

Suddha Dharma Tract No. 6.

AN INTRODUCTION TO THE STUDY  
OF  
SRIMAD BHAGAVAD GITA

By  
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THE SUDDHA DHARMA OFFICE,

MYLAPORE, MADRAS. S. INDIA.

1940

। शुभमस्तु सर्वजगताम् ।  
॥ ओङ्कारः श्रीपरमर्षिभ्यो योगिभ्यः ॥

*Dedicated with profound reverence to Bhagavan Sri Narayana,  
Sri Yogadevi and to the Elders of Siddha Dharma Mandalam.*

देवयोगिदासः

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Printed By BHARATI VINAYAM PRESS, Madras and  
Published by T. M. Janardanam, for S. D. M. Association, Mylapore.

## PUBLICATION NOTE.

This is the Fifth in the list of *Suddha Dharma Tracts* in which is introduced this Book on 'Introduction to the Study of *Srimad Bhagavad Gita*' by Sri R. Vasudeva Row, President, S. D. M. Association. The subject-matter, herein, had been periodically appearing in the Quarterly, '*The Suddha Dharma*' from the year 1940 onwards except the last three Sections. All these are collected and presented in a book-form.

It is not intended to present an introduction to this 'Introduction' expounded by one of the eminent Author, who was associated with the activities of *Suddha Dharma Mandalam*, almost from the very time, its existence was revealed to the Public more than two decades ago. It is only reiterated that the matter presented herein is entirely based on the teachings of *Suddhacharyas* like *Sages Narada, Kumara, Gobhila* and *Sri Hamsa-Yogi*, the accredited Teacher of *Suddha-Vidya* in the *Mandalam*. *Sri Hamsa-Yogi's* teachings on *Sanatana Dharma, Raja-Yoga, Gita* and other subjects are well-known. English Translation of *Gita*, S. D. M. edition was published long ago. In a separate book-form, the First Chapter of the *Gita* with explanations in English for each sloka by Sri Vasudeva Row, in the light of *Sri Hamsa-Yogi's* commentary was also published. Similarly, the Second Chapter, which had already appeared in '*The Suddha Dharma*' will be brought out shortly. The First Chapter namely '*Gitavataraniroopanam*' contains 54 slokas and the Second Chapter '*Nara Narayana Dharma Gita*' contains 25 slokas. In this way the remaining 24 Chapters of the total of 26 Chapters will be brought out in the usual course. Also the verse commentary by the Sage *Narada* is appearing in '*The Suddha Dharma*' periodically. That of *Kumara* also will be brought out.

*Gita*, being a Whole-Book, teaching about life here and hereafter and all other relevant particulars thereof in a manner never done before, it is but natural that each and

every School of Thought, whether spiritual or material and notwithstanding their opposing ideologies find authority therein, for their own theories. If this were not so, the eulogy of wholeness adoringly showered on this Book of Books will falsify the truth of 'One and Many—*ekatwa and pritaktwa*', the stamp and seal of this divine counsel. Sage Narada tells us that the Karmatas call it Karma - Vidya, Bhaktas, as Bhakti-Vidya Gnanis as Gnana-Vidya, Parama hamsas as Raja-Vidya and the Suddha-Yogis as Yoga-Brahma-Vidya. In our own time, the Politicians, Economists, the Social workers, the Moralists and the Materialists apart from the Vedantins all resort to it either to uphold their own theories or to refute others. Herein lies the arresting charm of this wonderful Book.

Although this is as it is depicted, it is neither of these still, because it treats about all these as a preliminary to attain the state of Transcendence—*Suddha* which is the final Goal. The state of 'samatwa' is the preliminary required, in the very thick of opposites of the world-life. So the Sage Narada winding up states that Gita is neither Vaishnava, nor Shakta, nor Shambhava, nor Bouddha, nor Kanada, nor Sankhya, nor Yoga, nor Tantra, nor Vedanta, nor any of those specialised studies, but that it is a *Suddha-Shastra*, which has to be mastered by one and all from the time of one's birth until his demise, according to time, place and personality, since it leads to the supreme bliss of 'samatwa' automatically resulting in Yoga, the highest state of human life; and beyond which there is nothing, according to Bhagavan Sri Narayana. Higher teaching on Yoga will become available to Individuals from 'Gnanis and Tatwadarsis in due course.

It is our fervent hope that every one will take out of this never-failing fountain as much as it is possible by each one.

