



Prayer is the key
to heaven,
but faith unlocks
the door.

① Transcendence

- helping others to self-actualise
-

② Self-Actualisation.

- personal growth, self-fulfilment
-

③ Aesthetic needs.

- beauty, balance, form etc.
-

④ Cognitive Needs.

- knowledge, meaning, self-awareness
-

⑤ Esteem Needs.

- Achievement, status, responsibility, reputation
-

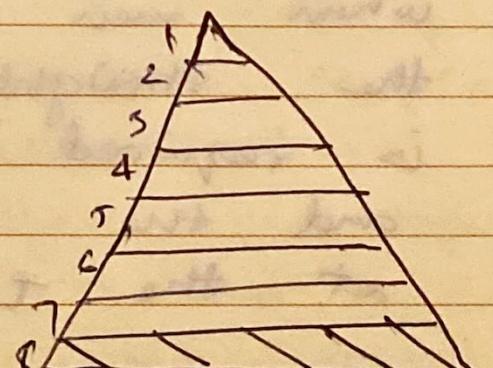
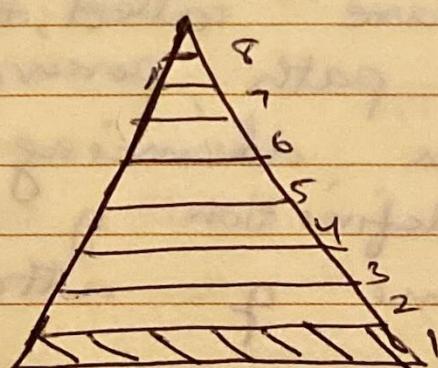
⑥ Belongingness & Love Needs

- Family, affection, relationships, workgroup etc
-

⑦ Safety Needs.

- Protection, security, order, law, limits, stability
-

⑧ Biological life needs - air, food, drink, shelter, warmth, sex, sleep etc.



① Faith - The process of forming or understanding abstractions, ideas, or beliefs, without empirical evidence, experience or observation.

Source: Wiktionary., SA 010718:1832.

- The intelligence: The eye does not behold itself, but the intelligence does perceive itself as well as others, and it perceives itself as endowed with knowledge, power etc. and perceives its own knowledge.

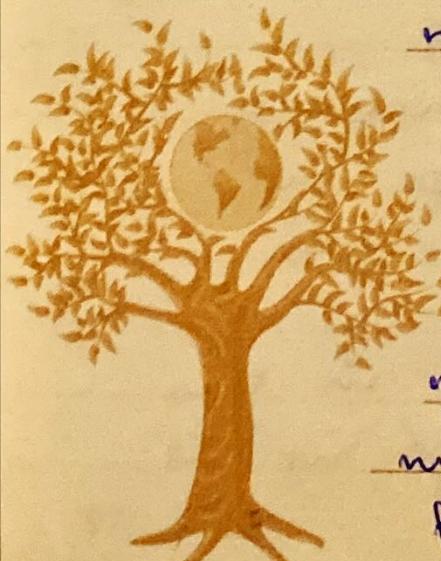
another approach
- The aims of the Qur'aan - Al-Ghaali

The surahs of the qur'aan and its verses are limited to six types of which 3 are precedents and important principles and the remaining 3 follow them, enrich them, complete them.

As to the 3 important divisions they concern the definition of God to whom men are called, the definition of the straight path, perseverance in which is required in advancing towards Him, and the definition of the condition at the time of attaining to Him.

As to the 3 divisions which enrich them and complete them, we describe the conditions of those who answer to the call of God and His delicate dealings with them, the secret and the purpose of His being to excite [in others] a desire [for the attainment of these conditions and to encourage them to it. It also describes the conditions of those who shrink from answering to the call and the manner of the suppression and punishment of them by God, the secret and the purpose of this being to provoke consideration and fear.

The second division narrates the condition of those who deny God, and reveals their disgrace and their ignorance in disputing and arguing against the truth. The secret and the purpose of all this being on the side of falsity, to make manifest and to create aversion and on the side of truth, clear apprehension, confirmation and constraint. The third division define the stages of the path to God and the manner of taking provision & preparation for it.





Specialists have laid down that anyone attempting a commentary of the Holy Qur'aan should be well versed in 15 subjects. These, as briefly given below, will show that it is not possible for everybody to understand the ^{underlying signific-} sense and real meanings of the Holy Qur'aan.

1. Lughat i.e., philosophy of language which helps in understanding the appropriate meaning of words

2. Nahw: a branch of grammar, which helps in understanding the relation of a sentence with another and also of I'raab (swallowed sounds) of the letters of the word. A change in I'raab often meant a change in the meaning.

3. Sarf: etymology, a branch of grammar which helps in knowing the root words and conjugations. The meaning of a word changes with the change in the root and with change in its

conjugation.

4. Iqtigaaq: i.e., derivatives. It is necessary to have the knowledge of derivatives and their root words. because if a root has been derived from two different root words it will have two different meanings. e.g. the word 'maseeh' is derived from the root word 'masah' 'masah' which means to touch or to move wet hands over and also from 'massnah' which means measurement.

5) Iml Maanii: i.e., the knowledge of semantics, because phrase constructions are understood from their meanings

6) Iml Bayaan: i.e., knowledge of figures of speech like similes & metaphors, due to which expressions or shades of meaning of similes and metaphors become known.

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pdf from fazaili qiraan



040218/SON



Revelation: The medium by which God claims to have communicated his words to his prophets so that they may inform the people of his will, what he wants from them and what they must do for him in order to be saved from eternal damnation.

② Torah: The Koran talks of the Torah referring to the Torah - the first five books of the Jewish Bible; found in the Old Testament of the Christian Bible. Some Muslims and scholars believe it refers to the entire Old Testament, but this view is not widely held.

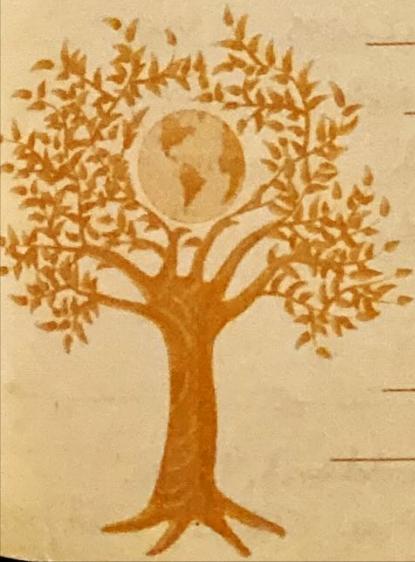
③ The Psalms: The Zabur mentioned in the Koran refers to the Psalms of the Old Testament. The Quran asserts the Zabur is one of the 3 previous Revelations of Allah. Although, they are only mentioned 3 times in the Quran, Allah tells us he revealed them to David.

④ The New Testaments / Four Gospels:

The Quran tells of the Injil

referring to the New Testament of the Bible (usually the four Gospels) which it claims was given to Jesus rather than being written by his followers.

- ④ The Qur'aan: is the central religious text of Islam. Muslims believe the Qur'aan to be the book of divine guidance and direction for mankind. The best known chapter of the Qur'aan is the Fatihah 'The opening'. This surah is ^{all} repeated recited as part of the mandatory daily prayers and repeated within each prayer.





(contd. from JKB Diary).

11/06/2018

Monday.

- To take refuge in Purity so that no matter under what circumstances we may be, we will not become contaminated by wearisome sense-objects, by craving nor by desire — this is the noblest quality of mankind.

Chapter V: Discourse on the three-bodies of Buddha:

Chapter VI: As to the 'Three Bodies', explained the Patriarch, "The Pure Dharmakaya is your nature; The Perfect Sambhogakaya is your wisdom; and the Myriad Nirmanakayas are your actions.

Chapter VII/VIII/IX: Under all circumstances you should free yourself from attachment to objects; towards them your attitude should be neutral and indifferent. Let neither success nor failure, neither profit nor loss, worry you. Be ever calm and serene, modest and helpful, simple and dispassionate.

End of Buddhist Bible by Dwight Goddard, 1932.

12/06/18

Tuesday

- ① Fajr - for relief/safety from fear.
courtesy Adam (PBUH).
- ② Zuhur - for safety of dear ones.
courtesy Abraham (PBUH)
- ③ Asar - for gift of life.
courtesy Zakaria (PBUH).
- ④ Maghrib - for Tawbah/repentance.
courtesy David (PBUH)
- ⑤ Esha - Sunnah of Muhammad. (PBUH).
- ⑥ Tahajjud - Obligatory upon Muhammad. (PBUH).

* Source : Faizane sunnah . (Maktabat Madinah)

21/07/2018

Sunday.

- NTS : Note to Self.
- TOI : Terms of Interest
- P.S. : Post Script.
- QTS : Question to Self.
-



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13/06/2018

wednesday

from Da Vinci's Demons:

E01: . Mixture of Tobacco and hellebore - rumored to induce visions and summon demons.

- History is a lie that is moved by people who have suppressed the truth.
- One man's death opens a doorway to the birth of the next.
- Terms of Interest:

- Artist.
- Convent
- Anatomist
- Maestro
- Lying is a sin. It separates us from God's grace - Pope Sixtus.
- I see things as they are not as they might might be. - Leonardo da Vinci
- Sons of Mithras (Fraternity)

S01 E02: There is no yesterday, No tomorrow. Time is all one single Continuum. - Al Rabil.

- Scudus - The papal currency.
- Steganography - (Greek's' methodology).

S01 E03: Terms of Interest:

- Chapel
- Amharic (Abyssinian).

S01 E04: Terms of Interest:

- Cathedral
- Scroll
- Hemlock
- Andalusia
- Chardaton
- Charlton

S01EO5: • Hell happens when the evil of this world exceeds our belief that we can conquer it.

Terms of Interest:

- Tepes
- Tartars
- Turks
-

- Lucifer, the most beautiful of all angels.

S01EO7: - The book of leaves contains the secrets of the divine.

- That its authors were the Nephilim the offspring of angels and the women of men.

Terms of Interest:

- Pauper.

S01EO8: • The wise both fear and love God.

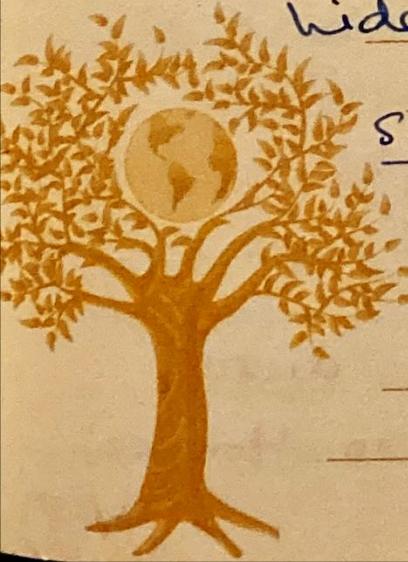
Terms of Interest:

- Alexandria
- Astrolabe
- Cape, the Basilisk

S02EO1: • Book of leaves: An ancient tome. It's a compendium of hidden wisdom.

