

# Śuddha Dharma Introductory: The Creed of Śuddha Dharma

The Divine Hierarchy (**Śuddha Dharma Maṇḍalam**) was created by **Bhagavān Nārāyaṇa** more than 12,000 years ago in a day of Full Moon in the month of May, during the year denominated **Nala** in the region of **Viśāla-Badari**. **Bhagavān Nārāyaṇa** is the **Adhiṣṭhātā** (Director) of this **Maṇḍalam** and has the position of the Director.

## The Creed of Śuddha Dharma

**Dharma**, as has been stated previously, conduces to the increasing benefit of the race; such **Dharma**, as conduces to benefit for particular periods of time only, to particular classes of men and is fruitful of particular benefits, is limited in its operation; **Dharma** which, however, conduces to benefit, irrespective of the vicissitudes of time, place and personality, is of universal application.

These two aspects of **Dharma** are known as **Aśuddha** and **Śuddha** respectively; the efficacy of the former, howsoever limited it may be, is due solely to its being based on the latter which is, as it were, its very life-center; the former has reference mainly to the matter and form aspect, or mainly to the life and force aspect, while the latter has reference to the transcendent or universal aspect. **Aśuddha Dharma** is in short but a limited aspect of **Śuddha Dharma**, which is at once universal and eternal, for **Śuddha Dharma** relates to the unity, while the other to one or more aspects of that unity.

**Śuddha Dharma** is the heart-doctrine of all religions and, dealing with the relations of the spirit with matter as a whole, it adopts the transcendent or **Brāhmic** standpoint. The excellence of **Śuddha Dharma** is that it is, as such, applicable to all men in all places and for all time; the practice of **Śuddha Dharma** by any one confers on him permanent happiness; it not only enables him to achieve physical prosperity, but also aids in his acquiring higher spiritual **Excellencies**.

A general practice of **Śuddha Dharma** by the peoples is, from its very nature, bound to effectuate among the variously divided masses of the world's population a wholesome community of kinship, faith, devotion and worship.

The due practice of **Śuddha Dharma** involves among other items a proper performance of acts; in order that a given act may be properly performed, the knowledge as to the ways and means of doing it is the first essential; an inclination to do the act, coupled with a resolve to do it, is the second essential; the third essential is the actual doing of it; in case one of these essentials is lacking, the act cannot be duly performed; if one knows how to do a given act but is neither inclined nor resolved to do it, the act may not be duly performed even if an attempt were made to perform it; in case one intensely desires to do the act but is ignorant as to the ways and means of

doing it, the act may not be duly performed even if an attempt were made to perform it; in case one knows the ways and means of doing the act and is also inclined to do it, but does not do the act, the act is still not performed; in other words, due **understanding, inclination and action** are necessary essentials in the proper performance of any given act; in other words again, the essential elements of any given act include, among other matters, intellectual, mental, and physical equipment; it may thus be postulated that every act is the synthesis of **Knowledge, Desire and Action**.

Where all these triple elements operate, but one or more among them lacks the necessary fulsomeness of standard, the act, even if it be performed, lacks to that degree in its completeness. Once a given act is thus duly and completely performed, the man doing it has never more to engage himself in the further doing of it, which would not be the case if he had merely done the act without attending to the completeness of it.

When a given act is thus completed in its entirety, the person who has so done it, not having to do anything further with the performance of it, may be deemed to have achieved the relinquishment from the necessity of doing that act. True relinquishment from the performance of any act is compatible solely with the complete performance of it, and such relinquishment is technically called **Saṁnyāsa**; in other words **Saṁnyāsa** is the fulfillment achieved by the just performance of any act; without such fulfillment, there can be no abandonment of the performance of any act whatsoever.

Man is perpetually engaged in the performance of one kind of act or other—in fact he can never otherwise be—and once the necessity for the just fulfillment of the performance of acts is recognized, it becomes easy to secure freedom from the necessity of performing an act many times over; and this is solely by recourse to the just completion of the performance of that act.

