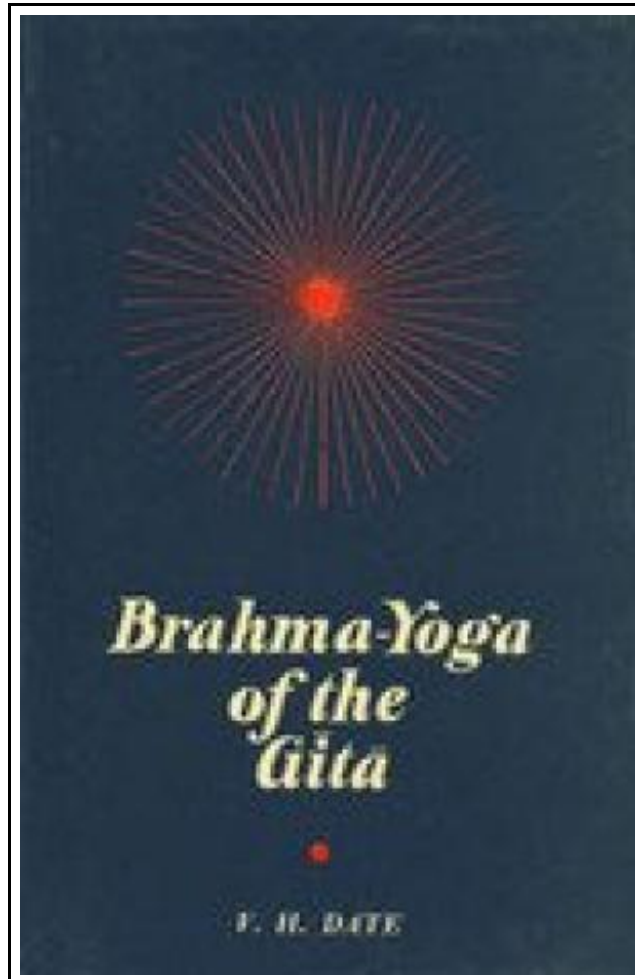


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Munshiram Manoharlal Publishers Pvt Ltd, New Delhi, 1971. Hardcover. Book Condition: New. First. The Brahma-Yoga of the Gita has broken the limits of closed thinking and the artificial walls, which are unfortunately maintained even now by the followers of the great Vedanta Schools. Its central teachings are : 1, that there will never emerge the illuminational direct and the concrete, blissful knowledge of Brahman, unless one receives the grace of God through a powerful God-realized Master; 2, that all kinds of altruistic works, penances, sacrifices, philosophic contemplation on virtues, and yogic postures, though useful as means, will never be a substitute for God-realization; 3, that what is nowadays loosely talked about, an Anasa-kti-yoga or the Niskama Karma-yoga, can never be achieved without the fulfilment of the prior condition of Asa-kti or attachment to God; 4, that Bhakti, Jnana (experience of God) and Vairagya are interdependent, and must grow together; 5, that experience of spiritual equality of all creatures before God must be the basis and the source of all other kinds of unity, equality and fraternity; and that 6, finally, man is only an instrument in the hands of God, and that his duty lies in participating in the nature of God and in his works, as also in leading the erring humanity towards fellow-feeling, God-realization and the bliss of it.



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