

atrophied and finally resulted in his sad demise in 1938. Like many great souls before him, he walked into history with his head held high, his spirit unconquered and left behind a record that would inspire and empower many others to follow him.

The booklet also contains a fair sprinkling of interesting tidbits of the Roy Chowdhury family and, a rather long introduction to the author himself. One can read this entire presentation with interest, and some profit, in a single sitting. Readability and value of the work could have been enhanced quite substantially, if the pages were laid out more aesthetically and the photographs used were more clear in production. This observation, however, does not take away even a wee bit the merits of the author/translator/publisher in bringing to light a life which otherwise would have been lost to posterity.

VIJAYNATH BHAT, MYSORE

GITA BODH

by Uday Karanjkar,

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Kothrud, Pune- 411 038. Email:
uday.gitabodh@gmail.com,
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pp.543, Rs. 1599.

The Srimad Bhagavad Gita is a spontaneous dialogue between Sri Krishna and Arjuna. Because of this, there is no clear flow in the topics discussed. In the words of Pujya Swami Dayananda Saraswati of Arsha Vidya Gurukulam, 'The Gita is to be understood as a whole and not in parts. But the problem is that the whole cannot be understood without understanding the parts and the parts cannot be understood without understanding the whole!' This book tries to cover all the topics covered in the Gita as a sequence of concepts. This book is the result of 30 years of study of Vedanta

by the author under the guidance of Swami Dayananda Saraswati of Arsha Vidya Gurukulam.

The book first covers the theory part of the Gita (Brahmavidya). The real nature of the Jiva is not the body, mind or intellect. It is pure Consciousness. It is because of the identification with the body, mind and intellect, the Jiva goes through various births according to the law of Karma. Isvara manifests as the Creator through His Maya for the benefit of the Jivas. The Ultimate Reality of the Jiva, Creation and Isvara is Brahman, which is the substratum, just like gold is to ornaments. The purpose of life is to realize oneself as the pure Consciousness different from the body, mind and intellect.

The second part of the book covers the practical part of the Gita (Yogasastra). The person who runs after possessions and pleasure needs to turn towards Dharma to become a refined human being. Then by discrimination, the person sees the transitoriness of the creation and gains dispassion. By offering all actions to Isvara and by accepting all situations in life as Isvara's grace (Prasada), the person attains purity of mind (Chittashuddhi). This will give the longing to be free. Such a person approaches a Guru and through the process of listening (Sravan), logical analysis (Manana) and contemplation (Nididhyasana), realizes the Truth. Then he lives as a free person (Jivanmukta).

The book very thoroughly deals with each topic with a lot of colourful illustrations and charts. The references to relevant verses in the Gita are given at the end of each chapter. The dealing with the topics is too in-depth for a casual reader and the book is too costly. It will be good if the author comes up with an abridged version of the book with an overview of the important topics for a casual reader and an introduction. This book is a valuable guide to people who are seriously interested in the teaching of the Gita.

GOKUL MUTHU, BANGALORE