Unless and until a person, having undertaken to do a given act, performs it in its entirety, he is bound, as it were, to the doing of that act; and freedom from this bondage is **Saṁnyāsa**. **Saṁnyāsa** is said to be the first necessary stage of purification in the life of the disciple. Subtle as is this bondage fettering a person to the performance of acts, yet subtler still is that other bondage that chains the man to the desire for the fruit of his completed act.

Many a time the disciple may strive to snap the viewless links of this adamant chain; and only when acts are justly performed without reference to personal or selfish interest but with a view to universal interest, the relaxing of the chain begins; the links snap asunder as the motive of all action that he may do is the necessity for the performance of action, as viewed from the universal standpoint; as selfishness or self-interest wanes, acts are duly performed, since acts have to be performed for the world's weal.

The attitude of service and sacrifice is then predominant in the disciple; the benefit that as a consequence accrues from such service and sacrifice does not enslave the aspirant, for he seeks it not for himself but for the sake of the world at large. This desirelessness for fruit of completed

acts is technically called **Tyāga**; thus it is by renouncing the fruit of completed acts for oneself that **Tyāga** is achieved; from **Tyāga** comes the great freedom from all action; such **Tyāga** is said to be the second necessary stage of purification in the life of the disciple.

**Saṁnyāsa** and **Tyāga** enable the disciple to develop in him a willing attitude of perfect service to the world; such a one recognizes the universal necessity of service, does it perfectly with the profound conviction that nothing is worth doing which is not for the world. Such incessant service is his sole concern. The performance of world service on these lines is the treading of what is known in the Scriptures of **Śuddha Dharma Maṇḍalam** as the great **Southern Path**.

The main qualification to tread the **Northern Path** consists in the pupil's willingness and capacity to render world service, so far as he is able to render, his attitude toward all service being however that of **Tyāga** which alone is true renunciation. The goal to be reached by the disciple, treading the **Northern Path** is the realization of the omnipresence of the Deity (**God**). The first step towards such realization is the knowledge of the Divinity as enshrined in the heart of the disciple himself, after which the knowledge dawns on him that the Divinity is ever enshrined in the heart of all. The means of such realization is **Rāja Yōga**, for the due practice of which purity of food and drink is imperative.

By being consecrated under one of the five systems of preliminary initiations, the aspirant commences his pilgrimage on the **Northern Path**; after the necessary probation, during which he practices **Japa** (intoning the sacred chants along with the mystic syllables—**Bījakṣharas**—which are prescribed for his probationary discipline) and **Saguṇa Dhyāna** (meditation of the Deity in its form aspect as an aid to **Rāja Yōga** proper), the **Ēkākṣhara** or **Sacred Letter** (which is distinct for every disciple) is granted to him under the benign and immediate direction of **Bhagavān Nārāyaṇa**; this **Ēkākṣhara** being intoned along with the sacred chants and mystic syllables, the subtle atoms of his many vehicles, physical and others built up with pure and scientific diet, begin to thrill in rhythm to the light of the **Self** shining within. On reaching this stage of his journey, strict celibacy is enjoined in order to be entrusted with higher disciplines of **Rāja Yōga**.

During **Rāja Yōga**, the meditation is mainly on the **formless (Nirguṇa)** and **transcendent (Śuddha)** aspects of the Deity. Considerable progress in such meditation entitles the disciple to attain successfully to the status of the true **Dāsas, Tirthas, Brahmas** and **Ānandas**, which are the four main orders of discipleship.

One after another, the seven great initiations are given in time, enabling the aspirant to raise his consciousness to the levels of the higher worlds, which to the eye of matter are invisible. This is accomplished by the increasing faculty which the disciple acquires to function in his five variously subtle vehicles—**Annāmaya Kōśa** (the dense but pure Physical body), **Prāṇāmaya Kōśa** (the Emotional body), **Manōmaya Kōśa** (the Mental vehicle), **Vijñānamaya Kōśa** (the Cognitive body), and **Ānandamaya Kōśa** (the Bliss body); herein the disciple, now a **Yogi**,

stands in the immediate presence of the **Ātman** or **Self** (in him) presiding in each of the above vehicles and called in order **Akṣhara, Jīva, Ātman, Paramātman** and **Puruṣha**.