Mylapore, }  
10-2-1946 }

T. M. JANARDANAM,  
Editor: The Suddha Dharma &  
Director: S. D. M. Association.

## An Introduction to the Study of Srimad Bhagavad Gita

The theme of Sri Bhagavad Gita, the Holy Discourse, in terms of Arjuna's enquiry and the Lord's exposition, may be investigated briefly, for its clear elucidation, under four items of study—the nature of the Goal to be attained, the mode of introspective Discipline which leads to the Goal, the character and equipment of the Disciple aspiring to reach the Goal, and the Objective Functioning by the aspirant in the external world, calculated to enable the Disciple to comply with the needs of the introspective Discipline leading to the Goal. Such an approach to this universal gospel is, it is hoped, likely to elucidate also the philosophy inherent in its teaching. In the following presentation of its theme, the Goal has been described as the "*Upasya Vastu*", the mode of introspective Discipline is termed "*Upasana*", the Disciple as "*Upasaka*", and his Objective Functioning is denominated "*Jagat Vyavasaya*". This last deserves, for obvious reasons, first notice, and is accordingly treated in the first section. The mode of interpretation of the Gita, as directed by the Lord in the Holy Discourse and in the Anugita, is followed by the *Suddha Commentaries*, of which Hamsa Yogi's *Bhashya* is the latest and most exhaustive; this is in terms of the *tatwas* and *tatwa-vyavasayas*, and the following summary is condensed therefrom.

\* \*  
\*

SECTION THE FIRST.

JAGAT VYAVASAYA—जगद्व्यवसाय

Speaking generally, we function mostly in relation to the manifest triple world-process i.e. *tritwa-samsara* through the agency of our three faculties—*Gnana* (knowledge), *Ichha* (Desire), and *Karma* (Actioning); a few blessed entities, however, are rapt with functioning mostly on the Yogic or Synthetic level.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ १८ ॥

The well disciplined aspirant is awake (functions) normally on the plane (of atmic consciousness), which is night (absence of functioning, to all other beings (functioning in the triple world-process); to the visioning Sage, that (triple-samsara) is night, wherein the other beings are awake (normally function). XVIII—18.

A brief *resume* of the latter and of their introspective functioning is given in the following Sections. We may observe herein the nature of such classic endeavour, as to how the average individual of the normal type progresses in the triple world-process toward higher functioning, and how the Yogi, functioning as he does mostly on the Yogic level, conducts himself in the triple-samsara.

★

Life, as we live it, is, for us, full of commissions and omissions; it is quite needless to say that we can never desist thence.

न हि कश्चिदक्षयमपि जातु तिष्ठत्यकर्मकृत् ।

No person, however, can remain, even for a moment, without performing some action; XVIII—20.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

The performance of actions can never be entirely relinquished by persons. XIX—18.

The Lord forbids inaction and inertia. Performance of acts, which, by our very nature, we ought to perform, although somewhat faulty and tainted, is preferable to not doing them.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

O Kaunteya, let there be no cessation from performance of necessary action, though it be tainted (with desire for fruit)--XXI-21.

It is said that the refraining from the performance of action, which we are bound to do, such refraining being the result of egoistic obsession, cannot be sustained effectively, as the *trigunas* ever give us the urge to act, and, as such, we cannot escape therefrom:

यदहङ्कारमाश्रित्य न योस्य इति मन्यसे ।

मित्थैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ २२ ॥

If obsessed with egotism, thou dost resolve "I will not fight", the *trigunas* born of Prakriti shall impell thee to fight (to function), and thus thy resolution shall not avail. XXI-22

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ २३ ॥

O Kaunteya, if when impelled to action, necessitated by the dictates of the Life-Principle, thou art not willing to perform it, through the ignorance of It, thou shalt still perform it (action) so controlled (by Prakriti). XXI-23.

True renunciation is never attained by merely refraining from doing acts:—

न कर्मगामनारम्भासैष्कर्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ १९ ॥

The aspirant attains not transcendence of action (*Naishkarmya Siddhi* or *Karma-Yoga*) merely by abstraction from the performance of action: nor even does he attain to it (*Nayshkarmya-Siddhi*) by merely abstain(ng from the fruit of action, (without atmic insight). XVIII-19,

★

The performance or commission of any particular act is the positive phase of our activity, and is known as *Pravritti*; the omission or non-performance of any act is signified by the term *Nivritti*, and is the negative phase of our activity.