S02EO1: Terms of Interest:

- Church of St. Peter
- Horns of the Increate
- Sins of Daedalus.





S02E04:

- Kingdom of Sheba - Abyssinia
 - Book of leaves was transcribed by the elders of ~~an~~ an ancient civilization in Crete, 9000 years before Christ in a place that later became the legendary lost City of Atlantis. And their descendants, the Minoans brought about the end of their civilization trying to reclaim it.
- 1890 - Girolamo Count Riaio.

S02E05: Duke.

S02E07:

- I said she went in the Vault
I never said she left it.
- The Sin is not in the existence of false idols. The Sin is in their worship. - Pope Sixtus.

& S02E08:

- South America - Children of Sun.
- The Bible describes the Devil as a serpent lying in wait.
- Labyrinth.

S02E10: Terms of Interest:

Ottomans - Heathens - Persians.

- Peninsula • Daedalus.
- Fraternities - Sources of evil?

No long shall the merchants dictate

how we live - S02E02 (Loreto - Florence)

Notee from Constantine:

- Omkar, Shabanda, Lotus.
 - Scrying, Cartography.
 - Spells • Curses
 - Rituals • Conjure
 - The eye of Horus.

More Notes on JKB 2014 Di

Source : Wikipedia

- The Bhagavad Gita lit. ("the Song of God") often referred to as Gita, is a 700 verse Hindu scripture in Sanskrit that is part of the Hindu epic Mahabharata (chapters 23-60 of the 6th Book of Mahabharata).

- The Gita is set in a narrative framework of a dialogue between Pandava Prince 'Arjuna' and charioteer 'Lord Krishna'. Facing the duty as a warrior to fight the Dharma Yuddha or righteous war between Pandavas and Kauravas, Arjuna is counselled by Lord Krishna to fulfill his Kshatriya (warrior) duty as a warrior and establish Dharma.



- The Bhagavad Gita presents a synthesis of the concept of Dharma, theistic bhakti, the yogic ideals of moksha through jnana, bhakti, karma, and Raja Yoga (spoken of in the 6th chapter) and Samkhya philosophy.
- Vedanta commentators read varying relations between self and Brahman in the text : Advaita Vedanta sees the Non-Dualism of Atman (soul) and Brahman as its essence, whereas Bhedabhedha and Vishishtadvaita see Atman and Brahman as both different and non-different, and Dvaita sees them as different.
- The setting of Gita in a battlefield has been interpreted as an allegory for the spiritual and moral struggles of the Human life.
- Chapters :
 1. Prathma adhyaya: (The Distress of Arjuna) containing 46 verses.
 2. Sankhya Yoga: (the Book of Doctrines) containing 46 verses.
 3. Karma Yoga Sanyasa Yoga: Religion by Gyaana -

The Religion of knowledge renouncing Fruits of Works : (containing 42 verses).

6. Dhyam Yoga or Atmasanyam yoga (Religion by self-Restraint containing 47 verses)
7. Gyaana - Vigyaana yoga (Religion by Discernment containing 30 verses)
8. Aksara - brahma yoga (Religion by devotion to the One Supreme God containing 28 verses).
9. Raja - vidya - Raja Guhya Yoga (Religion by the kingly knowledge and the kingly mystery containing 34 verses).

3. Karma Yoga : (Virtue in Work or Virtue of Actions containing 43 verses).

5. Karma - Sanyasa - Yoga (Religion by renouncing fruits of work containing 29 verses).

Visvarupa - Darsana Yoga

10. Vibhuti - Vistara - yoga (The Manifesting of the One and Manifold containing 55 verses).

11. Visvarupa - Darsana Yoga :

Vibhuti - Vistara - Yoga : Religion by the Heavenly Perfections containing 42 verses.

12. Bhakti - yoga : (The religion of



Faith containing 20 verses).

13. Ksetra - ksetrayaya Vibhaga yoga :
(Religion by separation of ~~matter~~ qualities
and spirit containing 35 verses)
14. Gunatray - Vibhaga Yoga (Religion by separation from the qualities containing 27 verses).
15. Puṇyatāma Yoga (Religion by Attaining the Supreme containing 20 verses).
16. Daivasastra - Sampad - Vibhaga Yoga : (The separateness of the Divine and Undivine containing 24 verses).
17. Sradhatraya - Vibhaga Yoga (Religion by the Threefold kinds of faith containing 28 verses)
18. Moksha - Samyasa Yoga (Religion by ^{App Installed on Nexus Tab - 7, *} Rebirth and Renunciation containing 20 verses).

[source- Wikipedia]

Bhagavad Gita : In the light of Sri Aurobindo :

14/6/2018
Thursday

Chapter I : The Yoga of the Dejection of Arjuna :

Summary : Arjuna , the representative man of his age, is overcome with dejection and sorrow at the most critical moment of his life on the battlefield of Kurukshetra, and raises incidentally the whole question of

the Gita human life and action; the whole exposition of the Gita revolves and completes his cycle round this original question of Arjuna.

Chapter - 2 : Sankhya - Yoga .

Summary: The answer of the Teacher proceeds upon two different lines:

I: The Creed of the Aryan fighter (1-38) - First, a brief reply founded upon the philosophic and moral conceptions of Vedanta and the social idea of duty and honour which formed the ethical basis of the Aryan society.

II: The Yoga of the intelligent will (39-72) - Another reply founded on a more intimate knowledge, opening into deeper truths of our being which is the real starting-point of the teaching of the Sutrā. The Sutrā lays the first foundation of subtly unifying Sankhya, Yoga and Vedanta.

V2.28: Beings are unmanifest in the beginning, manifest in the middle, O Bharata, unmanifest likewise are they in disintegration.

What is there to be grieved at?



V2.29: One sees it as a mystery or one speaks of it or hears of it as a mystery, but none knows it. That (the Self, the One, the Divine) we look on and speak and hear of as the wonderful beyond our comprehension for after all our learning from those who have knowledge, no human mind has ever known this Absolute.

V2.56: He whose mind is undisturbed in the midst of sorrows and amid pleasure is free from desire, from whom liking and fear and wrath have passed away, is the sage of settled understanding.

V2.63: Anger leads to bewilderment, from bewilderment comes loss of memory, and by that the intelligence is destroyed; from destruction of intelligence he perishes.

V2.68: Therefore, O mighty-armed, one who has utterly restrained the excitement of the senses by their objects, his intelligence sits firmly founded in calm self-knowledge.

Chapter 3: The Yoga of the Works (Karmayoga)

Summary: I - Works and Sacrifice (1-28)

Ajina, the pragmatic man, is perplexed by the meta-physical thought and asks for a simple rule of action. The Gita begins to develop more clearly

its positive and imperative doctrine of work, - # of works done as a sacrifice to the Divine.

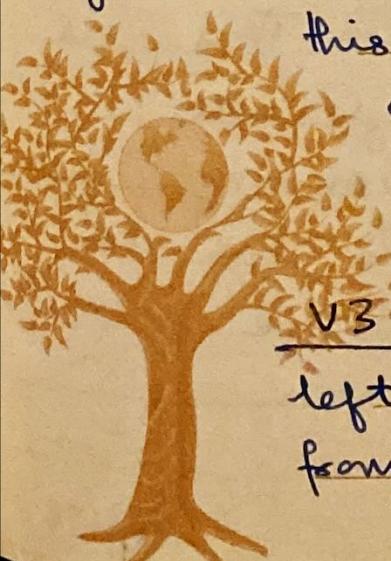
II: The Determinism of Nature (27-43)

Ajuna is told that he must act always by the law of its nature.

V3.3: The Blessed Lord said :- In this world twofold is the self-application of the soul by which it enters into the Brahmic condition), as I before said, O sinless one : that of the Samhyas by the Yoga of knowledge , that of the Yogins by the Yoga of works.

V3.9: By doing works otherwise than for sacrifice , this world of men is in bondage to works ; for sacrifice practise works . O son of Kunti , becoming free from all attachments .

V3.10: With sacrifice the Lord of creatures of old created creatures and said : By this shall you bring forth (fruits or offspring), let this be your milker of desires.



V3.13: The gods who eat what is left from the sacrifice , are released from all sin ; but evil are they and



enjoy sin who cook (the food) for their own sake.

V3.14: From food creatures come into being, from rain is the birth of food; from sacrifice comes into being the rain, sacrifice is born of work; work known to be born of Brahman Brahman is born of the immutable; therefore is the all-pervading Brahman established in sacrifice.

V3.17: But the man whose delight is in the Self and who is satisfied with the enjoyment of the Self and in the Self he is content, for him there exists no work that needs to be done.

V3.36: Arjuna said :- But (if there is no fault in following our nature) what is this in us that drives a man to sin, as if by force, even against his own struggling will, O Varshay?

V3.37: The blessed Lord said :- This is desire and its companion wrath, children of rajas, all devouring, all polluting, know thou this as the soul's great enemy (which has to be slain).

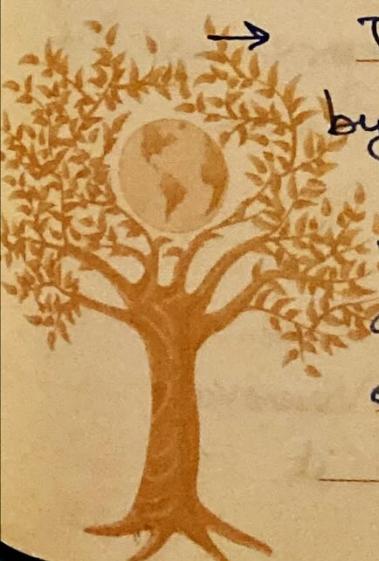
V3.40: The senses, mind and intellect are its seat ; enveloping knowledge by these it bewilderes the embodied soul.

V3.41: Therefore, O Best of the Bharatas, controlling first the sensees, do thou slay this thing of sin destructive of knowledge (in order to live in the calm, clear, luminous truth of spirit).

V3.42: Supreme, they say, (beyond their objects) are the sensees, supreme over the sensees the mind, supreme over the mind the Intelligent will; that which is supreme over the intelligent will, is he (the Purusha).

V3.43: Thus, awaking by the understanding to the Highest which is beyond even the discerning mind, putting force on the self by the self to make it firm and still, slay thou, O mighty-armed, this enemy in the form of desire who is so hard to assail.

→ Thus, in the Upanishads sung by the hood, the science of Brahman, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the third chapter entitled "The Yoga of Works".





Chapter 4: The Yoga of knowledge:

I: The possibility of and purpose of Avatarhood (1-15).

The divine teacher, the Avatar, gives his own example, his own standard to Arjuna. In India the belief in the reality of the Avatar, the descent into form, the revelation of the Godhead in humanity, has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race.

II: The Divine Worker (16-23)

Equality, impersonality, peace, joy and freedom - these are the signs which distinguish a divine worker, they are all profoundly subjective and do not depend on so outward a thing as doing or not doing works.

III: The Significance of Sacrifice (24-42)

The Gita brings out the inner meaning of the Vedic sacrifice, interpreting the secret symbolism of the ancient Vedic mystics.