As the faculties of his vision develop, he comprehends the **Tāttvic** or elemental constitution of the cosmos. Vast vistas of knowledge open before him and his vision embraces a glimpse, though it may be, of the infinite pageant of the universe molded and shaped by the **Great Cosmic Hierarchs of the Seven Prime Rays** and the **Great Hierarchy under Them**. The cosmos with the **Cosmic Hierarchy and Hierarchs** and everything connected therewith are but an **Amśa** (fragment) of the **Brahman (God)**.

The **Brahman (God)** embraces infinity of cosmos, and every cosmos teems with life, energy and matter. The mutual interplay of life and matter may be thus explained simply. The **Brahman** is said to have two bodies, the one called **Ātmic** (i.e., spiritual), and the other **Anātmic** or **Prākṛitic** (i.e., material); these twain are eternally related, and their interplay is incessant and infinite; the energy or power that facilitates this mutual interplay is called **Śakti**; from the very nature of **Brahman**, the triad of **Life, Force** and **Matter** (**Ātman, Śakti** and **Prākṛiti**, called together **Vastu-Trayaṃ**) is characteristic of every atom in the universe. Infinite series of such triads constitute the universe.

The material (**Prākṛiti**) of a universe is the sum of the twenty-four elements (**Tattvas**), which in accordance with variations of function are classified into four main groups, more or less distinct in their behavior. Each group is technically known as **Tattvakūṭa**; of these, **Avyakta**, being the finest, constitutes the first group; the vibrations of **Avyakta** are such that the rhythm thereof admits the realization of the **synthesis (Yōga)** of the cosmos by the **Self** functioning in it. The next group in the order of fineness or subtlety is called **Mahat**; the vibrations of **Mahat** are such that its rhythm admits of the attainment of infinite knowledge (**Jñāna**) by the **Self** functioning in it.

The group called **Manas** is the next in the order of fineness; the vibrations of **Manas** are such that its rhythm admits of universal ideation (**Saṅkalpa**) by the **Self** functioning in it. The lowest in the order of subtlety is the group called **Indriya**; the vibrations of **Indriya** are such that the rhythm thereof facilitates the performance of **action (Karma)** by the **Self** functioning in it. The element of **Ahaṅkāra** is such that it pervades all these four planes of matter but it pertains mostly to the **Manas** group; it is the element whereby the **Self**, assumes for the time being separateness, an individuality, as it were, while functioning in matter. Man's constitution includes all these groups, but in such a state that normally he is awake or functions mainly in the **Indriya-group**, as a result of the particular environment, which is of his own making.

The tendency to express himself exclusively in external action is known as **Pravṛitti**, and the tendency to refrain from it is known as **Nivṛitti**; in other words, **Pravṛitti** may be said to be the descent into the thick of the world process while **Nivṛitti** may be said to be the ascent therefrom; while the trend of the former is toward the analytic or the separated, that of the latter is toward

the synthetic or the transcendent; **Upakrama** and **Upasamhāra** are respectively other names for the processes of **Pravṛitti** and **Nivṛitti**. The **Self** while functioning in any of the four groups of matter may for the time be engaged in either process.

Both these processes have a definite bearing on a man's life, and it will not do for him to be exclusively attached to one only; as the necessity arises, each has to be followed—only the attitude in following either should be one of utter selflessness. For in the world process both these obtain, and man, if he yearn to transcend it, must be at home in both; any personal attitude or an attitude of selfishness (**Swārtha**) will result in the man being enslaved thereby. **Pravṛitti** and **Nivṛitti without** personal interest are said to be **Śuddha** and, if otherwise, **Aśuddha** respectively; while the latter forges bondage or thralldom, the former results in deliverance or freedom for man.