★

The nature of the motive for the performance or non-performance of an act determines the value of it as a means,—*sadhana*—towards spiritual progress or its reverse. Where the motive for the performance or commission of acts is personal—selfish or personal gain, personal gratification, power and possession for self, personal advancement, and the like—the performance or commission is vitiated, and it is *asuddha*; so also where the motive for the non-performance or omission of any act is personal—loss of personal pleasure and happiness, of personal status, of personal possession, and the like—such omission or non-performance is vitiated similarly, and it is *asuddha*. This vitiating element in the motive for *Pravritti* and *Nivritti* is called "*Karpanya Dasha*" or "*Sawritha*":

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्नश्चित्तं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

Mine understanding is warped by the taint of personal attachment to the fruit of action (self-centredness); (as such) being ignorant of the supreme (Suddha) Dharma, I aspire to learn (it) of Thee; instruct me in that (science) which is divinely revealing. I am (Thy) disciple, save me, (O Lord), who am (even) suppliant unto Thee.

स्वार्थे हि संमुह्यति तात लोको ।

मां चापि लोकात्मकमेव विद्धि ॥

I-53.

All persons, O Sire, are overcome even by personal predilections; regard me also even of such nature. *Mahabharata.*

The resultant reaction in the person so performing or omitting to perform is "*Kashmala*" or "*Vishama-bhava*" or "*Klybya*":

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

O Arjuna whence has this confusion overwhelmed thee, born of non-equipoise. II--3

क्लेशं मास्म गमः पार्थ ।

Partha (Arjuna), drift not to inaction.

II-4.

And the person, so affected by the fruit or result of vitiated *Pravritti* and vitiated *Nivritti* is a "*Kripana*"

कृपणाः फलहेतवः ॥ १० ॥

Those who seek the fruit of action for themselves are selfish folk XVIII-10.

This selfish or personal attitude—*ahankara*, the I-ness, or egotism—*mamatwa* :—

द्वयक्षरं च भवेन्मृत्युः त्र्यक्षरं ब्रह्मनाश्वतम् ।

ममेति च भवेन्मृत्युः न मम ब्रह्मनाश्वतम् ॥

The word "*mama*" (mine) comprising two syllables indicates death (ignorance); while the expression "*Namama*" (not mine) comprising three syllables signifies wisdom (immortality)—Brahm

—*Anugita.*

is the seed from which spring, one after another, the whole family of evil emotions: vices *viz.*, passioning, wrath, avarice, pride, conceit, self-adulation, cruelty, and the like; which, if not overcome, continue to govern the entire attitude of a person toward his acts, and so influence formidably his relations with fellow beings, giving rise to strong likes and dislikes, affinities and aversions, pleasure and pain, and such separative traits and tendencies. Such continued attachment to the fruit of actions, is the result of the performance or otherwise of actions, creates in the

person a persistence to do or not to do acts with increasing personal motivation, enslaving him, as it were, to an attitude and association more or less always coloring densely his whole outlook; and this habitual enslavement leads to incessant births and deaths, entanglement in the cyclic wheel of *Samsara* or the triple-world-process.

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ १० ॥

They, (without the synthetic insight), enjoying the vast *Swarga* tasting all fruits of action), descend thereafter into the mortal (ignorant) world again, after the exhaustion thereof; thus they, following the trigonic Vedas, longing after pleasures, experience birth and death (being constantly engaged in personal *Pravritti* and *Nivritti*).

XXIV-10.

In other words, vitiated *Pravritti* and vitiated *Nivritti*, being *asuddha*, make for bondage—*Karmabandha*. To most of us, however erudite or enlightened, in moments of trial and travail, this subtle fiend of selfishness offers its tempting chalice of poison, and, more often than not, we succumb thereto. Arjuna's despondency at the critical battle-juncture, prior to the delivery of the Great Exhortation, can be instanced as a type-characteristic of normal humanity; the hero, ever victorious, most beloved comrade of the Lord, the righteous-minded Pandava that he was, his motive for engagement in the battle was primarily tinged with the thought of vengeance for the wrongs inflicted by his Kaurava kinsman, even his royal cousins, against him, his brothers, and the queen; his subsequent declining to fight it was also tinged with the thought of the great sin that might accrue to him and his as the result of waging a war, involving the slaughter of so many men, and of his own kinsmen, his elders, and his teachers; his *Yuddha-pravritti* and his *Yuddha-nivritti* were thus both coloured by

a personal outlook—the word "*swajana*" occurs thrice in his pleading to the Lord. And it was to free himself from the grip of such "*Karpanya dosha*" that he sought the Lord's advice, enquiring as to the means to transcend this faintness, whether during *Pravritti* or *Nivritti*, surrendering himself utterly to Him and seeking His grace; such faintness, it may be recounted, detracts from the due perception of the true dharma (*Sanatana Dharma*)—he becomes "*dharma sammoodhachetaha*." In the Gita, this personal attitude, in all its subtlest, varying and intensive aspects, is termed *Asura-bhava*, which necessarily makes for compulsive bondage and limitation, and through it leads to recurring births and deaths. The Lord holds that persons of *Asura-bhava* are ignorant of rightful or *Sudha Pravritti* and *Suddha Nivritti*.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

The vicious persons know not either (the method of impersonal) objective functioning, or (impersonal) subjective functioning. VIII;8

Among the *trigunas*, of which hereafter, *Rajas* and *Tamas* may be said to tend to *asura-bhava*.