C4.vi: The Blessed Lord said: This imperishable Yoga I gave to Vivasvan (the sun-God), Vivasvan gave it to

Manu (the father of men), Manu gave it to Ikshvaku (head of the solar line).

C4-V2: So, it came down from royal sage to royal sage till it was lost in the great lapse of time, O Parantapa.

C4-V3: This same ancient and original yoga has been today declared to thee by Me, for thou art My devotee and My friend, this is the highest secret.

C4.V5: The blessed word said: Many are my lives that are past, and thine also, O Arjuna, all of them I know, but thou knowest not, O scourge of the foe.

C4 V6: Though I am the unborn, though I am imperishable in my self-existence, though I am the lord of all existences, yet I stand upon my own nature and I come into birth by my self-Maya.

C4 V7: Whosoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose myself forth into birth.

C4 V11: As men approach me, so I accept them to My love (bhajām); men follow in every way my path, O Son of Pṛitha.

C4 V19: Whose inceptions and undertakings are all free from the will of desire, whose works are burned up by the fire of knowledge, him the wise have called a sage.

C4 V20: Having abandoned all attachment to the fruits of his works, ever satisfied without any kind of dependence, he does nothing though (through his nature) he engages in action.

C4 V21: He has no personal hopes, does not seize on things as his personal possessions, his heart and self are under perfect control; performing action by the body alone, he does not commit sin.

C4 V28: The offering of the striver after perfection may be material and physical (dravyayajna) like that consecrated in worship by the devotee to his deity, or it may be austerity of self-discipline and energy of his soul directed to

high aim, tapo yajna, or it may be some form of Yoga (like the pravayana of the Rajayogins and Hatha yogins, or any other yoga yajna); or it may be the offerings of reading and knowledge.

C4.V33: The sacrifice of knowledge, O Parantapa, is greater than any material sacrifice. Knowledge is that in which all this action culminates (not any lower knowledge, but the highest self-knowledge, and God-knowledge), O Partha!

C4.V34: Learn that by worshipping the feet of the teacher, by questioning and by service; the men of knowledge who have seen (not those who know merely by the intellect) the true principles of things, will instruct thee knowledge.

C4.V36: Even if thou art the greatest doer of sin beyond all sinners, thou shalt cross over all the crookedness of evil in the ship of knowledge.

C4.V39: Who has faith, who conquered and controlled the mind



and senses, who has fixed his whole conscious being on the Supreme Reality, he attains knowledge; and having attained knowledge he goes swiftly to the Supreme peace.

C4.V40: The ignorant who has not faith the soul of doubt goeth to perdition; neither this world, nor the supreme world nor any happiness is for the ~~soul~~ soul full of doubts.

C4.V41: He who has destroyed all doubt by knowledge and has by Yoga given up all works and is in possession of the self is not bound by his works, O Dharmajaya.

C4.V42: Therefore, having cut asunder with the sword of knowledge this doubt that has arisen out of ignorance and abides in the heart, resort to Yoga, do thou stand up, O Bharata.

Chapter 5: The Yoga of the Renunciation of Action. - The Gita after speaking of the perfect equality of the Brahman - knower who has risen into the Brahman - consciousness, develops

in the last nine verses of this chapter
its idea of Brahmayoga and of Nirvana
in the Brahman.

CS.V5.1: Arjuna said: Thou declarest to
me the renunciation of works, O
Krishna and again thou declarest to
me Yoga; which one of these
is the better way, that tell me
with a clear decisiveness.

CS:VS2: The Blessed Lord said -
Renunciation and Yoga of works
both bring about the salvation
of soul, but of the two the
Yoga of works is distinguished
above the renunciation of works.

CS.V6: But renunciation, O mighty-armed
is difficult to attain without Yoga,
the Sage who has Yoga attains
soon to the Brahman.

CS.V14: The Lord neither creates the
works of the world nor the
state of the doer nor to
joining of the works to the
fruit; nature works out these
things.





C5.V17: Sages see with an equal eye the learned and cultured Brahmin, the cow, the elephant, the dog, the outcaste.

C5.V22: The enjoyments born of the touches of things are causes of sorrow they have a beginning and an end; therefore the sage, the man of awakened understanding, Buddha, does not place his delight in these.

C5.V29: When a man has known Me as the Enjoyer of sacrifice and tapasya (of all austerities and energisms), the mighty lord of all the worlds, the friend of all creatures, he comes by the peace.

Chapter 6 : The Yoga of Self - Subdual.

Summary: Nirvana and Works in the world - This chapter is a full development of the idea of the closing verses of the fifth, that shows the importance which the Gita attaches to them.

C6.VI: The Blessed Lord said: Whoever does the work to be done without resort to its fruits, he is the Sanyasin and the Yogi, not the man who

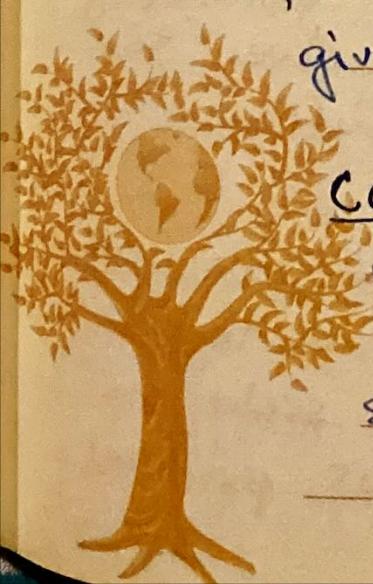
lights not the sacrificial fire and does not the works.

C6.V2: What they have called renunciation (Sanyasa), know to be in truth Yoga, O Pandava, for none becomes a Yogi who has not renounced the desire-will in the mind.

C6.V8: The Yogi, who is satisfied with self-knowledge, tranquil and self-poised, master of his senses, regarding alike clod and stone and gold, is said to be in Yoga.

C6.V9: He who is equal in ~~soul~~ soul to friend and enemy and to neutral and indifferent, also to sinner and saint, he enceles.

C6.V16: Verily, this Yoga is not for him who eats too much or sleeps too much, even as it is not for him who gives up sleep and food, O Arjuna.



C6.V26: Whenever the restless and unquiet mind goes forth, it should be controlled and brought into subjection in the Self.



C6.V28: Thus freed from the stain of passion and putting himself constantly into Yoga, the Yogi easily and happily enjoys the touch of the Brahman which is an exceeding bliss.

Chapter 7: The Yoga of Essential and Comprehensive Knowledge.

Summary: The seventh to the twelfth chapters lay down a large metaphysical statement of the nature of the Divine Being and on that foundation closely relate and synthesise knowledge and devotion, just as the first part of the Gita related and synthesised works and knowledge in giving the primary basis of its teaching.

I. The two Natures (1-14): The Gita makes the distinction between the two Natures, the phenomenal and the spiritual. Here is the first new metaphysical idea of the Gita which helps it to start from the notions of the Sankhya philosophy and yet exceed them and give to their terms a Vedantic significance.

II. The Synthesis of Devotion and Knowledge (15-30): The Gita is not a treatise of metaphysical philosophy. It seeks the highest truth for the highest practical

utmost utility. Thus, it turns the philosophical truth given in the opening section of this chapter into a first starting-point for the unification of works, knowledge and devotion.

C7.V1: The Blessed Lord said: Hear, O Partha, how by practising Yoga with a mind attached to me and with me as asrayah (the whole basis, lodgement, point of resort of the conscious being and action) thou shalt know me without any remainder of doubt, integrally.

C7.V2: I will speak to thee without omission or remainder the essential knowledge, attended with all the comprehensive knowledge, by knowing which there shall be no other thing here left to be known.

C7.V4: The five elements (conditions of material being - the solid, liquid, fiery, gaseous, and ethereal, mind (with its various senses and organs), reason, ego, this is my eightfold divided Nature. This the lower. But know my other Nature different from this, O mighty-armed, the supreme which becomes the Jiva and by which





this world is upheld.

C7.V12: And as for the secondary subjective becoming of nature, bhawanah which are sattvic, rajasik and tamasic, they are verily from me, but I am not in them, it is they that are in Me.

C7.V16: Among the virtuous ones who turns towards me (the Divine) with devotion O Arjuna, there are four kinds of Bhaktas, the suffering, the seeker for good in the world, the seeker for knowledge, and those who adore me with knowledge, O Lord of the Bharatas

C7.V17: Of these the knower, who is ever in constant union with the Divine, whose Bhakti is all concentrated on Him, is the best; he loves Me perfectly and is my beloved.

C7.V20: Men are led away by various outer desires which take from them the working of the inner knowledge; they resort to other godheads and they set up this or that rule, which satisfies the need of their nature.

C7.V20: Whatever form of Me any devotee with faith desires to worship, I make that faith of his firm and undeviating

C7.V24: Petty minds think of Me, the unmanifest, as being limited by manifestation, because they know not my supreme nature of being, imperishable, most perfect.

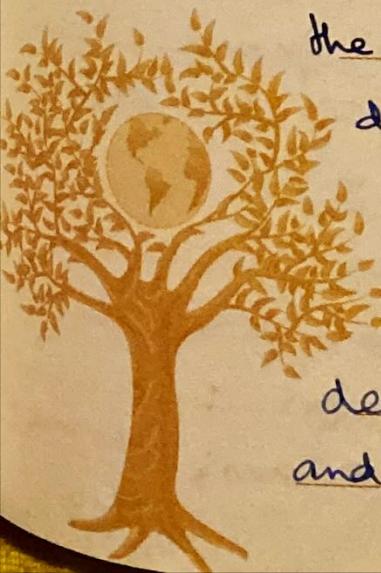
C7.V27: By the delusion of the dualities which arises from wish and disliking, O Bharata, all existences in the creation are led into bewilderment.

C7.V29: Those who have resort to Me as their refuge, those who turn to me in their spiritual effort towards release from age and death, (from the mortal being and its limitations) come to know that Brahman and all the integrality of the spiritual nature and the entirety of Karma.

Because they know me and know at

the same time the material and the divine nature of being and the truth

of the Master of sacrifice, they keep knowledge of me also in the critical moment of their departure from physical existence and that have at that moment their





whole consciousness in union with Me
(the Purushottama).

Chapter-8: They The Yoga of the Immutability Brahman.

Summary: The Supreme Divine - We have here the first description of the Supreme Purusha, - the Godhead who is even more and greater than the Immutable and to whom the Gita gives subsequently (as in the fifteenth chapter) the name of the Purushottama. The language here is taken bodily from the Upanishads.

C8.V1: Arjuna said : What is tad brahma, what adhyatman, what karma, O Purushottama ? And what is declared to be adhibutam, what is called adidhaivitam adidaiva ?

C8.V2: What is adhiyajnah in this body, O Madhusudhana ? And how, in the critical moment of departure from physical existence, art thou to be known by the self-controlled ?

C8.V3: The Blessed Lord said : The Akshara is the supreme Brahman : sva bhavah is called adhyatman; karma

is the name given to the creative moment movement, Visargah, which brings into existence all beings and their subjective and objective states.

