

I. Introduction.

- A. The fact that there is not one but many bibles.
- B. Of all these the Gita is the most synthetic synoptic statement.
 - 1. Includes all the higher Yogas
 - 2. New Testament probably best for those whose center of interest and activity is this plane.
 - 3. Buddha's teachings fit better those who naturally realize the illusiory nature of this plane.
 - 4. Vivēka best for those who follow the path of Knowledge.
 - 5. Gita best for all.

II. Setting of the scripture of the Gita.

- A. A war between the Koorus and Pandus.
 - 1. The significance of this is essentially symbolical.
 - 2. It is not a treatise advocating outer warfare.
 - 3. The war meant is the struggle between the Higher Ego and the lower personality.
- B. Relationships of the field, names of generals etc. are all significant of powers in the higher or lower nature of man.
 - 1. Koorus represent lower personality the Mr. Hyde of human nature.
 - 2. The Pandus the qualities of the higher nature.
 - 3. Arjuna is the higher Ego, the responsible reincarnating being.
 - 4. Krishna represents the Higher Self, Atman.

III. Significance of despondency of Arjuna.

- A. This despondency brought on when one starts on the course symbolically called the Journey out of Egypt.
 - 1. Opposition of friends is aroused.
 - 2. Elemental forces in our nature awakened.
 - 3. The fight seems useless.
 - 4. One may feel that he would rather be destroyed than destroy old friends.
- B. This leads to the answer of Krishna showing that he who kills, kills not nor is he who is killed really killed.
 - 1. Read quotation of page 43 with comments.
- C. The notion of Dharma.

- IV. 1. Man alone of all creatures can refrain from the performance of his Dharma.
 - a. Such refraining produces misery.
 - b. This despondency tempts man to refrain from his duties, and engage in adharmic action.

IV. Second chapter deals with philosophy (Sankhya Yoga)

- A. Acquiring of Knowledge absolutely essential as knowledge alone eradicates misery.
- B. Life of goodness will bring help of greater ones, but without knowledge and discrimination, many lives must be spent in treadmill of experience.
- C. Powers without knowledge are dangerous and through unwise use may lead to destruction of the soul.
 - 1. This is reason why really spiritual teaching always emphasizes understanding of the philosophy involved.
- D. The power of renunciation.
 - 1. By the resignation of egoism all becomes possible.
 - 2. Treat all conditions as being just that which was desired.

- E. Reason for Arjuna a member of warrior caste being selected.
 - 1. Keshatryas intermediate between Brahma's head and Brahma's body.
 - 2. The West is peculiarly the warrior and the trader but not the teacher.
 - a. Hence in a sense Krishna symbolizes India and Arjuna the idealism of the West, while Koorus represent baser qualities of the West.

V. Most of Gita concerned with outlining different aspects of the Higher Yogas.

- A. Lower or Hatha Yoga ignored or discredited.
- B. Yoga of action emphasized.
 - 1. Not in the sense that Action is absolutely the best way, but action is the necessary Path for those whose Dharma is the same as that of Arjuna.
 - 2. For active natures the destructive effect of negative action must be met by positive action.
 - 3. The West being very active must use Karma Yoga primarily.
 - a. To renounce action without knowledge by such is to fall into a worse state such as mediumship.
- C. Yoga of the Renunciation of Action or Jnana.
 - 1. In absolute sense this is the higher Yoga.
 - a. But only for the Sage is this possible.
 - 2. Jnanana is not only a Path to Liberation, it is Liberation.
- D. Path of partial renunciation of action.
 - 1. This is a path where outer or physical action is renounced but intellectual action retained.
 - a. Superior to Karma Yoga in the case of those who are ready for it, otherwise not.
- E. Significance of renunciation of Action.
 - 1. Not simply holding body still.
 - a. This is a form of action as it is action of suppression.
 - 2. It means a state where all action is viewed as irrelevant to Yoga.
 - a. Applies where it is realized that Union is an eternal fact and not the result of action.
 - (1) Action as preparation for Yoga simply serves to purify or remove obscurations.
- F. Bhakti or Yoga through devotion.
 - 1. This is the Path of the many in India.
 - 2. The Path of the Heart.
 - a. Not a Western Path as the Heart is not well developed in the West, except in a few instances.
 - 3. This involves devotion to Krishna as Ishwara.
 - a. Hence dual and does not give highest realization.
- G. Path of Faith.
 - 1. For those not strong enough to follow any Yoga, faith in Krishna leads to salvation.
 - a. These are the infant souls the masses.
 - b. It is a path that tides over to the incarnation in which the soul is strong enough to strive for Yoga.
 - 2. Every strong student may to some degree function this service of Krishna.
 - a. He thus can help those who are not yet strong enough to travel on their own feet.
 - b. He should not encourage such dependence when he sees that strength can be builded in such followers.

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