The aim, therefore, of an aspiring disciple should be first to seek the means of liberation from such bondage and limitation. *Daiva-bhava* constitutes the first among the requisite means to overcome this bondage. An impersonal motivation in the performance or non-performance of acts is the essence of *Daiva-bhava*; such motivation is the seed of emotions comprising the great virtues—fearlessness, moral purity, truth, calmness, nobility, kindness, absence of anger and avarice, and such others. Thus, while *Asuddha Pravritti* and *Asuddha Nivritti*, being so on account of the vitiating influence of personal motivation in the

ii *Suddha*: hence related to *Daiva-bhava*.

performance and non-performance of acts, lead to bondage and limitation and ultimately to rebirth; so *Suddha Pravritti* and *Suddha Nivritti*, being so an account of the exalting influence of impersonal motivation in the performance and non-performance of acts, make ultimately for deliverance from compulsive birth and death:

दैवी सम्पद्भिर्मोक्षाय निबन्धायसुरी मता ।

The heritage of the Virtuous is deemed to lead to deliverance (Moksha from the three qualities), (while) that of the Vicious results in the bondage (by the trigunas.)

VIII-6.

As *Rajas* and *Tamas* tend to *Asura-bhava* so *Satwa* tends to *Daiva-bhava*. As "*Swartha*" is the essence of *Asura-bhava* so "*Samnyasa*" and "*Tyaga*"—being the negation and reverse of "*Swartha*"—constitute the essence of *Daiva-bhava*. "*Samnyasa*" is the renunciation of the fruit or result of legitimate and necessary action—whether it be performance or non-performance of it as the case may be; and "*Tyaga*" is the renunciation of the passioning for such fruit of action—"*Niyata-karma-phalatyaga*" and "*Niyata-karma-phalasanga-tyaga*," or, put in another way, "*Karma Phalasanga*" signifying non-attachment to the fruit of legitimate acts and absence of "*Kamyakarma-sankhalpa*" signifying the absence of passioning for the performance of action with personal motive, make for "*Karma-poorti*." This habit gives the aspirant "*Naishkarmya-siddhi*" in the long run:

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ १२ ॥

With discrimination everywhere, with a disciplined Mind (*manas*) and dispassionate, the aspirant, through renunciation of the fruit of (necessary) action, approaches to the supreme attainment of *Naishkarmya* (necessary action performed without attachment and spiritually dedicated.)

VI-12.

It must be noted that in the renunciation of the fruit of legitimate, necessary and righteous action by the

*Suddha-Sankhya* aspirant, his motivation is perfectly impersonal.

★

Here it must be noted that *Suddha Pravritti* is not constituted by merely doing impersonally all acts without due reference to their inherent nature and necessity; so

Acts:—their performance or non-performance must be legitimate, dutiful, righteous, and necessary.

also *Suddha Nivritti* is not constituted by merely refraining from performing impersonally all acts without due reference to their inherent nature and necessity. The true mark of *Suddha Pravritti* is that the act to be performed must be a necessary

act of duty, legitimate and righteous—*niyata karma*—and such an act must be well-performed without attachment to its fruit; so also the true mark of *Suddha Nivritti* is that the non-performance must be due to the act being unrighteous, illegitimate and undutiful—*aniyata karma* or *nishiddha karma*—and the person so refraining from doing it must not be affected by the result of such omission. Such impersonal attitude to the performance or non-performance of acts without attachment to the prospective resultant—whether such performance is effectively successful or otherwise, whether pleasant or non-pleasant in effect—is attainable through constant practice of *Samnyasa* and *Tyaga*.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १ ॥

*Bhava* (proper or *Suddha-Pravritti*) or necessary actioning is not constituted by the doing of *asat* (prohibited) action, *abhava* (proper or *Suddha-Nivritti*) or cessation from prohibited actioning is not constituted by the not doing of *sat* (legitimate) action; of these twain, the philosophic bearing has been declared duly by the Seers of *tatwas*.

XVIII-1

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २ ॥

Transcending joy and misery, gain and loss, victory and vanquishment, thereafter, equip thyself for battle (for functioning in the world-process); thus, thou shalt not be bound by evil (or good).

