

Introduction to Suddha Dharma Srimad Bhagavad Gita

BHAGAVAD-GEETA - BY PANDIT K.T SRINIVASACHARIAR

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It is well-known to you that when on the field of Kurukshetra, the battle of the Bharatas had begun and the ripe hour was in the throes of a new rebirth, Arjuna lost his nerve, his self-consciousness and his strength for the high issues of the moment giving way before the flux of sympathy, which as man's representative and the elected spokesman of his cause, he felt for human vicissitudes; to rise above which weakness and learn the great Truth, he sought as his sole hope of solace, the lotus feet, much adored by Yogins, of Sri Krishna; upon the which, that prince of Yogins and manifestation of Narayana, the Lord of Badari, spoke unto him the Bhagavad Geeta, to cure him of the faintness that beset his heart and instruct him in the Truth.

Such is the Geeta which the Suddhas hold up and revere and it consists of twenty-six chapters; it is made up of as many geetas (twenty-four) as there are letters in the Gayatri, each letter of which signifies one Tatwa or element. Reckoning up the verses, the Geeta contains seven hundred and forty-five stanzas. We say seven hundred and forty-five stanzas on the authority of the Mahabharata itself, which in the last chapter of the Geeta-parva incorporated in Bheeshma-parva, says "The Lord, Krishna, spoke six hundred and twenty stanzas; Arjuna spoke fifty-seven; Sanjaya, sixty-seven; and Dhritarashtra, one. These together make the Geeta." Concerning the twenty-four Geetas it contains, Gobhila, speaking on the Adiparva of the Mahabharata, says, " Pravritti Dharma or the Dharma of Forth going involves the Tatwas; likewise, Tatwas mark Nivritti Dharma or the Dharma of returning also. The ten senses; the five material elements, the tanmatras or the properties of the atoms of these elements, Moola-prakriti or the element of the monad or Atman, Mahat, the element of intuition, Manasa or the mind and Ahamkara or the concept - these are known as the Tatwas. The Tatwas are at the root of all dharmas; and men in cyclic life must know that into all arts and sciences these Tatwas enter, and that science get divided and classified according to the Tatwas in them.

These twenty-four Tatwas are also the theme of the Bhagavad-Geeta. This is evident in the Anu-geeta parva or the Parva of the sequel to the Geeta where Sri Krishna refused to gratify Arjuna in his wish to hear the Geeta a second time, in the following words: "That was, Oh Arjuna, the most perfect expression by far, of the way to know Brahman. The strong inspiration of yoga was on me, when in those terms I described Parabrahman. Never again can I speak the Geeta in full. However, I shall now relate to you the Itihasas or sacred histories connected with that subject"; and began those discourses of the Anu-geeta-Parva, cited conversations of the great men of old, in which the purport of the Geeta was developed and amplified. Krishna and Arjuna conversed as master and pupil. Said Arjuna once " Talk to me of Parabrahman, the Supreme among all which man ought to know. By your grace, my mind has come to delight in talk of the subtle (the higher)" Sri Krishna answered " I shall now give you a true account of the Tatwas, all of which occur in everything, together or separately. The great self, Mulaprakrti or the element of the Self, the I concept, the ten senses, the unique sense of the mind, the five great material

elements and the properties of their atoms-these, twenty-four in number, are known in the Vedas as the Tatwas.

Of all, he becomes strong who knows all about the Tatwas, their beginning and their end. Oppressing doubts never come to him. One who truly knows the Tatwas, their characteristics and cognate spiritual influences, shakes himself free of sins and bondage and enjoys the pure worlds." There is no doubt that when Sri Krishna thus began with expounding the Tatwas and what comes of knowing them, He sought to make it clear that the Geeta which he had already spoken (and whose teaching he was now proceeding to amplify dealt in the main with the Tatwas, In the same chapter come the words, " The sciences are four; the castes are four; the ashrams or stages are also four in number; and the wise state that the One dharma has likewise, four Padas or feet;" there are other passages which sort the Tatwas also into four smaller groups and give the purposes, served by such division; also each group is called a Pada or foot, and, to know the Tatwas is to know dharma, Knowers of the Truth reverently accept the classification of all sciences and arts treating of dharma according to the letters in the Gayatri; that in all arts and sciences are found the teachings of the Gayatri, and, that all of them have four Padas or feet.

