

Excerpts from **THE BHAGAVADGITA**

The learned do not grieve for the living or the dead.

Nothing which has ever been can ever cease to be.

The Body's tenant reincarnates. The wise man is not confused thereby. What does not remain is contact of the senses with their objects - this changes.

All perceptions of nature are necessarily passing - not lasting. **Thus there is no security in the sense world.**

The man who is not disturbed by the changes of the sense world is immortal.

To the born sure is death: to the dead sure is birth. (Not delighted by birth nor dismayed by death.)

Born beings have their beginnings in the unseen, their middle in the seeing and their end again in the unseen. (I am Alpha and Omega - the beginning and the end.)

The body's tenant, not being compounded is indestructible. (Every aggregate is subject to division). The simple cannot be destroyed.

Indifference to pleasure and pain is the key to victory. (Control of sense reactions.)

All beings are necessarily bound to act: therefore, absolute inaction is impossible for a born being.

The mentally unsure practise flowery speech, many branched and endless. Lustful, witless, impossible to bring to consent of the truth.

The Sage goes beyond the pairs of opposites (hot and cold, high and low, near and far, fast and slow, good and evil, etc.) He distinguishes between factual and nominal conditions. A fact is that which can be verified by an act of perception...the nominal rests merely on the name.

In works action must lie but not in fruits - a thing is to be done for the action, not the fruits.

By the non-desiring of the fruits of action the wise man releases himself from bondage. In seed time - sow, in harvest time - reap; in winter - enjoy....but enjoy the sowing as sowing and the reaping as reaping. Work must be joyful as well as the spending of wages, or else the benefit of spending of wages is lost in the sorrow of earning.

From attachment to objects of sense - desire springs up; from desire springs anger; from anger comes mental confusion; from confusion the memory is destroyed; from lack of memory understanding is lost; from loss of

understanding man is lost.

Wisdom springs from withholding of the sense organs.

When the ignorant man is awake the wise man is asleep; and when the ignorant man is asleep the wise man is awake. (When awake to sense stimulation they are asleep to reason.)

The Universal Being is not static, therefore, all things are committed to action.

By attachment to the fruits of action comes bondage; therefore the wise man acts without attachment and places all responsibility on the Universal Being - that which is wrongly done is personal.

If a man restrains his senses but keeps his mind dwelling upon the memory of sensible objects that man is deluded. (He who looks upon a thing with lust - lacking only opportunity is already guilty...New Testament).

Class distinctions are created by the three properties:- **Inertia, Activity, Pure Being**. Inertia is **Tamas**. Active is **Rajas**. Pure Being is **Sattva**. The **Inert** like corrupt foods. The **Active** like hot, spicy and fresh raw meat. The **Pure Being** type like sweet fruits and vegetables.

THE THREE MOODS - (Modes):

SATTVA...Goodness. It is pure, luminous, untroubled. This enchains by making attachment to its pleasantness and its knowledge.

RAJAS...Fieriness, passion, springing from yearning and clinging. It enchains by attachment to the fruits of action.

TAMAS...Gloom, born of ignorance, causing bewilderment; it enchains by heedlessness, laziness and sleep.

GOODNESS binds to pleasure. **FIERINESS** binds to works. **GLOOM** binds to heedlessness.

These are like three spokes of a wheel which continuously turns. They presuppose that there is a higher than these three. The Sage passes beyond the three moods (gunas) into the Supreme.

He accepts each mood as it arises and appreciates it as such.

Many begin, few continue - and of the few who continue very few attain. (Many called, few chosen).

Eight orders of nature:- Earth, Water, Fire, Air, Ether, Mind, Understanding, Egoism.(The feeling of being a Unity).

Correspondences with the eight orders:

Sound, counting, Adding, Self-reflection. Smell, Taste, Sight, Touch,

All these interact to prove a common sub-stratum. This Common Sub-Stratum is the **Upholder** of the **Universe**.

People dependent upon the three moods (modes) cannot know the Universal Being because the Universal Being is beyond these three.

Four reasons for Right Action:- To remove affliction. To gain knowledge. To gain substance (Material possessions); a man who has knowledge knows that right action is better than wrong action.

Therefore, there are four types of men seeking to do **Right Action**. - the afflicted man, the knowledge seeking man, the substance seeking man and the knowledgeable man; the knowledgeable man is the rarest. All four get the fruits of their action.

Worship is Continual Remembrance. Prayer is labour (work) to the desired end. It is of two kinds:- mental planning and physical execution.

Time for Dying:- Sun Path - for non-returners. Fire, Light, Day. Waxing half of the moon; six moons of the Northern Course. Lunar Path for returning to Earth. Smoke, Night. Waning half of the moon; six moons of the Southern Course.

All beings go to the object of their worship. Worshippers of finite Gods go to finite Gods. Worshippers of the ancestors go to the ancestors. Worshippers of Ghosts go to Ghosts. Worshippers of the Supreme go to the Supreme.

Where the treasure is, there is the heart also.

The **Supreme** is indifferent to all its created beings - yet it dwells in all that worship it. (The

Sun shines equally on the righteous and the unrighteous - God has no favourites, He just loves the 'best'.)

The Forms of Born Beings:- Understanding, Knowledge, Unconfounded Vision, Patience, Truth, Unrestraint of sense and spirit; Joy and Sorrow, Coming to Be and not Being: Fear and Fearlessness, Harmlessness, Indifference, Delight, Mortification, Alms giving, Fame and Infamy.

Highest Object of Worship:- The Imperishable, Indefinable, Indivisible,

All definables are necessarily formed aggregates and therefore perishable. What is compounded is subject to dissolution - having achieved something that is finite it is then necessary to find another finite. This is the failure of materialistic science. The multiplication of finite benefits can never give peace of mind. Today's essential was yesterday's luxury.

Constant labour is inferior to knowledge; knowledge is inferior to meditation; meditation is inferior to surrender of the fruits of action; for surrender brings peace immediately - because realisation follows that the Universe determines the Good of everything.

Characteristics of the Sage:- Free from hate towards all beings, Friendly; Compassionate, without thought of 'I' or 'mine'; indifferent to pleasure or pain; patient, content; not dismayed by the world nor dismaying it; not frightened by anything and not frightening anything. True **Indifference** (seeing all in-ward differences, not negatively); takes pain as pain and enjoys pleasure as pleasure whilst recognising their transitory nature.

The Sage is unmoved by blame or praise; unattachment to child, wife, home; ceaselessly dwelling in the knowledge of the Supreme Being. Sees his duty and does it accordingly.

The opposite of all these springs from ignorance.

Aphorisms of Eugene Halliday.

If the Absolute Spirit cannot manifest without Self-contradiction then no being He creates can do other.

The greatest concept is the absolute contradiction of any being by himself.

Spirit takes up the **shape** of the **form** through which it comes.

Every chemical is a **will** to formulate in a certain way.

Limitation is essential to the efficient working of power.

Creation implies an imposition and an **acceptance** of the imposition.

The 'Fall' was a fall into contingency.

Contingent relationship is the cause of all obscuration of **thought**, of **emotion**, of **physical** relation.