C8.V4: Adhibhutam is Ksarah bhava, adhidaiva is the Purusha; I myself am the Lord of Sacrifice, ~~etc~~ adhiyajna here in the body, O best of embodied beings.

C8.V5: Whoever leaves his body and departs remembering Me at his time of end, comes to my bhava (that of the Puroshottama, ~~etc~~ my status of being); there is no doubt of that.

C8.V6: Whosoever at the end abandons the body, thinking upon any form of being, to that form he attains, O Kunteya, into which the soul was at each moment growing inwardly during the physical life.



C8.V7: Therefore at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, to Me thou shalt surely come.



C8.V8: For it is by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice that one comes to the divine and supreme Purusha, O Partha.

C8.V9: This Supreme Self ~~is~~^{is} the Seer, the Ancient of days, subtler than the subtle Kar and (in his eternal self vision and wisdom) the Master and Ruler of all existence who sets in their place in his being all things that are; his form is unthinkable, he is resplendent as the sun beyond the darkness; he who thinketh upon this Purusha in the time of departure, with motionless mind, a soul armed with the strength of Yoga, a union with God in bhakti and the life-force entirely drawn up and set between the brows in the seat of mystic vision, he attains to this supreme divine Purusha.

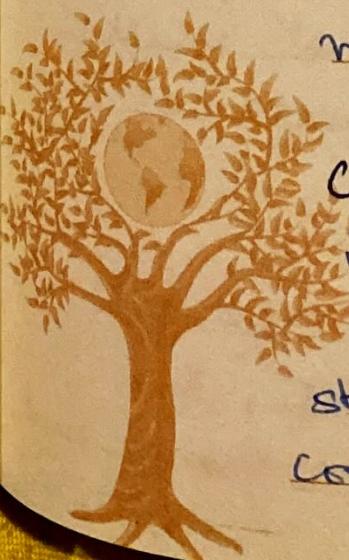
C8.V12: All the doors of the senses closed, the mind shut in into the heart, the life-force taken up out of its diffused movement into the head, the intelligence concentrated

in the utterance of the sacred syllable OM and its concepitive thought in the remembrance of the supreme Godhead, he who goes forth, abandoning the body, he attains to the highest status.

C8.V15: Having come to me, these great souls come not again to birth, this transient and painful condition of our mortal being, they reach the highest perfection.

C8.V16: The highest heavens of the cosmic plan are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to me (the Purushottama).

C8.V17: Those who know the day of Brahma, a thousand ages (Yugas) in duration, and the night, a thousand ages in ending, they are the knowers of day and night.



C8.V20: But this ~~was~~ unmanifest is not the original divinity of the Being; there is another status of his existence, a super-cosmic unmanifest beyond this cosmic



non-manifestation (which is eternally self-seated, is not an opposite of this cosmic status of manifestation but far above and unlike it, changeless, eternal), not forced to perish with the perishing of all these existences.

C8.V21: He is called the unmanifest immutable, him they speak of as the supreme soul and status, and those who attain to him return not; that is my supreme place of being.

C8.V22: But that supreme Purusha has to be won by a bhakti which turns to him alone in whom all beings exist and by whom all this world has been extended in space.

C8.V23: That time wherein departing Yogins do not return, and also that wherein departing they return, that time shall I declare to thee, O foremost of the Bharatas.

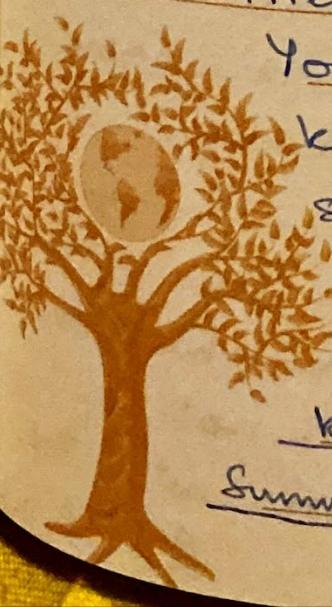
C8.V24: Fire and Light and Smoke or Mist, the day and the night, the bright fortnight of the lunar month and

and the dark, the northern solstice and the southern, these are the opposites. By the first in each pair the knowers of the Brahman; but by the second the Yogi reaches the "lunar light" and returns subsequently to human birth.

C8.V26 : These are the bright and the dark paths (called the path of the gods and the path of the fathers in the Upanishads); by the one he departs who does not return, by the other he who returns again.

C8.V27 : the Yogi who knows them (these two courses) is not misled into any error, therefore at all times be in Yoga, O Arjuna.

C8.V28 : The fruits of meritorious deeds declared in the Vedas, sacrifices, austarities and charitable gifts, the Yogi passes all these by having known this and attains to the supreme and sempiternal status.

Chapter 9 : The Yoga of king-knowledge and King secret.

Summary : Works, Devotion and Knowledge



What the Gita know proceede to say is the most secret thing of all, it is the knowledge of the whole Godhood which the Master of his being has promised to Arjuna. To direct the whole Godwards in an entire union is the way to rise out of a mundane into a divine existence.

C9.V1: The Blessed Lord said: What I am going to tell thee, the uncarping, is the most secret thing of all, the essential knowledge attended with all the comprehensive knowledge, by knowing which thou shalt be released from evil.

C9.V2: This is the king-knowledge, the king-secret (the wisdom of all wisdoms, the secret of all secrets), it is pure and supreme light which one can verify by direct spiritual experience, it is right and just knowledge the very law of being. It is easy to practise and is imperishable.

C9.V3: (But faith is necessary). The soul that fails to get faith in the higher truth and law, O Parantapa, not attaining to Me, must return into the

path of ordinary mortal living (subject to death and error and evil).

C9.V10: I am the Presiding control of my own action of Nature, (not a spirit born in her, but) the creative spirit who causes her to produce all that appears in the manifestation.

Because of this, O Kamteya, the world proceeds in cycles.

C9.V11: Deluded minds despise me lodged in the humand human body because they know not my supreme nature of being, lord of all existences.

C9.V12: All their hope, action, knowledge are vain things (when judged by the Divine eternal standard); they dwell in the Rakshasic and Asuric nature which deludes the will and the intelligence.

C9.V20: The knowers of the triple Veda, who drink the soma-wine, purify themselves from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they ascending to the heavenly worlds by their righteousness



enjoy in paradise the divine feast of the gods.

C9.V21: They, having enjoyed heavenly worlds of larger felicities, the reward of their good deeds exhausted, return to mortal existence. Resorting to the virtues enjoined by the three Vedas, seeking the satisfaction of desire, they follow the cycle of birth and death.

C9.V22: To those men who worship Me making Me alone the whole object of their thought, to those constantly in Yoga with Me, I spontaneously bring every good.

C9.V23: Even those who sacrifice to other godheads with devotion and faith, they also sacrifice to Me, O Son of Kunti, though not according to the true law.

C9.V25: They who worship the gods go to the gods, to the (divinised) Ancestors go the Ancestor-worshippers, to elemental spirits go those who sacrifice to elemental spirits; but My worshippers come to Me.

C9. V26: He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul, is acceptable to Me.

C9. V27: Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of tapasya, of the soul's will or effort, thou puttest forth, make it an offering unto Me.

Chapter 10: The Yoga of Vibhuti (Divine Manifestations)

Summary: I. The Supreme Word of the Gita (1-11): The Divine Avatar declares in a brief reiteration of the upshot of all that he has been saying, that this and no other is his supreme word.

I. God in Power of Becoming (12-42)

This section enumerates examples of Vibhutis or forms in which the divine manifests its power in the world. It leads upto the vision of the World-Purusha in the next chapter.

C10. V2: Neither the gods nor the



great Rishis know any birth of Me, for I am altogether and in every way the origin of the gods and the great Rishis.

C10. V3: Whoever knows Me as the Unborn without origin, mighty Lord of the worlds and peoples, lives unwelcomed among mortals and is delivered from all sin and evil.

C10. V15: Thou alone knowest Thyself by Thyself, O Purushottama; Source of beings, Lord of beings, God of gods, Master of the world!

C10. V19: The Blessed Lord said: Yes, I will tell thee of my divine Vibutis, but only in some of my My principal pre-eminences, O best of the Kurus; for there is no end to the detail of My self-extension in the Universe.

C10. V20: I, O Gudakesha, am the self which abides within all beings. I am the beginning and middle and end of all beings.

C10. V21: Among the Adityas I am Vishnu;

among lights and splendours I am the radiant Sun; I am Marici among the Maruts; among the stars the Moon am I.

C10. V22: Among the Vedas, I am the Sama-Veda; among the gods I am Varuna; I am mind among the senses; in living beings I am consciousness.

C10. V23: I am Shiva among the Rudras, the lord of wealth among the Yakshas and Rakshas, Agni among the Vasus; Meru among the peaks of the world am I.

C10. V24: And know me Me, O Partha, of the high Priests of the world the chief, Brihaspati; I am Skanda, the wargod leader of the leaders of battle; among the flowing waters I am the ocean.

C10. V25: I am Bhrigu among the great Rishis; I am the sacred syllable OM among words; among acts of worship I am the worship called Japa (silent repetitions of sacred names etc); among the mountain-ranges I am



Himalaya.

C10. V26: I am Ashwatta among all plants and trees; and I am Narada among the divine sages, Chitraratha among the Grandhanas, the Mani Kapila among the Siddhas.

C10. V27: Uchchaisravas among horses know me, nectar-born; Airavata among lordly elephants; and among men the king of men.

C10. V28: Among weapons I am the divine thunderbolt; I am Kamadhuk the cow of plenty among the battle cattle, I am Kandarpa the love-god among the progenitors; among the serpents Vasuki I am.

I am Ananta
C10. V29: And among the Nagas, Varuna among the people of the sea, Aryaman among the fathers, Yama (Lord of the Law) among those who maintain rule and law.

C10. V30: And I am Prahlada among the Titans; I am Time the head of all reckoning to those who reckon and measure; and among the beasts of the forests, I am the king of

the beasts ; and Vainateya among birds.

10.V31: I am the wind among purifiers
I am Rama Rama among warriors;
and I am the alligator among
fishes; among the rivers Ganges am
I.

10.V32: Of creation I am the beginning
and the end and also the middle
O Arjuna, I am spiritual knowledge
among the many philosophies, arts
and sciences; I am the logic of
those who debate.

10.V33: I am the letter A among the
letters, the dual among compounds, I
am imperishable Time, I am the Master
and Ruler (of all existences), who faces
are everywhere.

10.V34: And I am all snatching Death,
and I am too the birth of all
that shall come into being.

Among feminine qualities I am
glory and beauty, beauty and
speech and memory and
intelligence and steadfastness and
forgiveness.





C10.V35: I am also the great Sama among mantras, the Gayatri among metres; among the months I am Margasirsha, first of the months; I am Spring, the fairest of seasons.

C10.V36: I am the gambling of the cunning, and the strength of the mighty I am resolution and perseverance and victory; I am the sattvic quality of the good.