नियतं कुरु कर्म त्वं ।

Do, thou, (all) necessary action :

XVIII-2

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ ४ ॥

He who is unaffected by success or failure in the performance of necessary action, is not bound even while engaged in it (action).

XXVI-4

The expression "Niyata karma" must be understood in terms of "swabhava" (i.e.) atmic nature; as such the act is said to be "swabhava-niyatam-karma".

स्वभावोऽध्यात्ममुच्यते ।

Its own nature is said to be *Adhyatma* ;

XVI-3

कर्म स्वभावजम् ।

Generated in the prakritic vehicle by Atma.

XXII-17

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २४ ॥

Action performed with atmic insight (*Swadharmā*), transcending the trigunic influence, far excels action, though well achieved under the influence of trigunas (*Paradharmā*): the aspirant performing action with atmic insight, suited to his prakritic nature, is not subject to bondage of action (tangle of limitations). XXVI-24

In the quotation above, the reference is to acts including the waging of battle also. Such attitude procures immunity from the bondage of action, *karma-bandha*. Here the reference to Atma or the Life-Principle is as the Remote Cause of acts and not as the Proximate Cause which Prakriti furnishes.

★  
Among such "Niyata-karma" of every aspirant on the path are *Yagna*, *Dana* and *Tapa*. *Yagna*, as generally understood, is the invocation of a Higher Power with tendering of offerings thereto; *Dana* is the giving by one of

*Yagna*, *Dana* and *Tapa*.

something of his to another—gifts, alms; *Tapa* is the austerity of our triple faculties, coordinated with devout intent. *Tapas* is described as—

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

Reverence unto the Devas (Indra &c), the Initiates, the Guru and Seers, cleanliness, rectitude, as also continence, and all-pervading harmlessness—these are declared to be the austerity of the Body.

IX-14

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

Unoffending speech, which is also truthful, sweet and beneficial, as also continual study of the adhyatmic science—these are declared to be the austerity of Speech.

IX 15

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

Mental serenity, contentment, calmness, attentfulness; purity of motivation...these are declared to be the austerity of Mind.

IX-16

The Lord, in no ambiguous terms, condemns the non-performance of this triple duty. He insists on the utter need for the due performance thereof earnestly or zealously (with *shraddha*) and without attachment to the fruit or result thereof.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ १२ ॥

*Yagna*, *Dana*, and *Tapa* must not be relinquished but, they should be performed (duly); for *Yagna*, *Dana* and *Tapa* chasten the (vehicles of the aspirant);

XIX-12

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ चिञ्चितं मतमुत्तमम् ॥ १३ ॥

Even these acts require to be performed, (according to Bhagavad Shastra), dispassionately and without desire for the fruit thereof—O Partha (Arjuna); that is My supreme and absolute Law.

XIX-13

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ १४ ॥

Verily, the non-performance of necessary action is never legitimate; the not doing of it, due to the lack of atmic insight, is deemed as Tamasic.

XIX-14

दुःखमित्येव यत्कर्म कायक्लेशभयात्प्रजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ १५ ॥

The *Tyaga* or the non-performance of him, who does not perform action because of its difficulty, and out of sheer fear of bodily exertion, is deemed Rajasic, and he does not attain to the excellence of *Tyaga*.

XIX-15

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सार्विको मतः ॥ १६ ॥

O Arjuna, that renunciation is deemed Satwic, which is the renunciation of the fruit of action, performed, because it ought to be performed and done without personal predilections,

XIX-16

न द्वेष्यकुशलं कर्म कुशलं नानुषजते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १७ ॥

The true renouncer or *Tyagi*, inspired with Satwic nature, of enlightened Understanding, past all doubting, dislikes not the performance of action, merely because it is disagreeable, nor likes its performance only because it is agreeable.

XIX-17

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यगीत्यभिधीयते ॥ १८ ॥

The performance of actions can never be entirely relinquished by persons—he, who relinquishes the fruit of all necessary action, is declared to be a true relinquisher (*Tyagi* or *Sanyasi*).

XIX-18

अनिष्टमिष्टं मिश्रं च त्विविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १९ ॥

By those who are not true *Tyagis*, the fruit of action is deemed triple—as distasteful, as tasteful, and as of mixed quality; never so (it be) unto the true *Sanyasi* or *Tyagi*.

XIX-19

★

Herein the need for *shraddha* in the performance of acts

the importance has been emphasised by the Lord in of *Shraddha*. no uncertain terms

तत्त्वानुरुपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

O Bharata, the zeal or ardour of all (persons) is in accordance with its tatyvic origin (*Satwa*, *Rajas*, or *Tamas*); zealous is every person; he is as much himself as he is zealous.

IX-3.

