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*All things arise and cease due to
interdependent causes and conditions*

Esoteric Master Key To The Bhagavad Gita

By Bing Escudero

Life is action. Even in inaction. Thus, to act or not to act, is, the relevant question. Almost every life situation calls for it. And this is where the Bhagavad Gita provides the guidance with that masterpiece reply anyone can put to real good use. Every day, if not any day. This is why the Gita has endured as a favorite throughout the ages. Only upon studying and putting to test this classic decision-making manual will you know why (*See back: "Major Themes ..."*).

There are as many personal interpretations as there are people who have found solace or contrived justifications in the Gita. Some have even used the Gita to wrongly justify wars, including petty personality conflicts.

In reality, the final battle on earth is *not* one among vested interests to nations, alliances or coalitions, but that which is engaged and resolved within the human psyche, that spiritual victory of self-conquest—the vanquishment of the ego or the separate self. For the Gita characters and circumstances are all symbols representing the negative to the positive qualities of our own consciousness in the process of spiritual transformation.

The centerfold diagram reveals the master key to unravel the hidden metaphors behind the wisdom verses of the Gita.

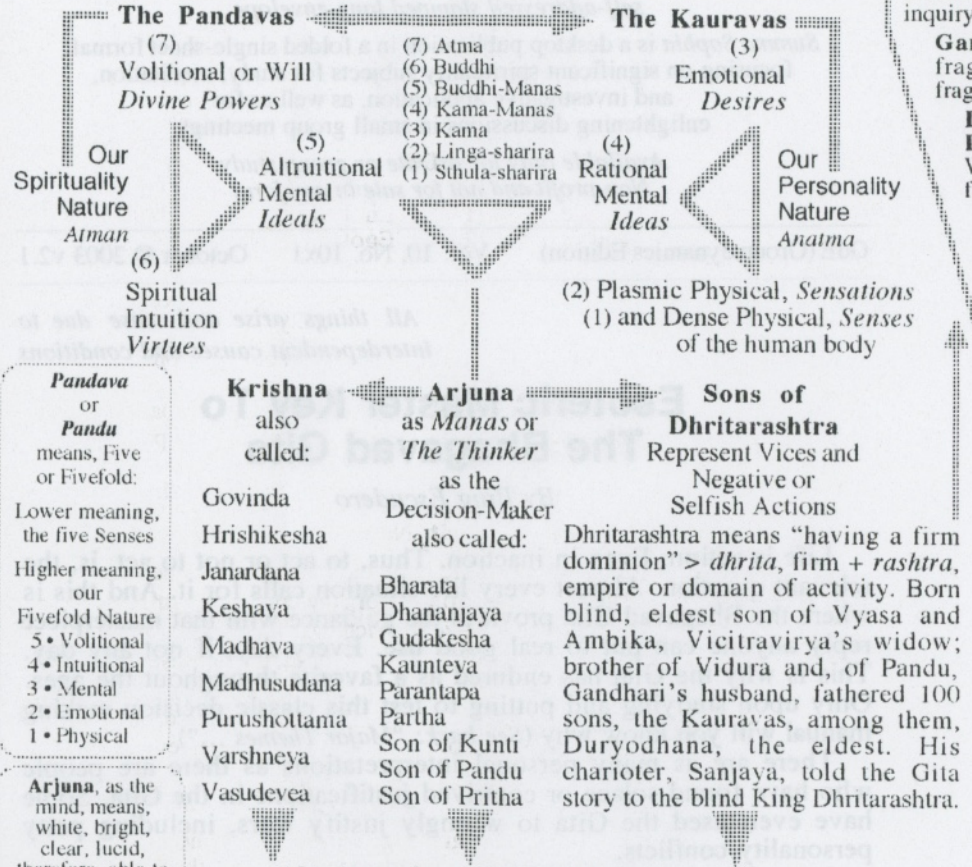
Summa Sophia: Questions for further study and for group discussion
What do you think? What does it mean? What ought to be done?

Summa Sophia: Dedicated to every sincere seeker
In the service of the quest for truth

Diagram: Esoteric Master Key to The Bhagavad Gita

By
Bing Escudero © 2003 v2.1

The Contending Forces: Within the Kuru Dynasty (See triangles)



Pandava or **Pandu** means, Five or Fivefold:
Lower meaning, the five Senses
Higher meaning, our Fivefold Nature
5 • Volitional
4 • Intuitional
3 • Mental
2 • Emotional
1 • Physical

Arjuna, as the mind, means, white, bright, clear, lucid, therefore, able to communicate with Krishna, the Divine.