A relation in characteristics between the Geeta and the Gayatri is suggested in the following verse in the last chapter of the Geeta-parva in the Mahabharata". While Geeta, Ganga, Gayatri and Govinda - these four names, that begin with a Ga - reign in our hearts, there is no rebirth in store for us." This statement raises the following inquiry. Since the Vedas say that Govinda, the Lord of the Self, is an object of worship as well in his other aspects and attributes (as Govinda), the name Govinda is not uniquely the name for adoration. Indeed, no such limitation is intended by the revered writer of that verse, for otherwise, this other statement from the same Mahabharata, " The Geeta alone must be well sung and studied; of what use are other dilatory Shastras?" would be contradictory. As a matter of fact, in the stanza under discussion; the four objects are brought together because two of them have sprung from the other two and a relation of source and offspring exists among them; and more than bringing these four words together because of the chance alliteration they possess, it appeals to the wise to justify their association from a consideration of their sense.

The Geeta and the Ganga or the Item invoking of their names, secure the higher to the entire world and hence their power. Now the Gayatri and Govinda are the sources of these; therefore they are justly celebrated. Just as the Ganga that streamed from the feet of Govinda bears the sinner over to the other bank, so also can the Bhagavad-Geeta that from the feet of Gayatri, has taken its being,

Speaking of the Bhagavad-Geeta, the twenty-four Geetas it contains and the teaching of the Gayatri, which it promulgates, Narada says, "In the Geeta is allotted the offices of all. The yogin Krishna recounts in the Geeta which expounds the teachings of the Gayatri, all actions, that after the stages of thought and wish, duly come to the striver; and the yogic fruit thereof, of synthetic aspect, that bestows great purity and is extolled by yogins. Therefore should it be understood that the Geeta is the divine Gayatri itself. The Gayatri is the cow of plenty, yielding all desires; its four-dugged (nipple) udder (mammary gland), the quartette of the groups of six letters; its milk, the Geeta and Narayana himself, the herd that milks it. Arjuna, the Nara, the representative of mankind, drinks of this milk. The five senses of action, the five senses of knowledge and the five instruments thereof, the five material elements; the mind, the faculty of intuition, the Self and Mulaprakriti - all these, twenty-four in number, are represented by the letters of the Gayatri. Pranava, the twenty-fifth Tatwa, is known as the Purusha, immortal and ubiquitous, the all-

formed, nearest in the hearts of the wise. The four-footed Gayatri, say the sages devoted to dharma, is the mother of arts and Pranava is their father, for the well being of this couple, the world is told, is Suddha dharma. The twenty-four geetas are the twenty-four faces of the Gayatri. The great Krishna, prince of yogins, has spoken five hundred and seventy-six verses in these geetas."

Now many are the faiths of men, that have risen to the need of various times, various places and various communities with various habits and instincts. From time to time," said Narada, in Anushtana-Chandrika to Charbati, "Oh Charbati, through many ages, sacred histories, traditions and other Shastras (or sciences) have, multiplied a thousand fold, The Vedas themselves are seen to have kept pace with this increase. Hear the truth about it. The utility of Shastras or scientific treatises consists in how they ordain human life and conduct. The great dharma, which protects the world, accommodates itself to suit each age. Knowers of the secret Truths assert that there is also only one great art in all that concerns the world's good weal. However, for Brahma, Vishnu and Siva, the art they liked was the instrument they wielded. Hence have the arts become diversified with the various times and places. Intelligent men that grasp the truths, which each various art inculcates, achieve in various ways, the fruits they desire.

The, Mahabharata comments on the diversity of Shastras, thus; "Many and, varied are the sacred histories, together, with their commentaries; and also, the Shrutis or the Vedas." But, if there is one Shastra, which is immutable for all time, is the source of all faiths and creeds and recognizes the true form of the eternal Parabrahman, the all cause, the Geeta is held to be such a Shastra.

In Sanatana-Dharma-Deepika, Narada says "The wise have found in the Geeta the one art which is man's teacher all his life, rising to the calls of various times, places and conditions; which is eternal, the property of all worlds alike; which is neither obscure nor devious; which confers on men the feeling of undivided sameness and holds promise of happiness in this world and the next, This Shastra is not Vaishnavite; it does not uphold the propitiation of Shakti. It is neither Saivite nor Buddhist nor does it belong to the Kanada, Sankya or Yoga system of philosophy. It is not a piece of Tantric literature nor Vedanta philosophy, nor is it by itself the expression of any now creed.

