब्रह्मज्ञानेन ब्रह्मशक्त्या ब्रह्म-कर्मणा ब्रह्मविष्णुमहेश्वरेभ्यो ह्यन्येपि महात्मानो महर्षयस्सिद्धा मानुषाश्च कुर्वन्ति ॥
३३. अतश्च भोः काश्यप भवानात्मानात्मीयमपि सर्वं धर्ममाचरतु, सर्वस्वरूपब्रह्मस्वरूपोपासनासञ्जातनिश्चयज्ञानेन प्रत्यक्षसिद्धं सन्निहितं ब्रह्मस्वरूपमात्मानं ब्रह्मशक्तियुतमुपास्ताम् ॥

॥ इति भगवान् श्रीनारायणानुग्रहीत
सनातन धर्म सूत्राः समाप्तः ॥



॥ OM Namaha Sri Paramarshibhyo Yogibyaaha ॥
॥ Subhamastu Sarvajagataam ॥

॥ OM Obeisance to the Supreme Sages and Yogis ॥
॥ May all the Worlds abide in auspiciousness ॥

Suddha Dharma Mandala Adhishtātā
Sri Bhagavān Nārāyaṇānugrahita
Sanātana Dharma Sotrāha

Aphorisms on Eternal Law of Life-Process
Graced by Sri Bhagavān Nārāyaṇā
Lord of Suddha Dharma Mandalam

1. Evameva Bhagavān Kāsyapāyādhikāriṇe Mahasid-
dhāya dharma sootramidam provaca Nārāyanaha.

Bhagavān Nārāyana, thus, in the following manner,
expounded the aphorisms on Dharma to the Adhikari
Kasyapa, the Maha-Siddha.

2. Brahmapī ca parasmīnbhāvābhāvow nirguṇasagu-
ṇow stripurushow, s'uddhaśuddhow ekānekaroopow,
māyāmāyīnow prakritipurusharoopow, kāryakāraṇa-
bhootow, ānanda sukhaduhkow śuddha puṇyapāpa-
phalow, sṅāntānānivrithipravrithidharmow, ātmā-
nātmanāmānow, swabhāvow sṅāntānow bhavatha.

In the Parabrahman, there abide eternally these in-
herent characteristics—Changelessness and Change-
fulness, Non-qualitative and Qualitative, Feminine
and Masculine, Purity and Impurity, One and many
forms, Power and its Projector, Matter and Spirit
forms, Material Effect and Cause, Bliss and Pleasure-
Pain, Fruits of Purity and those of Merit and Sin,
Law of Eternal Life-process and that of Involution
and Evolution, and the Nomenclatures Self and
Not-Self.

3. Bhāvaswabhāvaha purusho hiyātma paramātma
bhavati sarvōpāsya.

The inherently changeless Purusha (Spirit) called
Ātmā (Self) or Paramātma (Supreme Self) has
to be worshipped by all.

4. Tatsahacarascāparo hyabhāvaswaroopaha, trigu-
ṇatmaprakritiriti, deveeti, māyēti, brahmaśaktiriti,
nānāroopeti kathyate.

Its associate, the other, of changeful form, is called
Three-qualified Matter (Prakriti), Goddess-Divine
(Devi), Illusion-producer (Māyā), Power of Brahm
(Brahmaśakti), and Multiple-formed (Nānāroopa).

5. Bhāvaroopam brahmiva ātmarooopam geeyate.

Brahmam itself in its changeless form is said to be
Ātman (Self).

6. Tatchivābhāvaroopam prakritiriti.

Even its (Brahman's) changeful form is said to be
Prakriti (Matter).

7. Tow syātām brahmaṇohi śareerabhootow swābhāvow
sanātānow.

Of Brahm, they are embodiments inherently and
eternally.

8. Swabhāvow tow nityayuktāvubhāvapi.

They, in their very nature, are ever in union
together.

9. Yogahetavasca gnāneccākriyāsamāhārā hi brahma-
dharmā bhavanti.

Knowledge, desire, action and their summation
constitute the brahmic modes of life-process, being
the cause as well as the result of yoga or union
(of Atma and Prakriti).