Meaning of Other Sanskrit Names of Krishna

- Govinda**, He who is known through the Holy Scriptures.
- Hrishiksha**, Joy of the heart < *Hri*, heart + *hrishii*, joy, delight.
- Janardana**, Chastiser of 'wicked' people < *jana*, humanity, people + *ardana*, tormenting
- Keshava**, beautiful-haired, head of crowning glory; He who owns the Rays of the Sun and other Luminaries.
- Madhava**, Whose nature is the esteem of the earth < *Mada*, pride, esteem + *dha*, *dharna*, nature + *avani*, earth.
- Madhusudana**, the demon slayer < *madhu*, demonic name + *sudana*, slayer.

Krishna Symbol of The Real
Arjuna as *Manas* or *The Thinker* as the *Decision-Maker*
Dhritarashtra Sons Symbol of The Unreal

Selflessness	vs	Selfishness
Altruistic	1	Materialistic
Compassion	2	Cruelty
Creative	3	Procreative
Divine	4	Mundane
Forgiving	5	Punitive
Freedom	6	Serfdom
Immortal	7	Mortal
Infinite	8	Finite
Integrative	9	Divisive
Janusian	10	Narcistic
Liberative	11	Limited
Non-egoistic	12	Egotistic
Universal	13	Particular
Agape	14	Eros
Spirituality	15	Personality

Vicitravirya, one who strongly practices inward investigation < *vicara*, self-inquiry, the search within + *virya*, strength. **Ambika** is widowed by **Vicitravirya**, meaning, her practice of inward inquiry or search died or stopped.

Gandhari, having a divine fragrant bearing < *gandha*, fragrance + *dhara*, bearing.

Duryodana, disciple of **Drona**, the bucket-born. We are more than a drop from the Ocean of Reality.

Sanjaya, who speaks of total victory < *san* or *sam*, total + *jaya*, victory.

Vyasa, compiler of the vedas.

This center-fold Diagram is a **Yantra** or **Yantric Mandala**.

Definitions
A **Yantra** is a geometric pattern revealing the interconnective wisdom aspects of Truth.
A **Mandala** is an aspect of Truth surrounded by beauty. A focus for meditation.

Purushottama, the highest of all beings < *puru*, being, soul, person + *uttama*, highest.

Varshneya, basis of viewpoints, standpoints, rhetoric < *varna*, occupation, letter or alphabet associated with learning + *naya*, basis of rhetorical viewpoints, standpoints.

Vasudeva, divine glory < *vasu*, glory + *deva*, divine, angelic, spiritual.

Meaning of Other Sanskrit Names of Arjuna

Bharata, the supporter of the people, great monarch of the land of conquerors.

Dhananjaya, victorious over (the production of, or, the corruptive influence of) wealth or gifts < *dhana*, wealth, gifts + *jaya*, victory.

Gudakesha, whose glory is concealed or unmanifest < *guha*, unmanifest, concealed + *ksha*, glory, splendor.

Kaunteya, as omnipresent or stainless as space or the sky < *kha*, space, sky

Parantapa, the supreme or 'fervent, hot or fiery' ascetic < *para*, supreme + *tapas*, heat, Fire of Creation.

Partha, who is supremely, spiritually wealthy < *para*, supreme + *artha*, wealth.

Kunti, name assumed by **Pritha** (*prithu*, great, greatness) when she was adopted by **King Kuntibhoja** (*bhoja*, bountiful, abundance). Through the blessing of **Rishi** (Seer of Truth) **Durvasa** (badly clad or disguised unattractively), she could have children by any God she could invoke. She thus gave birth to **Karna** (brightly happy) by the Sun-God. When she married **King Pandu** (metaphor of the five senses), who through a curse could not approach her (the beauty of Truth is beyond the five senses), she gave birth to **Yudhishtira** (resolute in battle < *yudhi*, in battle + *sthira*, firm, strong-willed, resolute; also *dhira*, means, wise, intelligent, fearless, valiant), **Bhima** (awesome protector), and **Arjuna** by the **Gods** (Divine Qualities) **Dharma** (Nature Wonders), **Vayu** (Fire of Creation), and **Indra** (the Conqueror of Spirit and Matter), respectively.

Ideal marriages symbolize union, the fusion of the ideals (aspirations) into the virtues (ideals put into practice). Offsprings are the awakening of the other ideals.