This Shastra has been called the pure and ay such have the ancient great sung of it; it is worthy of assiduous cultivation by all men in cyclic existences." Sri Krishna himself referred to the fact that the Geeta proclaims the eternal Dharma, in the following words of the Anu-Geeta-parva of the Mahabharata: "Oh Partha, I made you hear, I made you learn this eternal secret, this living Dharma, and the deathless worlds, besides, It gives me deep displeasure that you should have neglected all this." It is a true and legitimate conclusion, therefore, of the hierarchy of Suddha dharma, who seek liberation and desire to realize the true form of the Pure Brahman, the eternal, and the cause of all, that the Bhagavad-Geeta teaching as it does man in cyclic life in selecting and adopting dharmas and instructing him according to the call of each place, time and condition, is the fit possessor of the attributes enumerated above.

Arts and sciences are the slaves of time, which throws some out and develops others in its march. Gobhila says "Time lays open gaps, strays, and derangements in the structure of all arts and sciences of this earth. It is the duty of the great sages to rectify such defects. Some sages there have been, the exponents of the various religions, who made the emendations they introduced into all old works, the vehicles of their own views and ideas; studying these works so improved, great men of the past, lost in the bigotry of their own opinions, could never know the Truth. But other great souls that expound the real Truths know the Brahman in its ineffable verity and ascend to the higher seat," The Mahabharata itself refers to the Khilas

or the mutilated, portions of ancient works, thus, " The story of Hari, a narration of future happenings, is, in the strayed portions, told through twelve thousand verses.

This statement gives birth to the following objection - Why should there be mention of mutilated and fugitive portions in the Mahabharata, a work which the great Vyasa compiled and which through all time has kept itself whole and unbroken in its make up? The Suddhas, however, attribute to time and other reacting causes, the weathering and derangement in all old works compiled by the divinely gifted of the past; and it is known that aided by the divine Narayana they have set right their imperfections and have kept them intact. And it will be clear from Hamsa-yogi's fifteenth introduction to the Mahabharata, how the Mahabharata itself came to pay; bow the Jambuka and other Brahmanas were the fragments that separated out of their planes and bow the Suddhas have carefully revised and restored it. All should know that the great Suddhas of old realized the inevitable damage that time did to all old works, and have repaired, revised and remolded them for the common benefit of humanity.

But enough of this, now, for centuries, the Geeta has been known to consist of only eighteen chapters; as such indeed did the great men of yore who interpreted the Geeta, Sankara and others, together with their followers; accept it. Had they been aware of this other Geeta prized by the Suddhas, would not they have made in their works at least a single reference to it, were it only to disagree with its drift and teachings, refute and condemn it, and thus strengthen the cause of their own doctrines they expounded? Therefore those that rely on authoritative sources should approve of such a work as this Geeta of the Suddhas. To such a view, the reply is - "this wrong notion but abuses the thinker; for if the works of the divinely gifted Sankara and other great men be considered as the only authoritative books, it cannot yet be made good that the Shastras, older than these, have not efficiently legislated for human conduct and endeavor and therefore have no claims to be documents of sacred authority; for what Shastras, other than these, have Sankara and others drawn from, to support the doctrines they were stating in their writings? Indeed, fair critics say otherwise, as follows:

The great men of old, high-souled (possessing a soul and feeling) protagonists of the several cults and mighty philosophers, did not, in polemical argument, advance the idea of the one pure and eternal Dharma, in which are the seeds of all faiths and creeds; since, it would not have served to set off the sectarian doctrines they might enlarge upon, to describe alongside the single, seminal dharma that is at the root of all sects and faiths and the knowledge of the oneness of everything. Further, they did not care to commit their most intimate doctrines, the subtlest Truths, to the mere treatises they wrote. Moreover, on them lay the great duty of teaching the art of knowing Brahman in such ways as would best answer the call of particular times, places and prevailing conditions.

Only to those worthy high-minded aspirants, seeking to learn the above mentioned, eternal and pure Dharma, the knowledge of which comes after the grasping the secret of all religions, only to them did the philosophers and seers of the past, the propagators of all learning, avow (affirm) that their writings were treatises or text books for beginners, in words such as the following: "Out of our dalliance (play, amorous play) of children do we devise to instruct them. After having wandered through untrue paths, man will well enjoy the attainment of the Truth." Wrongly do some sages, aware as they are that Brahman is of manifold aspect and form, yet because they are fanatically attached to the particular aspect or form in which they reverently conceive and adore Him, arraign (accuse; prosecute) any other form or aspect in

which Brahman is invoked and also the methods such as meditation, knowledge, etc., of worshiping Him in that aspect or form.