योगिनामपि सर्वेषां मद्भूतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ २६ ॥

Among all those aspirants of Yoga, he is even deemed by Me as the perfect *Yukta*, who, being inspired with (pure) zeal, adores Me with his Mind fixed on Me.

XIV-26.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ १ ॥

The aspirant, who, with Mind-Emotion, is intent on Me, with atmic insight, and being inspired with supreme zeal, is deemed by Me as the foremost of *Yuktas*.

XXIII.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ७ ॥

O Kaunteya, those, who, endowed with (pure) zeal, worship even the other Gods (My aspects), they verily worship Me (alone), though not according to the *Bhagavad-Shastra*.

XXIII-7.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धावान्मत्परमा भक्तास्तेऽस्तीव मे प्रियाः ॥ १८ ॥

The aspirants, who accord to this counsel (*Bhagavad-Dharma*), righteous and wholesome, endowed with zeal, regarding Me as the Final Goal—these devotees are ever most beloved of Me.

XXII-18:

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ २१ ॥

The aspirant with disciplined Senses, being devoted to the Life-Principle, and inspired with zeal, achieves with zeal, achieves the synthetic understanding; so achieving it, he attains, ere long, to the supreme peace.

XXIV-21.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो युज्यन्ते तेऽपि कर्मभिः ॥ ८ ॥

Those aspirants, who constantly accord to this law of Mine, being inspired with atmic zeal, and unassailed by jealousy, are even released from the bondage of action. XXVI-8.

श्रद्धावानाननस्यश्च श्रुणुयादपि यो नरः ।

सोऽपि मुक्तः शुभलोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ३० ॥

Even he who listens unto this teaching, being earnest and without envy, shall be liberated, and reach unto the auspicious realms of the Virtuous. XXVI-30.

It is also pointed out that whatsoever is not performed with due *shraddha* has no worth and that it is a waste :

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्रेत्य नो इह ॥ २५ ॥

O Partha, the acts of *Yagna*, *Dana*, or *Tapa*, performed without the necessary zeal, are declared to be "*Asat*" (unworthy)—it is unfruitful, whether here, or hereafter. IX-25.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नार्यं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ २२ ॥

He, without such understanding and zeal, being travailed by doubts, succeeds not (lags behind) in the world-process ; unto him of doubting Mind there is no success either here or hereafter nor happiness even. XXIV-22.

★

For the fulfilment of spiritual life and yoga, it is very vital that the aspirant takes to performance or otherwise

Recognition of Divinity as the Root-Principle of the Cosmos—essential for all Acts.

of such acts with the genuine recognition of Divinity as the Root-Principle of the Cosmos — "*Sarvamoola-sanatana-atma-vastu-swaroopa-vignanam*". Commission or omission of acts performed with such recognition on the part of the aspirant are termed "*nyayya*" or "*Vidhipoorvaka*"; and those performed without this fundamental recognition on his part are termed "*annyaya*" or "*vipareeta*" or "*avidhipoorvaka*."

This point is clearly indicated in the Gita generally, as also thus :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ ३ ॥

The Basis (body or loka), also the actor (aspirant through Gnana), the various means or instruments (as per directions of the Shashtra), distinct and varied actioning (*Pravritti*, *Nivritti* and *Yoga-vyavasya*)—herein, the Life-Principle (Atma) being the Fifth. VI-3.

The expression, herein, *Daivam chivatra panchamam*, has reference to such Divinity, Cf. *Mrityur dhavati Panchama iti* in Upanishads.

Of the other four factors of all action, excepting *Karta* the doer, the rest comprise *Prakriti* in the aggregate.

The following verse, mentioning of *Nyayya*, has reference thus to acts performed in conformity with its due recognition :

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ ४ ॥

Whatever action—physical or mental or intellectual (*vak*)—a person performs, whether with atmic insight or not—of it, these five are the causes. VI-4.

★

In the light of the characteristics of acts and the attitude of the aspirant, as set forth above, we may arrive at a general classification of aspirants in relation to acts or *Jagat-vyavasya*—as *Kevala-Sankhyas* and *Suddha-Sankhyas*: the term *Sankhya* being applied to most of us functioning in the external world i. e. the triple-samsara, exercising during such functioning only three (out of our four) faculties viz. *Gnana*, *Iecha*, and *Karma* or actioning faculty.

The *Kevala-Sankhya* primarily lacks in the recognition of Divinity as the Root-Principle of the Cosmos, being subjected to the sway of the trigunas :

i. Kevala-Sankhyas.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Those of Satwic nature worship the Devas, those with Rajasic nature are given to asuric worship; while others, being of Tamasic nature, worship unconsecrated images (such as pictures etc.), and hosts of elementals.

