

Enduring prosperity must be that which arises from successful endeavour, that is the result of cooperative and loving effort and this cannot yield any success unless it is nurtured and nourished, guarded and protected, by an intelligent and sound policy.

It now becomes quite clear that it is not only Sanjaya's faith, but it is the ardent conviction of all men of self-control and disciplined mind (*Sanjayas*), trained to think independently.

There are some commentators of the Geeta, who draw our attention to this concluding word in the Geeta, "my" (*mama*), and to the opening word in the Geeta, "Dharma." Between these two words the seven hundred stanzas are hung together as a garland of immortal beauty, and so these commentators summarize the meaning of the Geeta as "MY Dharma" (*Mama Dharma*). The Geeta explains the nature of man, MY Dharma, and the nature of Truth, MY Dharma and how the true life starts when these two are in harmony and come to play in one single individual. The ideal nature of all true students of the Geeta, therefore, should be a glorious synthesis of both the SPIRITUAL KNOWLEDGE expressed in their equipoise and character, and the DYNAMIC LOVE expressed through their service to mankind and their readiness to sacrifice.

*Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA , in the*