The true or sound way would be for men to realize and accept that there is one Dharma, the eternal all cause. In this manner does Hamsa-yogi define in Khanda-Rahasya, the false or the untrue or the unsound and the right or true. Dharma is dual as the Forth going and the Returning or the Renouncing. All dharmas talk of one and the same Brahman. Many activities spring from the prompting of dharma; and there are two ways of performing all actions. It must now be abundantly clear that it is against all argument to say that the Geeta of the Suddhas cannot be authentic simply because great men of the past have not referred to it, in works mainly controversial, where they sought to confound their opponents by loudly setting forth their own doctrines.

In Sankara's own work, in the foreword which he has prefixed to his commentary of the Geeta, it can be proved conclusively that the portion of the text from "Narayana is higher than Mulaprakriti," to "To explain which I shall now attempt," suggests, though slightly, both in, expression and drift, the most secret teachings of the Geetas from Nara-Narayana-Dharma-Geeta to Yoga-Geeta. Also, a study of the holy Sankara's book shows that he could have written only that part, in the work that goes by his name, that begins with "Narayana is higher than Mulaprakriti, and ends with" To Explain which I shall now attempt; that other much criticized parts of his book have not come from his own pen and it is well known that Suddhas of more modern times have carefully preserved his commentary on the Geeta. Fuller detail on this subject is available in the foreword of the Khanda-Rahasya of the commentary on the Geeta. Suffice it to say that this Geeta of the Suddhas can no longer be rejected or disapproved by the champions of authenticity.

In the first chapter of this Geeta, Sri-Krishna enjoins the acquisition of Brahma Sakti, the all-important and necessary factor, for all men in cyclic existences together with their masters, to secure such activity as would best suit their natures, the particular times and places and also be fruitful of great prosperity. He then discusses the necessity, on the part of the aspirants endowed with the sakti and engaging in action, of selection of the dharma-vidyas or arts teaching dharma, arts that would most appropriately and fully respond to the call of the times and the places. Then are described the characteristics of the apt pupil or aspirant; and the acceptance of him by proper preceptors, a step important in all functions and forming part of Brahmic investiture.

The next twenty-four chapters from the second onwards form a clear well arranged account, with explanations of secret teachings, of the twenty-four Tatwas which are basic in all endeavor which men in cyclic life, according to their natures, inclinations and instincts, enter upon; the divine Vasudeva here speaks also of the Purusha or agent that controls each of these Tatwas. The last chapter, the twenty-sixth, sings the hymn of the Adored Lord, Sri Krishna, Parabrahman manifest; the Adored Lord whom Arjuna with deep gratitude and with the spiritual insight born of those holy utterances which with the eagerness of the apt pupil he had devoured, invoked; the Adored Lord, revealed by the great hierarch Brahma to all hierarchs that, on the eve of the speaking of the Geeta, had thronged desiring to know the Truths; whom the great Yogin Sanjaya, possessing the divine vision or sight secured to him by his own sinless life, realized by means of his sound gifts and described to the pitiable king Dhritarashtra who was sightless from birth, blind to all distinction of the real and unreal, being and non-being, and yearned for the light of the Truth.

Narada says: "The Yogin Sri Krishna divided into twenty-six chapters the Geeta which he spoke so long ago. The first and last chapters of that book deal with Pranava, the mighty spell. Their true import is as follows, The divine Brahma-Sakti of the Pranava, which is known as the earliest of arts, is called the first Tatwa. The second Tatwa is the art of science of cyclic existence; the third is the great Purusha or agent who possesses the characteristics of the Supreme Self and who with the bright lamp of knowledge, dispels the darkness of ignorance. It is the duty of the wise first to set to enquire about these Tatwas, secondly meditate about them and lastly to realize and obtain them.

The Pranava, at the end (of chants) stands for the eternal one cause, the source of all, possessing the distributive and the synthetic aspects, whose form is the universe, who resides in the heart, who is all-transcending and who is both the Self and the Not-Self. Its Tatwas are four in number. Hear what they are, Thought, wish, activity, and Samahara or Yoga are the four Tatwas which are used to secure knowledge, meditation, action and, superior knowledge or insight. In this manner, the twenty-sixth chapter describes the Supreme Brahman. To such effect is the teaching of the first and last chapters of the Geeta-."