The **Life** of the universe, as a part of the **Brahman**, manifests in the material of the universe in five grades of **Divinity** known as **Akṣhara**, **Jīva**, **Ātman**, **Paramātman** and **Puruṣha**; and in man also, as a part of the universe, the **Divinity** is present in the five grades, and is realized by him in proportion to the extent of his functioning in his various bodies—the **Annamaya Kōśa**, etc. The states of man's consciousness are distinct while functioning in the vehicles beginning from the **Annamaya Kōśa** and are respectively called **Jāgrat**, **Swapna**, **Suṣhupti**, **Turīya** and **Turīyātīta**. It is worth noting here that while functioning in the **Ānandamaya Kōśa**, where the consciousness is on the level of the **Turīyātīta**, the **Puruṣha** aspect of the **Brāhmic Life** is merely reflected; when the **Yogi** realizes directly the **Puruṣha**, the body as a whole is dropped. While in the body itself, consciousness may be raised to the **Turīya-level** and the **Paramātmic** aspect may be realized directly. The **Self** is the same in all these but our perception of it in particular aspects necessitates this variation of terminology.

As a result of the influence of the **Spirit** on **Matter**, **Śakti** or **Māyā** (i.e., **Energy** or **Power**), is engendered. This **Śakti** is variously called according as it is engendered in a particular group of matter acted upon by a particular aspect of the **Spirit**; thus there are the **Akṣhara Śakti**, **Jīva Śakti**, **Ātman Śakti**, **Paramātman Śakti** and **Puruṣha Śakti**. It is by means of **Śakti** that the entire world process is evolved, as a result of the interplay between **Spirit** and **Matter**; Adopting a slightly different system of names for these **Śaktis**, in terms of the nature of functioning, as distinct from that in terms of consciousness, **Śakti** is triple—**Guṇamayī**, **Ēśā** or **Kalyāṇī** and **Dēvī**; the planes of matter may also be similarly named; and the aspects of the **Spirit** thus functioning in the planes are known as **Pratyagātman** or **Samsārātman**, **Avatārātman** and **Paramātman** respectively; normally we are concerned with **Guṇamayī Śakti**; the great **Beings** that incarnate among men, at critical epochs of the world, for the uplift of humanity, function with the **Ēśā Śakti**; and the **Mahātmas**—**Supermen**—invoke the **Paramātman** as established in the **Dēvī Prakṛiti** with **Dēvī Śakti**.

Every one of us has in our bodies the matter of all these groups and in small measure every one of these **Śaktis**. Thus it is possible for us, by proper application, to function in the different

vehicles made up of the matter of these groups, and, with proper invocation of the various **Śaktis**, to realize the different aspects of the **Brahman**. Man may thus fit himself for any stage of *Vyavasāya* or functioning in this infinite world process (**Samsāra**).

Engaging in the world process with an attitude that is exclusively material (**Prākṛitic**), and hence solely concrete, leads to the utter neglect of the fact of the **Immanence** of the **Deity**, and, as a result, the man, that follows external phenomena only, follows the elusive gleams of the fleeting mirage lights, he but pursues but never reaches the reality; he but seeks but never finds the truth; meanwhile, he gradually suffers from the decay of the higher instinct in him. On the other hand, devoting his endeavor exclusively to the consideration of the life-aspect of things, he comes to deem all manifest creation as a needless panorama of wasteful illusion; as a consequence, the neglect by him ensues of the truths of physical environment; he becomes, in time, an unhappy victim to the asceticism of barren abstraction.

The scriptures now in vogue deal with exclusive reference to either of the viewpoints and, as such, are of no avail in the matter of complete achievement of the ideal. The **Prākṛitic** and the **Ātmic** viewpoints referred to above are both essential to be employed, for in the scheme of things both the **Ātman** and **Prakṛiti**—**Spirit** and **Matter**—coexist. The teaching of **Śuddha Dharma** is directed to the necessity of the recognition of both these from the transcendent viewpoint, which alone will enable the disciple to achieve the ideal (technically called **Paraprāpti**). Perpetual approximation (**Sāmīpya**) to the **Brahman**, which is **Eternal Bliss**, is thus attainable only by the ceaseless practice of **Śuddha Dharma**.

