

book that teaches us the nature of *Brahman* and shows us the means of realising it is called *Brahman*-knowledge (*Brahma-Vidya*).

Unlike Western philosophy, among the Aryans a theory is accepted as a philosophy only when the philosopher prescribes for us a practical technique by which all seekers can come to discover and experience for themselves the GOAL indicated in that philosophy. Thus, in all Hindu philosophies there are two distinct sections: one explaining the theory and the other describing the technique of practice. The portion that explains the technique of living the philosophy and coming to a close subjective experience is called *Yoga Shastra*.

The word *Yoga* comes from the root *Yuj* = to join. Any conscious attempt on the part of an individual to lift his present available personality and attune it to a higher, perfect ideal, is called *Yoga*, and the science of *Yoga* is called *Yoga Shastra*. Since in this epilogue, the Geeta is called a *Yoga Shastra*, we must expect to discover in the SONG OF THE LORD, not only airy philosophical expositions of a Truth too subtle for the ordinary man to grasp, but also instructions by which every one of us can, from this present state of imperfection, hope to reach, step by step, the giddy heights of the Divine pinnacles, that stand eternally swathed in the transcendental glory of Absolute Perfection.