The preceptors of Suddha Dharma have distributed the contents of Bheeshma-parva in the following way. The Bhagavad-Geeta has been placed by Vyasa in the, sixth parva known as Bheeshma-parva, of the Mahabharata. Bheeshma-parva in itself contains four sub-parvas, which are mentioned in the following verses of the Adi-parva, " First is described no land of Jambu. In the next parva the great sage bestowed on Sanjaya the gift of divine sight. Next follows Bhumi-parva, the parva of lands and countries, together with long accounts of the mythic archipelago.

The next parva is the parva of the Bhagavad Geeta. The killing of Bheeshma follows after." The Mahabharata reckons up the chapters and verses in Bheeshma-parva thus: This parva consists of a hundred and seventeen chapters; its verses number five thousand eight hundred and eighty-four." Gobhila Karika or Gobhila's critique on the Mahabharata thus gives the number of chapters in each sub-parva: "The great sage wrote the first parva in eight chapters: the second parva consists of a single chapter; the third parva, of thirty-three chapters and the fourth, of seventy-five chapters." The following is the table of contents of Bhagavad-Geeta.

The six chapters from 'The learned Gavalgani to These squadrons the great man' narrate the disposition of the forces of the Kurus and the Pandavas. From In the holy field of Kurukshetra to "Where Krishna, the prince of Yogins is, are the twenty-six chapters constituting the Bhagavad-Geeta. Then follows the final chapter eulogizing the splendor and might of the Bhagavad-Geeta.

Now on the authority of the Mahabharata itself, the Bheeshma-parva should have four sub-parvas, a hundred and seventeen chapters, and five thousand eight hundred and eighty-four verses. But in no available recession of the Mahabharata does not above reckoning hold This perplexes all earnest students of the Mahabharata, that have implicit faith in authentic utterances. Now there is the Mahabharata of the Suddhas, a book that has been weeded of all such defects. The Geeta of the Suddhas, says Hamsa-Yogi, in his commentary of the Geeta in Kanda-Rahasya, is no other than what is enshrined in this correct Mahabharata of the Suddhas. Naturally, the burden of the Geeta of the Suddhas is to set forth the doctrines and methods of the Suddhas.

The Geeta of the Suddhas consists of the following chapters:

- On the coming or the genesis of the Geeta,
- On Nara and Narayana,
- on avatars or incarnations,
- on hierarchs,
- on the instruction of hierarchs in the due arts,
- on the knowledge of causes,
- on beatitude, which the possessors of such knowledge can attain;
- on the nature and characteristics of those engaged in the study and practice of the teachings of the group of the foregoing six chapters;
- on the scouring by these men, of the three instruments or means of the method of exertion;
- on Maya, to be taught those that strive for the three instruments,
- on Moksha or liberation, which gives Prapti or the attainment of the higher for those who have learnt this Maya;
- on the aspect and nature of Brahman adored by these aspirants after liberation;
- on Nara and Narayana who, with their sinless volition, have the power of assuming manifold forms;
- on the method of Pranayama, which is the emblem of concentrated activity in those that study and practice the teachings of this second group of six chapters; on the Supreme Self, the object to be realized by these aspirants;
- on Akshara or the spirit, veiling itself in the Cosmos,
- on the study of this aspect of the spirit;
- on the office and function of the Paramahamsas;
- on Sanyasa or renunciation;
- on the self, the causer of yoga, for the aspirants who study and practice the teachings of this third group of six chapters;

- on Prakriti or the Not-self;
- on related details and particulars;
- on knowledge and the method of knowledge;
- on the method of yoga which the study and practice, of the teaching of all these last chapters lead to;
- and finally, the hymn on the realization of Brahman.