C10.V37: I am Krishna among the Vaishnis Arjuna among the Pandavas; I am Vyasa among the sages; I am Ushanas among the seer-poets.

C10.V38: I am the mastery and power of all who rule and tame and vanquish and the policy of all who succeed and conquer; I am the silence of things secret and the knowledge of the knower.

C10.V39: And whatsoever is the seed of all existences, that I am I, O Arjuna; nothing moving or unmoving, animate or inanimate in the world can be without me.

C10.V40: There is no numbering or limit to My divine Vibhutis, O Paramatma; what I have spoken, is nothing more than a summary development and I have given only the light of a few leading indications.

C10.V42: But what need is there of a multitude of details for this knowledge, O Arjuna? Take it thus, that I am here in this world and everywhere, I support this entire Universe with an infinitesimal portion of Myself.

Chapter 11: The Yoga of the Vision of the World-Spirit

I. Time the Destroyer (1-34).

II. The Double Aspect (35-55).

Summary: The time figure of the Godhead is now revealed and from million mouths of that figure issues the command for the appointed action to the liberated Vibhuti. This vision of the Universal Purna is one of the most powerfully poetic passages in Gita.

C11.V15: I see all the gods in Thy body, O God and different companies of beings,





Brahma, the creating Lord seated
in the ~~bad~~ Lotus, and the Rishis
and the race of the divine Serpent.

CII. VI¹⁶: I see numberless arms and
bellies and eyes and faces, I see
Thy infinite forms on every side, but
I see not Thy end nor Thy middle
nor Thy beginning, O Lord of the
universe, O Form universal.

CII. VI¹⁹~~22~~: I behold Thee without end
or middle or beginning, of infinite
force, of numberless arms, Thy eyes
are suns and moons. Thou hast a
face of blazing fire and Thou art
ever burning up the whole universe
with the flame of Thy energy.

CII. V³⁰: Thou lickest the regions all
around with Thy tongues and thou art
swallowing up all the nations in Thy
~~months~~ mouths of burning; all the
world is filled with the blaze of
Thy energies; fierce and terrible are
Thy lustres and they burn us, O Vishnu.

CII. V³²: The Blessed Lord said: I am
the Time-Spirit, destroyer of the world,
arisen ~~who~~ huge statuned for the

destruction of the nations, Even without
Thee all these warriors shall be not,
who are ranked in the opposing
armies.

ClI. V52: The blessed Lord said: The greater
form that thou hast seen is only for
the rare highest souls. The gods them-
selves ever desire to look upon it.
Nor can I be seen as thou hast
seen me by Veda or austerities or
gifts or sacrifice; it can be seen
seen, known, entered into only by
that bhakti which regards, adores and
loves Me alone in all things.

ClI. V56: Be a doer of my works, accept
Me as the supreme being and object
become to my bhakta, be free from
attachment and without enmity to
all existences; for such a man
comes to Me, O Pandava.

BTG Chapter: 12 : The Yoga of Devotion.

Summary: The way and the
Bhakta - In the eleventh
chapter the original object of
the teaching has been achieved
and brought up to a certain



completeness. What remains still to be said turns upon the difference between the current Vedantic view of spiritual liberation and the larger comprehensive freedom which the teaching of the Gita opens to the spirit. The twelfth ~~as~~ chapter leads up to this remaining knowledge and the last six that follow develop it to a grand final conclusion.

C12.V1: Arjuna said: To Those devotees who thus by a constant union seek after the unmanifest Immutable, which of these have the greater knowledge of Yoga?

C12.V2: The Blessed Lord said: Those who find found their mind in Me and by constant union, possessed of a supreme faith, seek after Me, I hold to be the most perfectly in Union of Yoga.

C12.V3: But those who seek after the indefinable unmanifest Immutable Omnipresent, unthinkable, self-poised, immobile, constant, they also by restraining their senses, by the equality of their

understanding and by their seeing of me
self in all things and by their
tranquil benignancy of silent will for
the good of all existences, arrive to
Me.

C12.V5: The difficulty of those who
devote themselves to the search of the
immanent Brahman is greater, it is
a thing to which embodied souls
can only arrive by a constant
mortification, a suffering of all the
repressed members, a stem difficulty
and anguish of nature.

C12.V6: But those who giving up all
their actions to Me, and wholly
devoted to Me, worship meditating on
Me with an unswerving Yoga, those
who fix on Me all their consciousness,
O Partha, speedily I deliver them
out of the sea of death-bound
existence.

C12.V8: On Me repose all thy
Mind and lodge all thy
understanding in Me; doubt
not that thou shalt dwell
in Me above this mortal
existence.





C12.V9: And if thou art not able to keep the consciousness fixed steadily in Me, then by the Yoga of practice seek after Me,
O Dhananjaya.

C12.V10: If thou art unable even to seek by practice, then by be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection.

C12.V11: But if even this constant remembrance of Me and lifting up of your works to Me is felt beyond your power then renounce all fruit of action with the self-controlled.

C12.V12: Better indeed is knowledge than practice; than knowledge, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace.

Chapter 13: The Yoga of the Distinction between the field and the knower of the field.

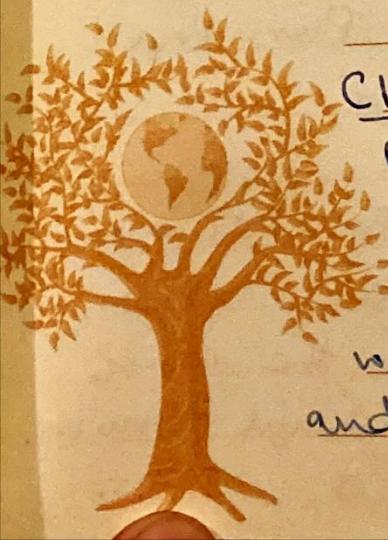
Summary: The distinctions between Purnsha and Prakriti. Soul and Nature, rapidly drawn in its nature this chapter in the

terms of the Sankhya philosophy, are the basis on which Gita rests its whole idea of the liberated being made one in the conscious law of its existence with the Divine.

GB.V1: Arjuna said: Prakrti and Purusha the field and the knower of the field knowledge and the object of knowledge these I fear would learn, O Keshava.

GB.V2: The blessed Lord said: This body O Son of Kunti, is called the field; that which takes cognizance of the Field is called the knower of the Field by the sages.

GB.V3: It is the understand Me as the knower of the Field in all fields, O Bharata; it is the knowledge at once of the Field and its knower which is the real illumination and only wisdom.



GB.V5: It has been sung by the Rishis in manifold ways in various inspired verses. and also by the Brahma Sutras which give us the rational and philosophic analysis.



C13.V6: The indiscriminate unmanifest Energy ; the five elemental states of matter ; the ten senses and the one (mind), intelligence and ego, the five objects of the senses. (This is the constitution of the kshetra). Liking and disliking, pleasure and pain (these are the principal deformation of the kshetra) ; consciousness, collocation persistence ; these briefly described, constitute the Field and its deformation.

C16.V20: Know thou that Purusha (the soul) and Prakriti (Nature) are both without origin and eternal ; but the modes of nature and the lower forms she assumes to our conscious experience have an origin in Prakriti (in the transactions of these two entities).

C13.V21: The chain of cause and effect and the state of being the doer are created by Prakriti; Purusha enjoys pleasure and pain.

C13.V22: Purusha involved in Prakriti enjoys the qualities born of Prakriti ; attachment to the qualities is the cause of his birth in good and evil wombs.

C13.V28: Seated equally in all beings, the supreme Lord, imperishing within the perishing — he who thus sees he sees.

C13.V29: Perceiving the equal Lord as the spiritual inhabitant in all forces, in all things and in all beings, he does not injure themselves (by casting his beings into the hands of desire and passions), and thus he attains to the supreme state.

C13.V30: He who sees that all action is verily done by Prakrti, and that the Self is the inactive witness, he sees.

Chapter 14: The Yoga of the Division of the Three Gunas:

Summary: The Gita now proceeds to work out its ideas of the action of the gunas, of the ascension beyond the gunas and of the culmination of the desireless works in knowledge where knowledge coalesces with bhakti. — knowledge works and love made one. and it rises thence to its great finale, the supreme secret of self-surrender to the Master of Existence.





C14.V1: The Blessed Lord said: I will again declare the supreme knowledge, the highest of all knowings, which having known, all the sages have gone hence to the highest perfection.

C14.V2: Having taken refuge in this knowledge and become of like nature and law of being with Me, they are not born in the creation, nor troubled by the anguish of the universal dissolution.

C14.V3: My womb is the Mahat Brahman; into which that I cast the seed; thence spring all beings, O Bharata.

C14.V4: Whatever forms are produced in whatsoever wombs, O kauntaya, the Mahat Brahman is their womb, and I am the Father who casts the seed.

C14.V5: The three gunas born of the Prakrti, sattva, rajas and Tamas, bind in the body, O great-armed one, the imperishable dweller in the body.

C14.V6: Of these sattva is by the purity

of its quality a cause of light and illumination, and by virtue of that purity produces that no disease or morbidity or suffering in the nature; it binds by attachment to knowledge and attachment to happiness, O sinless one.

C14.V7: Rajas know thou, has for its essence attraction of liking and longing it is a child of the attachment of the soul to the desire of objects; O kaunteya, it binds the embodied spirit by attachment to works.

C14.V7: But tamas, know thou, boon of ignorance, is the deluder of all embodied beings, it binds by negligence, indolence and sleep, O Bharata.

C14.V8: Sattva attaches to happiness, rajas to action, O Bharata; tamas covers up the knowledge and attaches to negligence of error and inaction



C14.V9: Now, sattva leads, having overpowered raja and tamas, O Bharata; now rajas having overpowered sattva and tamas; and now tamas, having overpowered sattva and raja.



the
C14.VII: When into all doors in the body there comes a flooding of light, a light of understanding, perception and knowledge, one should understand that there has been a great increase and uprising of the sattvic guna in the nature.

C14.V12: Greed, seeking impulsions, initiative of actions, unrest, desire - all this mounts in us when rajas increases.

C14.V13: Nescience, inertia, negligence and delusion — these are born when tamas predominates, O joy of the knowers

C14.V14: If sattwa prevails when the embodied goes to dissolution, then he attains to the spotless worlds of the knowers of the highest principles.

C14.V15: Going to dissolution when rajas prevails, he is born among those attached to action; if dissolved during the increase of tamas, he is born in the wombs of beings involved in nescience.

C14.V16: It is said the fruit of works rightly done is pure and

sattvic; pain is the consequence of the rajasic works, ignorance is the result of tamasic action.

C14.V17: From sattva, knowledge is born, and greed from rajas; negligence and delusion are of tamas and also ignorance.

C14.V18: They rise upwards who are in sattva; those in rajas remain in the middle; those enveloped in ignorance and inertia, the effect of the lowest quality, the tamas go downwards.

C14.V19: When the seer perceives that the modes of Nature are the whole agency and cause of works and knows or knows and turns to that which is supreme above the gunas, he attains to madbhavam (the movement and the statue of the divine).