IX-4.

Most of his kind engage in worship with a view to obtaining boons—regarding only the boon-giving or chastising aspect of Divinity; his engagement in action or in the non-performance thereof is mostly with personal motivation i.e. *swartha*, sometimes very subtle, often gross in character; in other words, his *Pravritti* and *Nivritti* are tainted—*asuddha*. This class includes a very wide range of humanity—from the erudite scholar, devotee, and benefactor, intent on legitimate *Pravritti* and *Nivritti*, including the satwic aspirant, down to the hardened tyrant, schemer, voluptuary, opportunist, and the proud profligate, with all the interminable intermediaries between either of these extreme types; this class includes others also indulging in harsh and grotesque objective and subjective practices and worship, invoking physical and super-physical powers (*siddhis*) to acquire more might and possessions for themselves. All these are, whatever their professions in practice—*anyadevatabhaktaha*, and their worship is said to be *avidhipoorvakam*. As a rule, all the *Kevala-Sankhyas* are subject to the influence of the dualities or pairs of opposites—*dwanda-moha*—such as pleasure and pain, likes and dislikes, censure and praise, honour and dishonour, good and evil, etc, engendered by the

trigunas—Satwa, Rajas, and Tamas. These are the *Saktas* of the Gita. The sense of I-ness or *ahankara* is not yet absent in them; and possession—*parigraha*—is still a necessity with them. It may generally be said that their *bhava* or ideation is thus *mainly* asura-bhava, since they are not enriched with *Samnyasa* and *Tyaga*; hence, they fare not as yet eligible for yogic culture, being *ayukta*. The Satwica aspirant has only an intellectual perception of *Eka-bhava*; it is not a part of his nature as yet, otherwise his worship, instead of being to the Devas, would be in respect of the one Diety as the Root-Principle of the Cosmos; though his *Pravritti* and *Nivritti* are *Suddha*, yet the sense of I-ness persists subtly in him, and he is not non-possessive; besides, he is also subject to the sway of the opposites. The choice of what is necessary and what is not necessary—*tyajyopadeya*—is with the *Kevala-Sankhyas* determined from the personal point of view—*Kshetra-drishti*—whether it be discrimination or judgment as to what is right or wrong, their criterion for attraction and aversion, their choice in action, and whether to perform or not to perform; their standard of good and evil, merit and sin, are subordinated by relative and separative considerations; their values as to acts and men are determined by personal predilections and do not conform to the validity of authentic principles as embodied and revealed in *Shastra* (Chapters II, III and IV); their attitude is said to be *ashastra-vihitam*; they are said to transgress *Shastra*—*shastra-vidhim-utsrijya*. As a rule, the Diety of their worship is deemed by them as external and outside themselves. It is in reference to the *Kevala-Sankhyas* the Lord postulates:

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २३ ॥

O Bharata (Arjuna), all beings know Me not as the (All-cause) —their Pravritti or objective functioning and Nivritti or abstractive functioning being obscured by the dualities of likes and dislikes, O Parantapa.

VI-23.

सर्वारम्भा हि दोषेण धूमेनाक्षिरिवावृताः

All their enterprises are tainted, as the flame is by the smoke.

XXI-21.

From among this class, the satwica aspirant emerges and, gradually overcoming his limitations, attains to the level of the *Suddha-Sankhyas*. Hence the reference to his ascent—*Oordhwam gacchanti Sattwasthaha*—persons of satwic nature advance towards spiritual eminence.

The fundamental characteristic of the *Suddha-Sankhyas*, on the other hand, is their recognition of Divinity as the Root Principle of the Cosmos :

मया सर्वमिदं व्याप्तं मयि सर्वं प्रतिष्ठितम् ।

अहं सर्वजगद्बीजं सर्वत्र गतिरन्वयः ॥ १३ ॥

By Me all these are made whole, in Me all these rest ; I am the seed of all the universe ; I am the Omniscient.

II-13.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

O Dhananjaya, there is nothing whatsoever surpassing Me ; on Me all these are threaded, as the many beads on the string, XII-7.

सर्गाण्यस्योत्पत्तश्च मध्यं चैवाहमर्जुन । ४ ।

O Arjuna, I am even the Beginning, the Middle, and the Consummation of all creation.

XIII-4.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । ४ ।

By Me, unmanifest, this whole Cosmos is being pervaded. XVII-4.

अहमादिश्च मध्यं च भूतानामन्त एव च । १५ ।

I am their Beginning (Source), the Middle (the Fulfiller in the manifest world), and their Culmination (the transcendent Goal—Brahma-Prapti).