All instruction in relation to the actual practice of **Rāja Yōga** has to be directly obtained from duly constituted bodies; only the first principles of it are written down, for the benefit of intending disciples, in books, all of which are not permitted to be published; further courses in the discipline are orally conveyed to the disciple, if worthy of being entrusted with the charge. So profound is that trust and so vast is its bearing, that the mystery may not too soon, to the uninitiated, be revealed.

### **The Work of the Hierarchy**

The Hierarchy ministers to the needs of men in a manner suitable to **the** environment as modified by variations of time and place. People inhabiting the different countries of the globe do not have any common **rules** of conduct, nor follow, in the affairs of life, similar disciplines and social ordinances; distinct systems of faith and distinct modes of worship characterize the different groups of the race; not only are these distinct but often seem mutually antagonistic; and often what at one time were the ordinances and beliefs of a people are utterly discarded by the very people at another time. In spite of knowledge and culture, vast groups of men have exhibited in the past and continue to exhibit at the present time marked tendencies, either to ignore thoughtlessly all such distinctions of faith and practice, or blindly adhere to them; on some occasions such adherence often leads to the overdoing of the same.

The consequences of such ignoring or adherence are not far to seek; the present condition of society with its divisions into innumerable classes, castes, groups, sections and nationalities, is the harvest that today is being reaped as the outcome of irrational prejudice and communal orthodoxy, sown and implanted in the days that were. Here it is that the **Hierarchs** come to our rescue. They remind us of the correct significance of the customs that we have followed or continue to follow. By instructing us to understand the legitimate use of old and current customs, **They** enable us to estimate ancient and present usage at its proper value in so far as it serves to be conducive to the welfare of a people.

The **Hierarchs** promulgate new usage to be followed by a people, with due regard to their needs, pointing out at the same time the harmful waste consequent upon adhering to obsolete custom; when such usage ceases in its turn to be of further benefit to a people, the **Hierarchs** again formulate fresh ways and means to meet the requirements of changed conditions. In this manner **They** also ordain religious rites and social usage in accordance with the needs of a people taken as a type; and these too are revised during critical epochs by **Them**.

Usage that conduces to the increasing benefit of the race is technically called **Dharma**, and that which retards such benefit is **Adharma**; what is **Dharma** to one class of people may be **Adharma** to another and *vice versa*; also what is **Dharma** at one time may become **Adharma** at another time and *vice versa*. These terms are relative in reference to a people. The **Hierarchs** adjust some particular **Dharma** for a people with due reference to its utility for the time being. One or other of the **Hierarchs** takes birth among the people and promulgates a fresh system of rites and social usage beneficial to them for the time or so influences one or more among the people themselves to give out the necessary **Dharma**. When, however, a people are obsessed, as it were, by **Adharma** and obstinately persist in it, being blinded by exclusive attachment to what may seem merely pleasurable but what in fact is ruinous to its well-being and genuine benefit, the **Lord Himself** incarnates and establishes the **Dharma** in accordance with the need of the age.

It may here be stated that the **Elders** of the **Śuddha Dharma Maṇḍalam** are in the know as to when and where such **Divine Incarnations** manifest to the world in the troubled epochs of its history. Their intimate knowledge enables **Them** from time to time to reveal to men, in the burning language of **prophecy**, the holy advent of these mighty **Beings** and the nature of the divine task to be by **Them** accomplished; and ever it has been **Their** use to prepare for the holy coming by austere ordinances of discipleship which the chosen and elect among men in **fain** submission undergo, so that the great plan may be fulfilled and that oppressed humanity may continue its forward march upon the ancient and well-ordained path. **Sanātana Dharma**, or **Śuddha Dharma** as it is otherwise called, is the basis on which every **Dharma** is founded and, while the former is of universal application and acceptance, the latter is suited to particular times and countries only.

The **Bhagavad Gītā** is such a revelation of the **Sanātana** or **Śuddha Dharma** in its entirety, while the scriptures in vogue amid the peoples professing the various religions of the world are

but partial expositions of it. The importance of the one cannot be overestimated nor that of the other minimized. Thus the **Hierarchy** and its **Head** are constantly engaged in the work of elevating humanity; nor is the activity of the **Hierarchy** exclusively religious; the sciences and arts which tend to the physical weal of the race are given to the world from time to time by **Them**, either through personal manifestation, or through inspiration of individuals among men. In fact, the work of the **Hierarchy** is of worldwide importance, it is constant and is fruitful of universal blessedness.