Following the idea that everything has four Padas or feet, these twenty-four chapters are sorted six by six, under Gnana pads or the foot of Knowledge, the Sankalpa-pada or the foot of Willing or devoted intent, Karma-pada or the foot of activity, and Yoga-pada or the foot of Yoga. The Suddhas call a chapter a Kanda. Hamsa Yogi, in Ramayana Khadna-Rahasya or the Khanda Rahasya of the Ramayana, says, " In the first Kanda or hook of the Ramayana, known as the book of Rama's Boyhood, we are taught of Nara and Narayana and all that concerns them; in the second book, the Ayodhya-kanda, of incarnations of the deity, and the purposes and functions thereof; in the third book, the Aranya-Kanda, of exertion; in the fourth, the Kishkindba-kanda of the instruction and training of the aspirant; in the fifth, the Sundara-kanda, of the knowledge of causes; and in the last, the Yuddha-kanda, of Kaivalya or beatitude.

These six Dharmas are modified under each Pada or foot and enjoin different and activities and aims in each different Pada or foot. Narada is of opinions that since the Kandas are pre-eminently for the study of the aspirants are they named Adhyayas or lessons. Kanda is always the name for an exposition of the Tatwas. The Bhagavad Geeta, which has four feet where each foot is of six, Kandas or chapters, is the divine art of Brahman. Attainable through Yoga." In support of the statement here of Hamsa-Yogi that the six Dharmas given above assume different developments under each pada and prescribe varying methods of activity and ends, we have authority of the following words of Narada; "Oh sages, the Dharmas from the Laws of Nara and Narayana to the Laws of Beatitude, these six Dharmas assume, under each pada, different transformations." Analogously, to the Ramayana also are assigned four padas or feet and its six books are divided among these padas.

There are only Six Dharmas, the Dharmas from the Laws of Nara and Narayana to the Laws of Beatitude; but these acquire varying denominations according the stage of development marked by each pada. For example, from the Laws of Nara and Narayana springs concentrated meditation, on the form of Brahman; this gives birth to devoted action, the practice of Pranayama, which again leads to Yogic Meditation; on the Supreme Self. In the same way, the study of the Law of Incarnations or Avatars prompts the aspirant to strive for the three instruments or means suitable to his nature; the achievement of which, produces fixed effort for the realization of the Self; and this latter is father to the knowledge of Prakriti or the Not-Self. From proper instruction and training we understand the nature of liberation, from which is derived the Raja-vidya or Royal art, which last, again, is productive of the realization of the nature of Bhakti or devotion. The Law of Causes leads to the cognition of the nature of Brahman, from which one gets to know of the Paramahamsas; and knowing Paramahamsas, we acquire the pure Supreme knowledge. A study of the nature of beatitude brings on the realization of Brahmic graces and powers; after this

achievement we learn what renunciation is and the knowledge of renunciation bestows Yogic fixedness or concentration.

Thus does Hamsa-Yogi describe in Ramayana Kanda-Rahasya the development which each of the six methods commencing with the Laws of Nara and Narayana acquires in each foot or pada. It must now be clear that in these groups of six chapters of the Bhagavad-Geeta, consisting of five hundred and seventy-six stanzas spoken by Sri Krishna from "Thou grieveest for those about whom thou shouldst never grieve to "Thou wilt be liberated, do not thou sorrow", are explained the great teachings which all the four classes of men in cyclic life, that strive along the, path's of knowledge, devotion, action and yoga, should according to their several stages, know. And the incident in the Mahabharata that, in response to the wish of King Dhritarashtra who longed for the light of the Truth, the great login Sanjaya spoke to him this Gita, the song of the Tatwas, and the Yogic art of Brahman sung by the Lord himself - this story of the genesis of the Geeta should be well-known to all seekers of liberation, all those that aspire to the Higher.

About the divine * Krishna and Arjuna that as master and pupil were the chosen instruments to proclaim the yogic art of Brahman, Hamsa-Yogi thus speaks in Sanatana-Dharma-Deepika: "Know that Krishna and Arjuna, that divine pair sung of in the Mahabharata were Lords of Dharma or Right and the incarnations of Narayana and Nara." The true meaning of the word Krishna, says the sixty-ninth chapter of Udyoga-parva in the Mahabharata, is the following-" The word Krishi means the earth and na means fulfillment; Vishnu goes by the name of Krishna since in him are united both. Hence it is clear that Sri Krishna is the name of him who protects all endeavors in cyclic existence. In the first chapter of the Adiparva of the Mahabharata, Southi commences his narration thus: "By His grace shall I now recount the stories of Narayana;" and in the course of his recital, praises Krishna as follows: "Here is extolled the Lord Vasudeva, the eternal. He is the Truth, He is purity, He is virtue, He is the eternal Parabrahman and the fixed, immortal radiance. The wise never tire of talking of his hallowed attributes and qualities". From this we infer that the Laws of Nara and Narayana, which Sri Krishna has propounded, must be the proper subject of study. Kanda-Rahasya says "The holy actions, by means of which the divine Vasudeva in His august will, sought to teach the nature of true endeavor in all stages of cyclic existence: Truth, the divine law, purity, virtue and the eternal Dharma, that fixed radiance revealing the immortal Parabrahman, - these six Dharmas are the very life and essence of the six Dharmas beginning with the Laws, of Nara and Narayana." The wise should realize from the above that Arjuna and his celestial charioteer are Nara and Narayana who, through every Yuga or cycle of time appear on this earth as various incarnations to champion the cause of the unalterable Law.