C14.V20: When the soul thus rises above the three gunas born of the embodiment in nature, he is freed from subjection to birth and death and their



concomitant, decay, old age and suffering, and enjoys in the end the immortality of its self-existence.

Chapter 15: The Yoga of the Supreme Person (Purusottama).

Summary: The entire doctrine of the Gita converges on all its lines and through all the flexibility of its turns, towards one-central thought—the idea of the triple consciousness, three and yet one, present in the whole scale of existence. All that is now brought together into one law of grouping vision.

This chapter opens with a description of cosmic existence in the Vedantic image of the ashwatta tree,

Chapter 15. VI: The Blessed Lord said: With its original source above (in the Eternal), its branches stretching below, the Ashwatta is said to be eternal and imperishable; the leaves of it are the hymns of the Veda; he who knows it is the Veda - knower.

Chapter 15. V 7: It is an eternal

portion of Me that becomes the Jiva in the world of living creatures and cultivates the subjective Powers of Prakriti, mind and the five senses.

C15.V8: When the Lord takes up this body (he brings in with him the mind and the senses) and in his going forth too (casting away the body) he goes taking them as the wind takes the perfumes from a vase.

C15.V13: I have entered into this form of earth (and am the spirit of its material force) and sustain by My might these multitudes. I am the godhead of Soma who by the rasa (the sap in the earth-mother) nourishes all plants and trees.

C15.V14: I having become the flame of life, sustain the physical body of living creatures, and united with Prana and Apana digest the four kinds of food.

C15.V20: Thus, by me the most secret Shashtra (the Supreme teaching



and science) has been told, O sinless one. Absolutely, to know it is to be perfected in understanding and successful in the supreme sense, O Bharata.

Chapter 16: The Yoga of the Division Between the Divine and the Demonical Endowments:

Summary: The Sire now proceeds to give the psychological discipline by which our human and earthly nature can be transmuted. But first it prefaces the consideration of this enlightening movement by a distinction between two kinds of beings the Deva and the Asura.

C16.VI: The Blessed Lord said : Fearlessness, purity of temperament, steadfastness in the Yoga of knowledge, giving, self-control, sacrifice, the study of Scripture, austerities, candour and straightforwardness, harmlessness, truth, absence of wrath, self-denial, calm, ~~as~~ absence of fault finding, compassion to all beings, absence of greed, gentleness, modesty, freedom from restlessness, energy, forgiveness, patience, cleanliness, absence of envy and

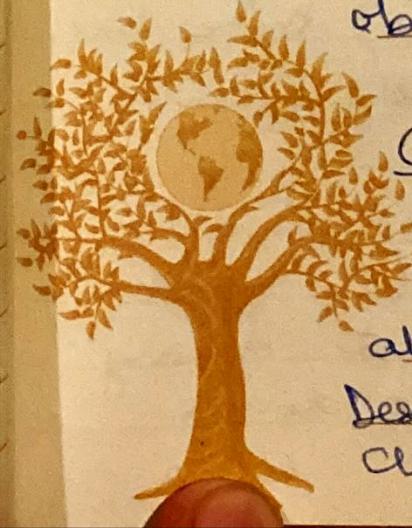
pride - these are the wealth of the man born into the Deva nature.

C16.V3: Pride, arrogance, excessive self esteem, wrath, harshness, these O Partha, are the wealth of the man born into the Asuric nature.

C16.V4: The Daivic qualities lead towards liberation, the Asuric towards bondage. Grieve not, thou art born in the Deva-nature, O Pandava.

C16.V6: There are two creations of beings in this material world, the Daivic and the Asuric; the Daivic hath been described at length: hear from Me, O Partha, the Asuric.

C16.V7: Asuric men have no true knowledge of the way of action or the way of abstention; truth is not in them, nor clean doing, nor faithful observance.



C16.V8: 'The world is without God, they say': 'not true, not founded in truth, brought about by a mutual union with desire for its sole cause, a world of chance.'



imagine that

C16.VII: They a desire and enjoyment are all the aim of life and (in their inordinate and insatiable pursuit of it) they are the prey of a devouring, a measurelessly ~~was~~ unceasing care and thought and endeavour and anxiety till the moment of their death.

C16.V12: Bound by a hundred bonds, devoured by wrath and lust, unwearied occupied in amassing unjust gains which may serve their enjoyment and the satisfaction of their craving, always they think, "To-day I have gained this object of desire, to-morrow I shall have that other; today I have so much wealth, more I will get tomorrow. I have killed this my enemy, the rest too I will kill.

I am a lord and king of men, I am perfect, accomplished strong happy, fortunate, a privileged enjoyer of the world; I am wealthy, I am of high-birth; who is there like unto me? I will sacrifice, I will give, I will enjoy!

C16.V19: These proud haters (of good and of God), evil, cruel, vilest among men. in the world, I cast down

continually into more and more Asuric births.

C16.V20: Cast into Asuric wombs, deluded birth after birth, they find Me not (as they do not seek Me) and sink down into the lowest status of soul nature

C16.V21: Threefold are the doors of Hell, destructive of the soul - desire, wrath and greed : therefore let man renounce these three.

C16.V23: He who, having cast aside the rules of the Shastras, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest soul - status.

Chapter 17: The Yoga of the Threefold Division of Faith:

Summary: The Gita next gives an analysis of action in the light of the fundamental idea of the three gunas and the transcendence of them by a self-exceeding culmination of the highest sattvic discipline. In this chapter it lays special stress on Faith, shraddha, the will to believe



and to be, know, live and enact
the Truth as the principal factor.

C17.V1: Arjuna said: When men sacrifice to God or the gods with faith but abandon the rule of the Shastra, what is that concentrated will of devotion in them, nistha, which gives them this faith and moves them to this kind of action, O krishna? Is it sattva, rajas and tamas?

C17.V2: The blessed Lord said: The faith in embodied beings is of a triple kind like all things in Nature and varies according to the dominating quality of their nature, sattva, rajas or tamas. Hear then of these:

C17.V3: The faith of each man takes the shape given to it by his stuff of being, O Bharata. The this Purusha, this soul in man, is as at were made of shraddha, a faith, a will to be, a belief in itself and existence, and whatever is that will, faith or constituting belief in him, he is that and that he is.

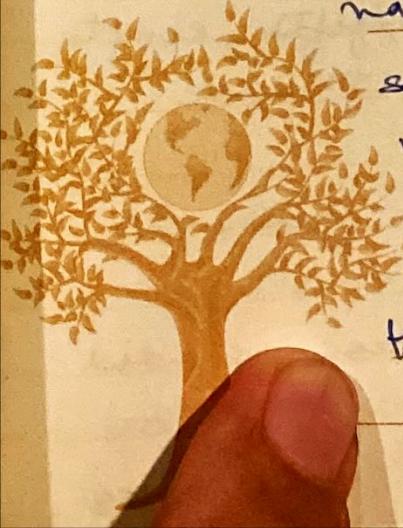
C17.V4: Sattvic men offer sacrifice to the

gods, the rajasic to the Yakshas (the keepers of wealth) and the rakshashis (rakshasic forces); the others, ~~and~~ the tanasic offer their sacrifice to elemental powers and grosser spirits.

C17.V7: The food also which is dear to each is of triple character, as also sacrifice, asceticism and giving. Hear then the distinction of these.

C17.V8: The sattvic temperament in the mental and physical body turns naturally to the things that increase the life, increase the inner and outer strength, nourish at once the mental, vital and physical force and increase the pleasure and satisfaction and happy condition of mind and life and body, all that is succulent and soft and firm and satisfying.

C17.V9: The rajasic temperament prefers naturally food that is violently sour, pungent, hot, acid, rough and strong and burning the ailments that increase ill-health and the distempers of the mind and body.





C17.V10: The tamasic temperament takes a perverse pleasure in cold, impure, stale, rotten, or tasteless food or even accepts like the animals the remnants left half eaten by others.

C17.VII: The sacrifice which is offered by men without desire for the personal fruit, which is executed according to the right principle, and with a mind concentrated on the idea of the thing to be done as a sacrifice, that is sattvic.

C17.V12: The sacrifice offered with a view to the personal fruit and also for ostentation, O best of the Bhonatas know than that to be of a rajasic nature.

C17.V13: The sacrifice not performed according to the right rule of the Shashtra, without giving of food, without the mantra, without gifts, empty of faith is said to be tamasic.

C17.V14: Worship given to the godhead, to the twice-born, to be spiritual guide, to the wise, clearness, candid dealing, sexual purity and avoidance

of killing and injury to others, are called the askesis of the body.

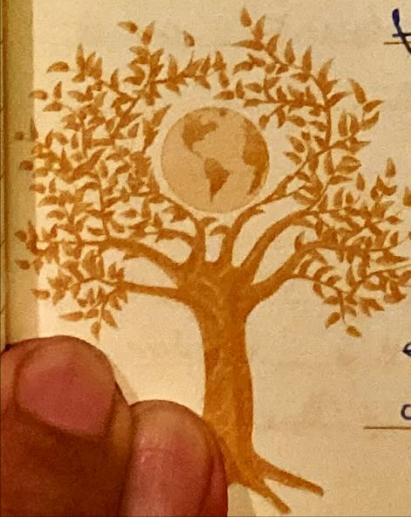
C17.V15: Speech causing no trouble to others, true, kind and beneficial, the study of Scripture, are called the askesis of speech.

C17.V16: A clear and calm gladness of mind, gentleness, silence, self-control, the purifying of the whole temperament - this is called the askesis of the mind.

C17.V17: This three-fold askesis, done with a highest enlightened faith, with no desire for fruit, harmonised, is said to be sattvic.

C17.V18: The askesis which is undertaken to get honour and worship from men, for the sake of outward glory and greatness and for ostentation is said to be rajasic, unstable and fleeting.

C17.V19: That askesis which is pursued under a clouded and deluded idea, performed with effort and suffering imposed on oneself or else with a





concentration of the energy in a will to do hurt to others, that is said to be tamasic.

C17.V20: The sattvic way of giving is to do it for the sake of the giving and the beneficence and to one who does no benefit in return; and it is to bestow in the right conditions of time and place and on the right recipient (who is worthy or to whom the gift can be really helpful).

C17.V21: The rajasic kind of giving is that which is done with unwillingness or violence or to oneself or with a personal and egoistic object or in the hope of a return of some kind.

C17.V22: The tamasic gift is offered with no consideration of the right conditions of time, place and object; it is offered without regard for the feelings of the recipient and despised by him even in the acceptance.

~~C17.V23~~ C17.V23: The formula OM, Tat, Sat, is the triple definition of the Brahman by whom the Brahmanas, the Vedas

and sacrifices were created of old.

C17.V24: Therefore with the pronunciation of OM - the acts of sacrifice, giving and askesis and as laid down in the rules are always commenced by the knowers of BN Brahman.

C17.V25: With the pronunciation of Tat and without desire of fruit are performed the various acts of sacrifice askesis and giving by the seekers of liberation.

C17.V26: Sat means good and it means existence; likewise, O Partha, the word Sat is used in the sense of a good work (for all good works prepare the soul for the higher reality of our being).