### **The Manner of its Work**

Among the many affairs that the **Hierarchy** attends to, one main item is the government of the **World**, including the distribution of continents and civilizations. In relation to humanity, the work of the **Hierarchy** is of an intimate nature. By one of the five great systems of the preliminary initiations, one is admitted as an active agent to cooperate with **Their** work and to elevate himself gradually to the level of **Their** usefulness to humanity.

Of those that seek such admission, four orders of discipleship are formulated, being called **Dāsas, Tīrthas, Brahmas, and Ānandas**; the **Dāsa**, who is the first to be entertained, being initiated by one of the five preliminary initiations, is given a discipline to undergo consisting of certain **Chants** accompanied with mystic **Syllables** or **words of power**, to be intoned till a definite stage is reached by him; after which he is enjoined, if he chooses, to lead an absolutely celibate life during which his discipline undergoes marked changes in accordance with his progress; it is during this period that **meditation** as an aid to the true **Rāja Yōga** begins. Gradually thereafter, the **Hierarchs** bestow on him the **Great Initiations** known as **Pārthiva, Vāyu, Śukra, Agni, Chandra, Āditya** and **Yōga Dēvī Dīkṣhas**.

These initiations increasingly enable him to realize the **Divinity** or the **Self** in him. Care is taken with regard to his diet and other conditions so as to build his various gross and subtle vehicles with matter responsive to the rhythm of intense **meditation** and **Yōga**; the disciple is given during these courses many suitable salves and elixirs to enable him to cope with the strain that is cast on his system by these disciplines; often his training is in secret **Yōgāśhrams** or shrines situated in the recesses of forests or hills and far beyond the purview of ordinary men. The disciple in course of time becomes a **Rāja Yōgi** and, cooperating with the **Hierarchs** in the work of the uplift of humanity, rises to the level of **Adeptship** and to even higher estates.

Here it is necessary to note that the **Seven Great Initiations** spoken of are conducted solely by **Bhagavān Nārāyaṇa** known also as **Kumāra** and **Dakṣiṇāmūrti**, representing respectively the aspects of **Mahā Viṣṇu, Mahā Brahmā** and **Mahā Śiva**; even though in the outer world the act of initiation is performed by some person duly authorized to do so, every individual initiation, when it takes place, is directly conducted under the immediate supervision of **Bhagavān Nārāyaṇa** in one of the three great aspects referred to above; for obvious reasons the physical presence of the disciple is often dispensed with on such grand occasions.

The disciplinary methods enjoined by the **Hierarchs** of **Śuddha Dharma Maṇḍalam** provide for successful, though gradual, advancement on secure lines, and as such preclude **the** possible peril of forced growth; this discipline which facilitates steady growth is the true **Rāja Yōga** and this discipline is imparted to the aspirant, based as it is on the ancient system of which the secret is the exclusive **owning** of the **Hierarchs** of **Śuddha Dharma Maṇḍalam**; the discretion rests entirely and finally with **Them** as to when an aspirant may be trusted with the practice of the discipline. They alone may instil the aspirant into its mystery and none save **They** can guide the pupil safely and well; and while progress depends on his zeal and endeavor, the aid of the **Hierarchy** continues to be indispensable for **They** alone can reveal the perils and the manner of overcoming the same.

Besides the bestowing of initiations and formulation of specific disciplines, rites, and the investiture of mystic syllables for particular types of men, the **Hierarchs** facilitate **the** realization of the **Divinity** in man by revealing the ancient learning of which **They are** the trusted custodians; this is done by placing within the reach of men such occult scriptures of **Their** own as may be relied upon or explaining through commentaries or otherwise the esoteric significance of existing scriptures.