10. Brahmanāḥa pancadhā hi vibhaktam swavishayaka gnānam parakāraṇavatārārcāntaryāmyahamiti swaroopam bhavati.

Knowledge of Brahm of its own state as divided five fold—transcendent, causal, incarnate, worshipful, and immanent, is its formful feature as “ I ”.

11. Brahmas̄haktistadicchiva.

Brahma-shakti is its desire (form) verily.

12. Tatkarma srishtyādikam.

Creation and so forth (preservation and convergence) are its action.

13. Vināca tritayātmakabhāvamekaroopam, brahmaṇa swaroopam samāhāraha.

The form of Oneness bereft of the (aforesaid) three phases—the form of Brahm is Summation (synthesis).

14. Brahmanāssareerīṇasca dharmāssareereshvevābhivartante.

Brahman's bodies (Atma and Prakriti) multiply the modes of life-processes as the body-vehicles (of created beings).

15. Evam brahmadharmābhivardhanameva brahmaṇo vyavasāyaha s̄swataha.

Thus, the perpetual multiplication of the brahmic mode of Life-Processes (as bodies) is Brahman's eternal functioning.

16. Sa cānādyantastaddeha bhootānām tathātvāt.

This is without beginning and end even as the material (human) embodiments are similarly so.

17. Tathā yuktānanca dehabhootānam swavyavasāya eva mahāpurushārthaha.

Hence, to the constituted human beings endowed with material bodies, the performance of one's own (natural) functioning is the supreme fulfilment of life.

18. Tadvyavasāyasādhanamca brahma sanātana dharmā vignānam.

The aid for discharging such functionings is the knowledge of the Brahmic Eternal Law of life-process.

19. Vyavasāyādhikarāṇamca prakritisca samsāro nānāroopaha.

Matter the basic means for such functionings is the multi-formed world life.

20. Yāvaccā dritatamam brahma sanātana dharmā vignānam, tāvadeva vyavasāyasya tadadikarāṇasya, tatkarturātmanacca prabhutvam srooyate.

So long the knowledge of Brahman's Eternal Law of life-process is firm, so long the supremacy of functioning, that of its basic means and that of its doer the Atman is heard of.

21. Ārabhya hi nārāyaṇājagajjanmādikartuhu, parameshwarātparamātmanaha, paramapurushādbrāhmā vishnusca rudrāschānye devā mahātmānomaharshayassiddhāsca mānavāsca anyepi prāṇiṇāssarvepi swavyavasāyam yatha sanātanadharmavignānamācaranti.

Commencing from Nārāyana, the Supreme Lord of creation, sustenance and convergence of the worlds, Paramātmā the Overlord, Brahma, Vishnu and Rudra the supreme beings, other Devās, Mahatmas, Rishis and Siddhas, and human beings, as also all other sentient creation—discharge their life's functioning, each, to the extent of their knowledge of Sanātana-dharma.

22. Atassarvasamsārajushām purushāṇām vignānameva swānuroopavyavasāyasādanatamam bhavati.

So then, to all human beings engaged in the evolutionary life-processes in all their phases, knowledge alone is the excellent means for the performance of life's functioning congenial to oneself.

23. Vyavasāyassarveshām srishtititissamāhararoopāsca bhavati.

This functioning in life for all is in the nature of creativity, protectivity and unification.

24. Vignānam hi brahmaswabhāvavishayakameva bhavati; brahma ca bahudā varpitam śrutishu sarvāsu saguṇannirguṇamiti.

Knowledge spoken of is in reference to the particulars of brahmic intrinsic nature; by Brahm is meant here, to that which is described in all the revealed scriptures as Qualitative and Non-Qualitative.

25. Ayameva hi brahmavignānakramaha; prathamam brahmatadvibhootivignānam, brahmiva kāraṇam vyoohamiti tasya tadvibhooṭeśca vignānam dwitheeyam, brahmāvatārarahasyaswaroopavibhooti vignānam triteeyam, brahmārcaroopatadvibhooti vignānam tureeyam, brahmātmāswaroopatadvibhooti vignānam pancamam; iti hi śrutiveditam.