(Continues downward to next page)

The Other Names of Krishna (N=25)

Achyuta	Imperishable One
Anantarupa	Infinite Form
Aprameya	Immeasurable One
Apratimaprabhava	Incomparable Glory
Arisudana	Adversary Destroyer
Bhagavan	Blessed One
Deva	God or Divine Being
Devasha	Lord of Gods (Divine Qualities)
Govinda	Chief of Herdsmen
Hrishiksha	Bristle-haired One
Isham Idyam	Lord Be Praised
Janardana	The Tormentor
Keshava	Handsome-haired One
Keshinisudana	Slayer of the Demon Keshin
Madhava	Esteemed One of the Earth
Madhusudana	Destroyer of the Demon Madhu
Mahabahu	Mighty-armed One
Mahatma	Great Soul
Prabhu	Splendid One
Prajapati	Lord of Creatures
Purushottama	Supreme Being
Shasrabahu	Thousand-armed One
Varshneya	Rhetoric Foundation
Vasudeva	Divine Glory
Yadava	Descendant of Yadu

The Other Names of Arjuna (N=21)

Anagha	Blameless One
Bharata	Support of the People
Bharatarshabha	Bull of the Bharatas
Bharatasattama	Highest of the Bharatas
Bharatsheshtha	Best of the Bharatas
Dehabhritam Vara	Best of the Embodied
Dhananjaya	Conqueror of Wealth
Gudakesha	Concealed Splendor
Kapidhvaja	The Monkey-bannered
Kaunteya	Son of Kunti
Kiritin	Diademed One
Kurunandana	Joy of the Kurus
Kurupravira	Chief Kuru Hero
Kurushreshtha	Best of the Kurus
Mahabahu	Mighty-armed One
Pandava	Son of Pandu
Parantapa	Fiery Devotee
Partha	Son of Pritha
Purusharshabha	Bull among Men
Purushayaghra	Tiger among Men
Savyasachin	Ambidextrous Archer

Chapter Major Themes of the Bhagavad Gita as The 18-Yogas

or Part Major Theme The Eighteen (18) Yogas

Preparatory Yogas: The First Set of Seven Chapters, 1 to 7

- | | | |
|---|---------------------------------------|----------------------------|
| 1 | The Decision-Making Crisis Of Arjuna | <i>Vishada-yoga</i> |
| 2 | The Application Of Decisive Knowledge | <i>Samkhya-yoga</i> |
| 3 | Enthusiastic Action | <i>Karma-yoga</i> |
| 4 | Living the Ageless Wisdom | <i>Jñanavibhaga-yoga</i> |
| 5 | Renunciation In Action | <i>Karma-sannyasa-yoga</i> |
| 6 | The Attainment Of Self-conquest | <i>Adhyatma-yoga</i> |
| 7 | Implementing Decisions | <i>Jñana-yoga</i> |

Metaphors, Meanings:

Yoga or union, divine marriage, between Spirituality and Personality, or, between *Ātman* and *Anātma*, instead of war, conflict or disharmony.
Ātma or Spiritual Will, Volitional Principle, Ideal Intentions.

Principal Yogas: The Second Set of Five Chapters, 8 to 12

- | | | |
|----|---|---------------------------------|
| 8 | The Ever-Living Eternal | <i>Akshara-Brahma-yoga</i> |
| 9 | The Ultimate Science and The Final Secret | <i>Rajavidya-rajaguhya-yoga</i> |
| 10 | The Supreme Power Within | <i>Vibhuti-yoga</i> |
| 11 | The Vision Of the Cosmic Form | <i>Vishvarupadarshana-yoga</i> |
| 12 | Divine Union Through Devotion | <i>Bhakti-yoga</i> |

Preparatory means stop doing the *bad* or ideas devoid of the spiritual ideals.

Principal means start doing the *good* or ideas in accord with the spiritual ideals.

Final means persevere towards attainment or complete victory.

Final Yogas: The third and Last Set of Six Chapters, 13 to 18

- | | | |
|----|---------------------------------|------------------------------------|
| 13 | The Knower and The Known | <i>Kshetrajñavibhaga-yoga</i> |
| 14 | Three Universal Force-Qualities | <i>Gunatrayavibhaga-yoga</i> |
| 15 | The Supreme Union | <i>Purushottama-yoga</i> |
| 16 | The Divine and Its Polarity | <i>Daivasurasampadvibhaga-yoga</i> |
| 17 | The Threefold Path | <i>Shraddhatrayavibhaga-yoga</i> |
| 18 | Liberation Through Renunciation | <i>Samnyasa-yoga</i> |