C17.V27: All firm abiding in sacrifice, giving and askesis and all works done with that central view, as sacrifice, as giving, as askesis are Sat (for they build the basis for the highest truth of our spirit).

C17.V28: Whatever is wrought without



faith, oblation, giving, austerities or other work, Asat it is called, O Partha; it is nought, here or hereafter.

Chapter 18 : The Yoga of the Renunciation of Liberation -

Summary: I. - The Gunas, Mind and Works (1-10) The Gita enters into a summary psychological analysis of the mental powers before it proceeds to its great finale, the highest secret which is that of a spiritual exceeding of all dharmas.

II: Swabhava and swadharma (40-48):

In this section, the Gita deals with an incidental question of great importance — the ancient social idea of chaturvarnya, which was a very different thing from the present-day caste system.

III. Towards the Supreme Secret (49-58):

In this section, the Gita restates the body of its message.

IV. The Supreme Secret (57-78):

The essence of the Teaching and the Yoga has thus been given to

the disciple and the divine Teacher now proceeds to apply to his action. Attached to a crucial example, spoken to the protagonist of Kurukshetra, the words bear a much wider significance and are a universal rule for all who are ready to ascend above the ordinary mentality and to live and act in the highest spiritual consciousness.

C18.V1: Arjuna said: I desire, O mighty-armed, to know the principle of Samyasa and the principle of Tyaga, O Hrishikesh, and their difference, O Keshinishudana.

C18.V2: The blessed Lord said: Sages have known as Samyasa the physical depositing (or laying aside) of desirable actions; Tyaga is the name given by the wise to an entire abandonment of all attached clinging to the fruits of works.

C18.V3: "All action should be relinquished as an evil" declare some learned men; "acts of sacrifice, giving and austerities ought not to be renounced", say others.



C18.V4: Hear my conclusions as to renunciation (Tyaga), O Best of the Bharatas; since renunciation of works, O tiger of men, has been explained as threefold.

C18.V5: Acts of sacrifice, giving and aeresis ought not to be renounced at all, but should be performed, for they purify the wise.

C18.V7: Verily, renunciation of tightly regulated actions is not proper, to renounce them from ignorance is a tamasic renunciation.

C18.V8: He who gives up works because they bring sorrow or are trouble to the flesh, thus doing rajasic renunciation, obtaineth not the fruit of renunciation.

C18.V9: He who performs the a rightly regulated action, because it has to be done, without any attachment either to the action or to the fruit of the action, that renunciation is regarded as sattvic.

C18.V13: These five causes, O mighty-armed
Learn of Me as laid down by the
Sankhya for the accomplishment of all
works.

C18.V14: These five are the body, the
doer, the various instruments, the
many kinds of efforts, and last, the
Fate.

C18.V15: These five elements make up
among them all the efficient causes,
Karma, that determines the shaping
and outcome of whatever work man
undertakes with mind and speech
and body.

C18.V16: Knowledge, the object of knowl-
edge and the knower, these three
things constitute the mental impulsion
to work; there are again three
things, the doer, the instrument
and the work done, that hold the
action together and make it
possible.



C18.V19: knowledge, work and
doer are of three kinds,
says the Sankhya, according to
the difference in the Gunas



(qualities); hear thou duly these also.

C18.V20: That by which one imperishable being is seen as in all becoming, one indivisible whole in all these divisions, know thou that knowledge as sattvic.

C18.V21: But that knowledge which sees the multiplicity of things only in their separateness and variety of operation in all these existences, that knowledge know thou as rajasic.

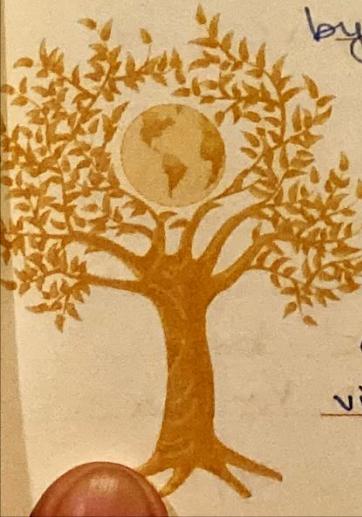
C18.V22: The tamasic knowledge is a small and narrow way of looking at things which has no eye for the real nature of the world; it clings to one movement or routine as if it were the whole (without foresight or comprehending intelligence).

C18.V23: An action which is rightly regulated, performed without attachment, without liking or disliking (for its spur or its drag), done by one undesirous of fruit, that is called sattvic.

C18.V24: But that action which a man undertakes under the dominion of desire, or with an egoistic sense of his own personality in the action, and which is done with inordinate effort (with a great heaving and straining of the personal will to get at the object of desire), that is declared to be rajsic.

C18.V25: The action undertaken from delusion (in mechanical obedience to the instincts, impulsion and unseeing ideas), without regarding the strength or capacity, without regarding the consequences, the waste of effort or injury) to others, that is declared as tamasic.

C18.V26: Free from attachment, free from egism, full of a fixed (impersonal) resolution and a calm rectitude of zeal, unrelated by success, undepressed by failure, that does is called sattvic.



C18.V27: Eagerly attached to the work, passionately desirous of fruit, greedy, impure, often violent and cruel and brutal



in the means he uses, full of joy (in success) and grief (in failure). Such a doer is known as rajasik.

C18.v28: One who acts with a mechanical mind (who does not put himself really into the work), is stupid, obstinate, cunning, insolent, lazy, easily depressed, procrastinating, that doer is called tamasic.

C18.v29: Reason as also persistence are of three kinds according to the qualities; hear them related, unreservedly and generally, O Dharmajaya.

C18.v30: That which ~~sees~~ sees the law of action and the law of abstention from action, the thing that is to be done, what and the thing that is not to be done, what is to be feared, what binds the spirit of man and what sets it free, that understanding is sattvic, O Partha.

C18.v31: That ^{by} which one knows away right and wrong and also what should for or should not be done, that understanding, O Partha

is rajasic.

C18.V32: That which, enveloped in darkness, takes what is not the true law and upholds it as the law and sees all things in a cloud of misconceptions, that understanding, O Partha, is tamasic.

C18.V33: That unwavering persistence by which, through Yoga, One controls the mind, the senses and the life that persistence, O Partha is sattvic.

C18.V34: But that, O Arjuna, by which one holdeth fast right and justice (Dharma), interest (Artha) and pleasure (Kama), with great attachment desires for the fruits, that persistence, O Partha, is rajasic.

C18.V35: That by which one from ignorance doth not abandon sleep, fear, grief, depression, and also pride, that persistence, O Partha is tamasic.

C18.V36: And now, the threefold kinds of pleasure hear thou from Me, O Bull of the Bharatas. That in which



one by self-discipline rejoiceth
and which putteth an end to
pain; which at first is as
poison but in the end is as
nectar; that pleasure is said to be
sattvic, born of the satisfaction
of the higher mind and spirit.

C18. V38: That which is born ^{from} ~~of~~ the
contact of the senses with their
objects, which at first is as
nectar, but in the end is like
poison, that pleasure is accounted
rajasic.

C18. V39: That pleasure of which
delusion is the beginning and delu-
sion is the consequence, which
arises from sleep, indolence and
ignorance, that is declared tamasic.

C18. V40: There is not ^{an} entity, either
on the earth or again in heaven
among the gods, that is not subject
to the workings of these three
qualities (Gunas), born of nature.

C18. V41: The works of Brahmins,
Kshatriyas, Vaishyas and Shudras
are divided according to the

qualities (Gunas) born of their own inner nature.

C18.V42: Born of the Calm, self-control, asceticism, purity, long suffering, condoners, knowledge, acceptance of spiritual & truth are the work of the Brahmin, born of his sva svabhava.

C18.V43: Heroism, high-spirit, resolution, ability, not fleeing in the battle, giving lordship isvarabhava, the temperament of the ruler and leader) are the natural work of the kshatriya.

C18.V44: Agriculture, cattle-keeping, trade inclusive of the labour of the craftsman and the artisan are the natural work of the Vaishya. All work of the character of service falls within the natural function of the Shudra.



C18.V46: He from whom all beings originate, by whom all this universe is pervaded, by worshipping Him by & his own work, a man reacheth perfection



C18.V47: Better is one's own law of works, though in itself faulty than an alien law well wrought out. One does not incur sin when one acts in agreement with the law of one's own nature.

C18.V48: The inborn work, O Son of Kunti, though defective, ought not to be abandoned. All actions (in the ~~the~~ three Gunas) indeed are clouded by defects as fire by smoke.

C18.V49: An understanding without attachment in all things, a soul self-conquered and empty of desire man attains by renunciation a supreme perfection of naiskarma.

C18.V54: When one has become the Brahman, when one serene in the self neither grieves nor desires, when one is equal to all beings, then one gets the Supreme love and devotion to Me.

C18.V61: The Lord, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his Maya.

C18.V62: In him take refuge in every way of thy being and by his grace thou shalt come to the supreme peace and the eternal status.

C18.64: Further, hear the most secret, the supreme word that I shall speak to thee; beloved art thou intimately of Me, therefore will I speak for thy good.

C18.V66: Abandon all dharmas and take refuge in Me alone. I will deliver thee from all sin and evil, do not grieve.

C18.V67: Never is this to be spoken by thee to me without askesis not to one that is not devoted and not to him who does no service; nor yet to him who despises and belittles Me (lodged in the human body).



C18.V68: He who with the highest devotion to me for Me, shall declare this Supreme Secret among my devotees without doubt he shall come to Me.



18. V73: Arjuna said: Destroyed
is my delusion, I have regained
memory through Thy grace, O inf-
allible One, I am firm, dispelled
are my doubts, I will act according
to Thy word.

"Thus in the Upanishad sung by
the Lord, the science of Brahman,
the scripture of Yoga, the dialogue
between Sri Krishna and Arjuna,
ends the third chapter entitled -
"they "Theory" xxxxxxxxxxxxxxxx".

End of Gita.

28/06/2018.

Thursday.

NB: Points to be taken into
consideration for correct interpretation

- the order of the Book content:
chronological, Left to Right or vice versa,
codified (as in a codex).?
- Is the Book of content plagiarised,
original, adulterated, altered?
in the meaning
- Differences existing due to translation,
and biases?
- Corruption in the content over over a

period of time?

Four levels of reading:

- ① Elementary.
- ② Inspectional.
- ③ Analytical.
- ④ Synoptical.

Notes from - The Bhagavad Gita : According to Gandhi :-

Orient Publishing - www.orientpublishing.com

→ About the Gita : Mahabharata -

a Sanskrit verse epic about 2.5 million words long, written some 2000 years ago, is probably the longest Indian epic ever composed and traditionally ascribed to Vyasa. It is the story of dynastic struggle between two factions of the ruling family Kauravas and Pandavas, for the kingdom of Hastinapur. culminating in vast, cataclysmic battle. At the heart of Mahabharat nestles the Bhagavad Gita - a record



of conversation between Sri Krishna and Arjuna, the commander of the Pandava forces. Arjuna asks questions, Krishna answers. And the entire discourse is a vital text on the nature of dharma — the right way for each person to live his or her life.