According to the revealed knowledge of scriptures this is the order of brahmic knowledge—firstly, knowledge of (the transcendent) Brahm and its powers; secondly, its knowledge as the Causal Feature in the array of four-foldness and its powers; thirdly, its knowledge in the role of Incarnating Deity and its powers, fourthly, its knowledge as the Worshipful Symbol and its powers; and fifthly, its knowledge in the form of Atman and its powers.

26. Ato brahmaswaroopasya hyātmanaha tadvibhooṭeśca vignānam vyavasāyasāadhanam parmamiti geeyate.

Of these, knowledge of Atman the brahmaswaroopā and its powers is said to be the supreme means for life's functioning.

27. Yāvadeva vijñānti swātmani sarvaroopam sanātanam brahmswaroopam, tāvadevāyam purushas chojasvi varcasvi harasvi gnāni bali kāmroopi cādhikāri bhavati.

With the realisation of the knowledge that the all-formed Brahma-swaroopa is the Self of himself, Man gets to be endowed with lustre, brilliance, splendour, wisdom, strength and ability to assume any form at will, having become an Adhikari (one occupying a place in the Hierachy).

28. Evam vignāni swānuroopa savibhootika vyavasāya samāptow, vyavasāyantaramkartum paramam padam prāpnoti, paramam padam prāpnoti.

Thus, the wise-knower, completing the life's functioning with the aid of powers appropriate to himself, and becoming released, attains the supreme state; attains the supreme state.

29. Swātma vignānanuroope bhavatascaiccākarmani vyavasāyasādhane.

According to the knowledge of one's Self, desire and action are the means for the life's functioning.

30. Gnānecākriyāsamāhārāṇām dwow hiyātmanishtow dwow prakriti nisthow bhavataha.

Of knowledge, desire, action and summation, two pertain to atmic or the spiritual accomplishment and two to prakritic or the material.

31. Ataswātmanāntaryāmi brahmswaroopamupāsamāno yogi brahmaśhaktisampannaha samagramca vyavasāyam sādhu parisamāpya paramam dhāma vrajati, paramandhāma vrajati.

Thus, the yogi, devoted to the worship of the brahmic form ruling his inner being, and endowed with brahmic power, after completing the life's functioning perfectly, attains to the supreme state; yea attains to the supreme state.

32. Ata eva jagajjanmādhikamapi brahmagnānena brahmas'hakthyā, brahmakarmaṇā, brahmavishnu maheshwarebhyo hiyannyepi mahātmano maharshayasiddhā mānushāsca kurvanti

So then, the funntions of creation etc., of the worlds are carried on by Brahma, Vishnu, Maheswara and also others—Mahātmās, Rishis, Siddhas and Men, through their Brahmic knowledge, Brahmic power, and Brahmic acts.

33. Atasca bho kās'yapa bhavānātmānātmceyamapi sarvam dharmamācaratu sarvaswaroopa brahmswaroopopāsanāsanjātniscayagnānena pratyakshasiddham sannihitam brahmswroopamātmānam brahma-shaktiyudamupāsātām.

Hence, O! Kasyapa! performing all the life's functioning—spiritual and material, with the settled conviction arising from the worship of the all-formed brahmic form, be devoted to Atman, the Brahma-Swaroopa and endowed with its power, being directly discernable and quite proximate (in one's own heart.)

Translation of the slokas in page 64.

SRIMAD BHAGAVAD GITA
 IS THE THEME OF
SUDDHA SANATANA DHARMA
 AND NOT OF ANY OTHER

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 ;

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

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

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

The Ancient Seers extole this Science as All-embracing and Transcendent ; as such this Science ought to be followed by every evolving Jiva in this World.

Sage Narada

Published by Sri Janardana, The Suddha Dharma, Mylapore,
 Madras-4, —PRICE Rs. 2-50 nP.

Bharati Vijayam Press, Madras-5.