### **The Synthetic Science of the Absolute**

The study of the universe in all its aspects and systems, the laws of its manifestation, being and consummation, as well as all the mystery in relation to the **Divine Agency** that guides it, constitute the **Gāyatrī**; and the science that expounds the **Gāyatrī** is called the **Yōga Brahma Vidyā, Synthetic Science of the Absolute**.

This **Science** is the exposition of the world-process both from the **analytic (Sāṅkhya)** and **synthetic (Yōga)** viewpoints; the **Sāṅkhya** system, here referred to, is also called **Śuddha Sāṅkhya** in order to distinguish it from the **Kēvala** or **Nirīśhwara** or **Aśuddha Sāṅkhya** which is a denial of the divine unity in the multiplicity or diversity of the world-process; while **Śuddha Sāṅkhya** is so called on account of its recognizing the unity in the multiplicity; the **Yōga** here referred to is the **Śuddha Rāja Yōga** as distinct from the other forms of disciplines that enjoin on the deluded aspirant practices and observances pertaining to **Haṭha Yōga** and the like, whose methods invariably land the aspirant into almost incurable disease.

**Yōga Brahma Vidyā** as a science, is based on the fourfold or quaternary constitution of the **Brahman viz. Jñāna, Icchā (Bhakti) and Kriyā (Śuddha Sāṅkhya) and Śuddha Yōga** which is the synthesis of this triplicity of **Śuddha Sāṅkhya**; consequently it is otherwise called **Tritvikatva** (i.e. of the triple and the unitary); each of these four is further viewed in six aspects or **Dharmas**, of which five **Dharmas** are causal and the sixth is consequential; thus, in all, **Yōga Brahma Vidyā** treats of the twenty-four **Dharmas** [6x4] which expound in entirety the nature of **Brahman** both manifest and unmanifest; to express the same in another manner, taking the **Prāṇava** or the **Sacred Word AUM** to signify the **Brahman**, it may be said that the **Science of**

**Yōga Brahma Vidyā** comprises the study of **Vyaṣṭī Praṇava** (i.e. of **Praṇava** in its separated, distributive, or analytic aspects), as also the study of **Samaṣṭī Praṇava** (i.e. of **Praṇava** in its unitary, collective, or synthetic aspect).

The ***Bhagavad Gītā*** of **Śrī Kṛiṣṇa** is eminently the scripture of this science. On the ancient field of **Kurukṣhētra**, delivered as it was by **Bhagavān Nārāyaṇa**, the **Blessed Lord** in the guise of **Śrī Kṛiṣṇa**, to **Nara**, in the guise of the yearning warrior-disciple **Arjuna**, ever still there is need to follow in its wisdom, as even he followed, for, by such following, humanity will also ere long win the victory; man can ill afford to lose its lessons, for, in every heart, that beats, rages the battle of **Kurukṣhētra**, and **His Divinity** abides therein as the **Great Guru** and guides the willing disciple-warrior to glorious victory.

Lest **His Teaching** be received amiss, it is needful that each one of us should strenuously practise in word, thought and deed, the eight supreme virtues—**tolerance** and **compassion**, **tranquillity** and **desirelessness**, **purity** and **selflessness**, and **tirelessness of service** and **yearning for the world's weal**.

The **Sāttvic** quality (as distinct from the **Rājasic** and **Tāmasic**) breeds these virtues and it becomes us never too soon or too late to begin cherishing this quality in every phase of our life amidst our fellow beings.

To be initiated into the **Śuddha Dharma Maṇḍalam** is the first step in the right direction, and the disciple, as he follows the guidance of the **Elders**, becomes increasingly conscious of his progress on the journey, and, at each turn of it, he finds that darkness does not invade his path any more, but that light illumines from all sides; that his zeal never lacks the full measure of needful energy; and that every endeavor of his is a successful march that takes him nearer the goal.

To such willing disciples, that be, the grace of **Bhagavān Nārāyaṇa**, **Yōga Dēvī** and **Naradēva**, and of the **Elders** of **Śuddha Dharma Maṇḍalam** ever comes with unfailing blessing and benediction, by which alone it is given to men to achieve finally the **Divine Victory**.