The Bhagavad Gita consists of 700 verses (shlokas) and the first few lines can be confusing. The entire conversation between Krishna and Arjuna is in reported speech.

The blind regent Dhritarashtra, the eldest of the Kurus, asks his advisor Sanjaya to describe the progress of the battle to him. Although far from the battle field Sanjaya is granted the power of divine sight in order that he might observe and relate to Dhritarashtra the on-going battle of Kurukshetra.

A number of Sanskrit words have not been italicised — karma, dharma, atman, rishi, moksha etc. — because these are well-known and well understood. The words, however, have been explained in the glossary. Words are not commonly understood

or which Gandhi interpreted differently -
yajna, jnana, gunas, prakrti etc. -
have been italicized and also explained
in the glossary.

The chapter and the verse numbers
have been identified in square
brackets. The digits preceding the
colon identify the chapter and those
following it refer to the verse.
For example, [5:14] refers to the
chapter 5, verse 14 of the Gita.

Publisher's note: Mahatma Gandhi's
commentary of the Bhagavad Gita
is recognised as one of the most
important interpretations of the Gita
and it is ranked alongside
these by Bal Gangadhar Tilak
Sri Aurobindo and S. Radhakrishnan.

The Bhagavad Gita: According to
Gandhi is based on talks given by
the Mahatma at the Sabarmati
Ashram (also known as Satyagrah
Ashram), Ahmedabad, over a
nine month period between
February 24 and November
27, 1926. During this period
Gandhi devoted much of his
time and energy to translating



the Gita. from Sanskrit to Gujarati. The morning prayers at the Ashram were invariably followed by inspired discourses on the Bhagavad Gita. and discussions on what it meant to him.

Gandhi's commentary was transcribed on a daily basis mostly by his close associate and confidant, Mahadev Desai, and by another ashram resident, most likely Punjabhai Shah. It was first published by in Gujarati in 1955. and subsequently in English in the The collected Works of Mahatma Gandhi by the Government of India. in 1969.

This edition is largely based on # The Collected Works of Mahatma Gandhi and with some help of Mahadev Desai's edition of Gandhi's commentary in English which was authorised and proofed by Gandhi

It would be appropriate to mention that either Gandhi did not comment on all the verses (slokas) or his commentary on those few verses is not available.

Gandhi's discourses were largely spontaneous and unrehearsed. These included everyday conversations, situational digressions and anecdotes. In an effort to retain the essence of Gandhi's thinking and make the commentary more readable, the original text has been respectfully abridged at a few places. However every effort has been made as close to the meaning as is possible.

Personal Book
Rs (300).

03/07/2018

Monday
Tuesday.

The Bhagavad Gita : (A/c to Gandhi)

• Anasaktiyoga: The Gospel of Selfless Action. (P 11). → Did not make much meaning to me.?

Chapter - 1 :

04/07/2018

Wednesday

• The Mahabharata is not history; it is a dharma-grantha*.

• In the battle of Mahabharata, moreover the warriors were, on the one side, the sons of Dhruva, Yaya, Indra and Ashvinikumars and on the other, a hundred Kaurava brothers, all born at the same instant, treating religious and ethical questions.





- The battle described here is, therefore, a struggle between dharma and adharma.
- Sri Krishna describes the Gita, as at the conclusion of each chapter, as an Upanishad, as a Yogashastra — a treatise on yoga, and as BK Brahmaividya — knowledge concerning the Brahman, the absolute and describes this particular one as a chapter on Arjuna's despondency.
- Shankaracharya has said that one seeking moksha should have far greater patience than one seeking moksha who would try to empty the sea, drop by drop, with a blade of grass.
(Shankaracharya : 780-812 ; a philosopher and teacher of Vedanta, travelled all over India and established a number of mathas. His works include commentaries on the Bhagavad Gita and the Upanishads and many hymns.)
- The meaning of the Gita on the common-sense level is that once we have plunged into a battle, we should go on fighting. One ought not to give up the task one has

undertaken. — Gandhi (P-34).

V2.56: Whose mind is untroubled in sorrows and longeth not for joys, who is free from passion, fear & wrath — he is called the ascetic of secure understanding.

[See p 18/158].

*

- The senses of a well-fed man always keep awake, but they lose all their power when he stops eating. The Shastras say that if a man's appetite is not under his control, it would be best for him to fast.

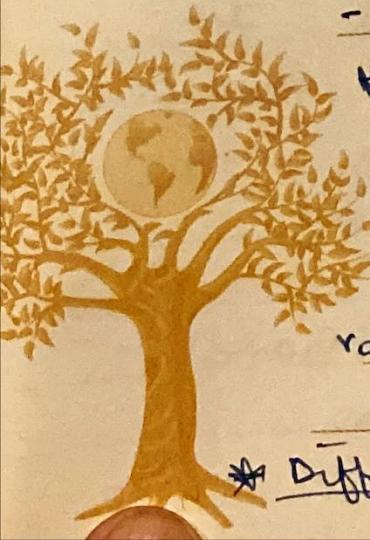
- Fast meaning: continuous fast for days.

NTS.

But what about Magic?

C3: V5: For none ever remains inactive even for a moment; for all are compelled to action by the gunas inherent in prakriti?

- Satva, Rajas and Tamas, drive the three forces or modes of prakriti drive everyone to action. A tamasic man is one who works in a mechanical motion fashion, a rajasik man is one who rides too



* Difference in translations.



many horses, who is restless and is always doing something or other, and the sattvik man is one who works with peace in his mind.

- The root word of the English term 'sacrifice' means to "sanctify". In Sanskrit, the word Yaj means 'to worship'. In the Old Testament, the word for Yajna means 'to renounce'.
- The Bible says: With the sweat of thy brow thou shalt earn thy bread". (P. 81)
- Evil thoughts/desires will never disturb a man who labours twenty-four hours for the good of the world.
- Man is born dependent and dies in dependence. Freedom is a state of mind. (P. 84).
- Even our body is enslaved. If we learn to keep it alive exclusively for the good of the atman, we shall attain moksha (P. 84)
- Compare 3:13 = Translation Gandhi vs Sri Aurobindo Ghosh.

[The translation of Gandhi appears to be wrong. = SA 050718.]

| 07/07/2018 |
Saturday

- Yajna means any activity for the good of others.
- The word "Yajne" comes from the root "yaj", which means 'to worship' and we please God by worshipping him through physical labour.
The original intention behind the idea of Yajna was that people should do physical work. We forgot the root and come to concern ourselves with branches & leaves, believing that by pouring oblations into fire we perform a yajna.
— p 88/89.

| 09/07/2018 |
Monday

- Earth, Water, Fire, Air, Ether, Mind, Reason and Ego — thus eightfold is my prakrti divided. (7:4)

- know that all the manifestations of the three gunas, sattva, rajas, and tamas, proceed from none but me;





yet I am not in them ; they are
in Me (7:12).

- Sattva (goodness), rajas (passion)
Tamas (ignorance ; nescience)

→ Four types of well-doers are devoted
to me, O Arjuna ; they are, O Bhava-
tarshaba , the afflicted, the spiritual
seeker , the material seeker , and
the enlightened (7:16) - P187.

→ My worshippers , whose actions are
even the holiest, fall into four
classes , says Shri Krishna. They are :
those in distress ; those who yearn
for jnana or seek moksha ; those who
worship Me for worldly benefits and
the jnaris , the men of wisdom ,
who worship God as His servants,
and seek nothing from Him .

→ Of these the enlightened , ever attached
to Me in single minded devotion,
is the best ; for to the enlight-
ened I am exceedingly dear and
He is dear to Me (7:7)

• A person whose mind is so strong that
he influences his surroundings, instead
of being influenced by them , gets no disease

14/07/2018

Saturday

- shwah means tomorrow. Ashwaththa, therefore means this transient world which will not last beyond tomorrow. It is changing every moment. That is why it is called ashwaththa. (P 268)

- The Vedas, the works of history, The Puranas all these are Shastras.

- Shastras comes from the root word shas and is subject to the principles of truth & non-violence. (P-28)

Personal Book
Rs(999)
shelf.

16/07/2018
Monday.

- Notes from : The Book of Certainty.

→ The Sufi Doctrine of Faith, Vision & Gnosis.
By: Abu Bakr Siraj ad-Din.
(Martin Lings)

Pub: The Islamic Text Society.
Cambridge CB22 5EN. U.K.
ISBN: 978 0 946621 37 8.

Preface:

Each chapter serves as a commentary upon some verse or verses of the Quran.

• The Ghiaans divides the faithful into two groups:





'the foremost' and 'those of the right'. Sufism comprises the doctrines and methods of 'the foremost'. The Path which they follow is called 'taqiqah'.

- The practices of the Tariqah are in addition, but not in opposition to what the shariah, the sacred law prescribes for every believer.

Chapter - I : The Truth of Certainty: Moses said to his household: Verily, beyond all doubt I have seen a fire. I will bring you tidings of it or I will bring you a flaming brand that ye may warm yourselves. Then when he reached it he was called: Blessed is He who is in the fire and He who is about it, and Glory be to God the Lord of the worlds.

Qur'aan = XXVII:- 7-8.

CHAPTER - II : The Garden of The Spirit:

And for Him that feareth the High degree of his Lord there are two gardens... And beyond these are two other gardens... Therein are two fountains gushing... Therein is fruit, and date palm, and the pomegranate..."

CHAPTER - III : The Eye of Certainty :

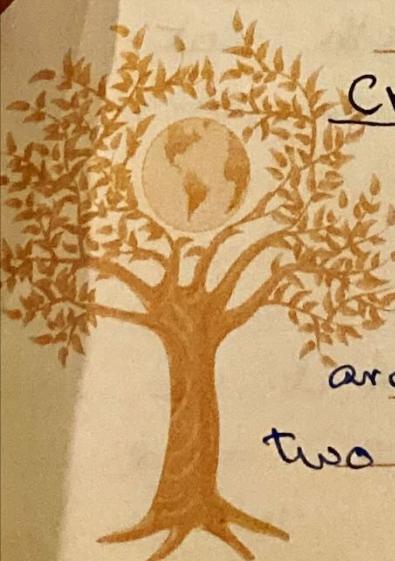
And when We said unto the angels : 'Make Prostration before Adam', they prostrated themselves all save Iblis... And We said : 'O Adam, dwell thou and thy wife in the Paradise....'

Qur'an, II : 34, 35.

CHAPTER - IV : The Lore of Certainty :

Then Adam received words from his Lord, who relented towards him. Verily, He is the Relenting, the Merciful. We said : Go fallen hence, all of you, together. Yet assuredly will I send unto you a guidance, and whosoever shall follow ~~not~~ My guidance, no fear shall come upon them neither shall they grieve

Qur'an, II : 37-38.



CHAPTER - V : The Gardens of the Heart and the Soul : And for him that feareth the High Degree of His his Lord there are two gardens... Therein are two fountains flowing... Therein of every