* That Krishna and Arjuna were the Avatars of Narayana and Nara is discussed in the sixty-fourth chapter of the Adiparva of the Mahabharata, in the eighty-fourth chapter of the Vana-parva, in the forty-ninth chapter of the Udyoga-parva, in the twenty-third, and sixty-eighth chapters of Bheeshma-parva and the two hundred and fifty second chapter of the Anusasana-parva

The Suddhas mention four other Geetas, which in subject and purpose are one with the Bhagavad-Geeta, These are Sruti-Geeta or the Geeta of the Vedas, embodied in Taithareya-aranyaka; Brahma-Geeta or the Geeta of Brahman, finding its text in the forty-nine Upanishads from Eeshavashya - Upanishad to Soubhagya Lakshmi - Upanishad; Arsha-Geeta, or the Geeta of Rishis, comprised in the Ramayana, and the Suddha-Geeta or the Pure Geeta, out of the Devi-Bhagavatam or the lore of Yoga-Devi, a book of the Suddhas. The Upanishads from which Brahma-Geeta derives are the Eashavasya the Kata, the Kena, the

Prashna, the Mundaka, the Mandukya, the Taithiriya, the Aithereya, the Chandogya, the Brihadaranyaka, the Kaivalya, the Brahma, the Svetasvatara, the Hamsa, the Narayana, the Paramahamsa, the Maitreya; the Sarvasara, the Niralamba, the Vajrasuchi, the Thejobindu, the Nadabindu, the Dhyana bindu, the Brahmanvidya, the Yogatwa, the Atmabodha, the Naradaparivrajaka, the Thrisikhi-bramana the Seeta, the Dakshinamurti, the Nirvana, the Mandala brahmana the Sanyasa, the Avyakta, the Adhyatma, the Atma, the Devi, the Ramarahasya, the Skanda, the Maha Narayana, the Surya, the Rudrabridaya, the Bhavana, the Panchabrahma; the the Krishna, the Varaha, the Mukthika, the Kalisantarana and the Sowbhagya Upanishads.

Coming back to the subject on hand; the existence of this Geeta of the Suddhas was first discovered to me by my much revered grand-father, who, as has long been well known, was a staunch adherent of Suddha Dharma. More of him in our foreword to the Sanatana-Dharma Deepika where we shall give his interpretation of The Yogin Naka and Arjuna. My grandfather was Sremadu bhaya Bashyam Thiruvencatachariar of Tiruvindalur. For his own use, he had once prepared an index of the first quarters of the verses of the Bhagavad. Geeta, under the guidance of which, and from the manuscripts of the Swami Yogananda, Sankarananda and Bhavananda, has this Geeta been edited. It was the desire of the illustrious Dr. Sir S. Subramanya Ayer, elected by the Suddha Dharma Mandalam to publish its books, to bring to the notice of all the wise and the learned, the Bhagavad Geeta which expounds the Yogic art of Brahman in obedience to which, we now offer this work to the public. The Karikas of Ghobhila have on this occasion done us service; Karikas, born of the divine wisdom of the sage Ghobhila, which but emphasize the teachings of the Bhagavad Geeta.

In hopes that in the service of this Bhagavad-Geeta, which proclaims the Yogic art of Brahman, the present endeavor has been good, I conclude, with a prayer to the Almighty, the God Vasudeva from whose eye nothing hides and who ensouls all things in the universe: I prostrate and render homage to Sri Krishna, The Brahman, The Supreme Self, fondly, compassionate to all that seek his protection, the instructor of the Two Dharmas

I remain

THE SERVANT OF THE SUDDHAS

PANDIT K. T. SRINIVASACHARIAR