

Bhagavad-Gita

Judge's Notes.

1. The Mahabharata may well have been an actual war, but the significance in the poem applies to the inner war in man. 2
2. Inadequacy of the English language to express the meaning of Indian thought and the necessity of inventing new words to do that. 3
3. All phases of the setting of the poem, names of contestants etc. are significant in a symbolical sense. 4
4. To get at the real meaning one must penetrate between the lines. 5
5. Krishna promises that he will feed the lamp of spiritual wisdom so that the real meaning will be known. 6
6. Maintained by some occultists that this subtle power may be so awakened that the sense of a scripture in a foreign language that is not known will be understood. 6
7. This scripture is for all save those who do not want to listen. 7
8. Dharma means an inherent property. 8
9. Man alone has power to depart from his properly appointed Dharma. 9
10. Dhritarashtra is blind because the body is blind. 11
11. Aryans held that man in his essence is God, and hence did not stand abased before God 11 12
12. Various generals on the two sides of the Pandus and the Kauras represent various powers and attributes of the higher and lower natures. 16
13. The fight is one raging in the sacred plain of our body. 17
14. Arjuna is instructed by Krishna on how to engage in this fight. E
- 15 Note: Arjuna means, "white, Bright", from Dictionary)
15. We enter into the study and practice of the Life and then find arrayed against us old friends and qualities in our nature. This leads to the despondency which is represented by the despondency of Arjuna. 19.
16. We have asked for this conflict from the Higher Self in this life or in the past when we sought to know the truth. 20
17. In addition to the conflict with friends there is the more difficult conflict with the elemental elements in our nature which we have produced by past thought. 20
18. Each man is compelled by his bodily tendencies to perform the acts of some calling. This is his duty growing out of past Karma. He cannot, though he would, avoid this. 22

19. Development of the idea that the universe is a modification upon That produced by the Divine Idea. 24
20. Spirit is in essence unmodified and hence has the power to perceive all modifications. 24
21. Only that which is not modified can be a percéiver of the modified.
22. The false personality is the sufferer from the despondency. 26
23. Consequences of the despondency is the desire to give up the fight, which some do while others fight on. 27
24. Krishna does not tell Arjuna who will be aligned against him beforehand else Arjuna would not have had the courage to initiate the fight. 29
25. We are induced to take up the fight because of impulses that come out of the past. 30
26. Once one has reached the abyss he can no more return. There is a law in Nature which closes the way of return.
27. Once we start the fight the conflict of the enemy will go on no matter what we do. Thus the battle went on while Arjuna was in the midst of his discourse. 34
28. Desire is limited in its unfoldment by a. lack of knowledge of how to counteract other wills and (b) by being in opposition to the general will of nature. 37
29. When the true student has arrived at and crossed the first abyss he can invoke the help of the general will of Natur. 38

Chapter II

1. The second chapter deals with philosophy. 40
2. The ancients inculcated the absolute necessity of acquiring phil as strength or special faculty is useless without it. 40
3. Sympathy and charity and other forms of goodness entitle us to help form greater ones, but without acquiring knowledge and discrimination we must pass many lives through the treadmill of experience. 42.
4. Krishna's answer to Arjuna's fear of wrong-doing: quote section. 43
5. False egoism produces a continuance of ignorance and thus delays salvation. 44
6. Once one resigns all becomes possible. 45
7. At any moment under any conditions whatsoever we must be able to say: "It is just what I in fact desired". 45
8. Only those ideals will be lost which are not in accord with Nature's Law. 45

9. To reach the Supreme Condition complete resignation in the Law is necessary. This Law is found in the circumstances of life and the ebb and flow of our inner being. 46
10. He who has become completely poor in hear becomes the treasures and dsiburser of enormous riches. 46
11. Arjuna was represented as a warrior as the natural position of such is a mediator between the action of the body of Brahma and the calm inaction of Brahma's head. 47 48
12. By shirking one's Karma simply new karma is made. 48
13. The true course is to let the motive for action be the action itself, not the reward. 48.
14. Gist of Gita is seeing the one Spirit in all things, and all things in IT.. 48
15. In real initiation the aspirant can only enter the next higher degree when he himself has become the sign and the key. 49
16. The real system of initiation includes all exoteric societies. 50
17. Masters have appeared in exoteric societies to sow seeds for the future. 52
18. All progress gained is never lost. 54
19. The way to entering the Path is right knowledge of the Spirit. 55
20. Actions which stand in the way are craving for phenomena, an action to secure special attention of Masters, fear of making Karma, and strong desire to acquire good karma. 58
21. The attitude whcih makes the event equal whether it terminates in good or ill is called "Yoga". 58
22. Action is far inferior to union with wisdom. 58
23. The act that is pleasing to the Lord is that done with no attachment to the result. 61
24. Renouncing of the three gunas including satwa means that the renunciation of the lower satwa opens the way to realization of a higher satwa. 63
25. The renunciation is not a destroying but a freeing from the binding force of the qualities. 63
26. It is the lower truth ~~which~~ in the sense of relative truth which is renounced for eternal truth. 64
27. Living the life prescribed in the scriptures in sacrifices etc. leads to rewards but is not enough to lead to God. 65
28. Man's nature is so complex that but a small part of it can be conscious in a body here or in Devachan. 66

29. Protracted heavenly rewards simply postpone the working out of Karma that could not be exhausted in this body. 67
30. The freeing from influence of the qualities is in order to attain complete release, which is done by means of devotion. 67
31. Mental devotion to the Divine means mental abnegation of all the rest; it involves dismissing the results of action. 68
32. One cannot be wholly given up to the dictates of the Spirit while any desires which enter the heart are permitted to engross attention. 69
33. A low ideal as compared with a high gives a correspondingly low result for the same effort. 70
34. That which we have done touches only our mortal lives; it is the motives with which we live that determine our larger lives. 70
35. True magic is within the man, potential until developed; ceremonies are of no value until this inner power is developed. 72
36. Sword is used in ceremonial magic and Jesus statement that he who lived by the sword should die by it applied to this. 73
37. The sword with other ceremonial parafinalia become duplicated in aura of operator where he has no control and are used by elemental forces for the destruction of the former. 74
38. By devotion the clouds of sense are cleared away from the eye of the soul. 75
39. Human learning, while not sufficient to give spiritual knowledge, is not despised by the Adepts. They acquire it. 76
40. Adepts collect the records of seers and devotees of small learning for long ages until a master of both learning and devotion comes who can put together this material in the form of knowledge. 76
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