XXV-15.

इधरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । २३ ।

The Supreme Lord abideth centrally in all beings, O Arjuna.

XXV-23.

These regard the Diety of their worship as All-pervasive, as also within themselves. Their acts are performed in the light of this conviction and conception. Such recognition constitutes one of the prime essentials of *Bhagavad Shastra*. Their worship is in accordance with this ideation. In them personal motivation in *Pravritti* or in *Nivritti* is conspicuous by its absence ; their *Vyavasaya*, by way of performance or non-performance, is *Suddha* in kind—they are always alive to the legitimacy, dutifulness, and righteous necessity of acts or their non-performance. There is no sense of I-ness—*ahankara*—in them, and they are non-possessive—*aparigraha* ; and in so functioning they are not swayed by pairs of opposites. In fact, they have transcended the operation of the trigunas.

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ता सुखदुःखसंज्ञैर्गच्छन्त्यमृताः पदमव्ययं तत् ॥ १४ ॥

Those aspirants, discriminating the Life-Principle from Matter, who have overcome egoistic out-look, versed in the Science of the Life-Principle, doing actions unattached, released from the dualities generating pleasure and pain, and, therefore being knowers of Atma as the All-cause, attain (know) unto the immutable abode.

VII-14.

They are the *Asaktas* of the Gita, also referred to as *Vidwan*, *Pandita*, *Shreshtha* etc. They conform to the dictum :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २० ॥

Thy duty is in respect of performance only of (legitimate) actions—never in respect of the fruit thereof—be not thou attached (even) to the fruit of rightful action, nor be thou governed by inclination to omit or desist from rightful action.

XXII-20.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्धयोः समो भूवा समत्वं योग उच्यते ॥ ९ ॥

O Dhananjaya, renouncing attachment, do thou all (necessary or legitimate) acts with the synthetic understanding—unaffected by the success or failure thereof; such transcendence over the result of action is deemed to constitute Yoga (Karma-yoga).

XVII-9.

बुद्धियुक्तो जहातीह उभे सुकृतदुःकृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ १४ ॥

The aspirant associated, with Atmic insight, transcends action, both of pleasant and unpleasant fruits; therefore, discipline the self for such yoga—yoga (Karma) imparts excellence unto all acts.

XXIV-14.

Their *yagna* is invocation to the Divinity as the Root-Principle of the Cosmos; their *tapa* is in respect of It; their *dana* is the dedication of their acts, the fruits thereof, and of themselves to such Divinity—*Brahmanyatma-samarpanam* :

तस्मादोमित्युदाहृत्य यज्ञदानतपक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २३ ॥

Therefore, the acts of *Yagna*, *Dana*, or *Tapa*, performed by aspirants intent on Brahma-Prapti are always commenced with the (dedicatory) intoning of Pranavam—AUM—as declared in accordance with the vidhi (Bhagavad-Shastra).

IX-23.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षिकाङ्क्षिभिः ॥ २२ ॥

By seekers of liberation, the manifold acts of *Yagna*, *Dana*, and *Tapa* are performed variously through their dedicating the fruit thereof to Brahm—(Tat).

XXII-22.

They follow the counsel of the Lord, both in letter and spirit wherein He says:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहंसि ॥ २५ ॥

Hence, the Bhagavad-Shastra is thy authority to decree the commission (*Pravritti*) and omission (*Nivritti*) of actions (by thee); knowing the revealed word of the Shastra, thou art competent to engage thyself in the world-Process. VIII-25.

The *Suddha-Sankhyas* are profoundly conversant with the implications of the Bhagavad Shastra; their criteria as to what is necessary and what is not, as to what is right or wrong, as to what is good or evil, what is merit (*punya*) or sin (*papa*), their attitude of likes and dislikes, and their choice of action are determined from the atmic point of view—*Kshetragna-dristi*—being thoroughly impersonal in character; in short, their *tyajyopadeya* is *Suddha*, and they are said to have effected the synthesis of the opposites—*tyajyopadeya-sameekaranam*. Thus performing actions, the *Suddha-Sankhya* is said to be freed from the bondage of Karma—*Karma bandha* :

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ ४ ॥

Detaching from the fruit of action, delighting in the Life-Principle, not subject to trigunic-prakriti, the aspirant, even if engaged in work, does not indeed perform it (so as to be bound by it; this is *Naishkarmya-Siddhi*).

XXIV-4.

शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २३ ॥

(Being devoted to the Life-Principle), through dedication of fruits of all actions, whose fruits be whether auspicious or not, thou shalt thus be delivered from its bondage; being so liberated thou shalt attain unto Me.

XXIV-23.

The *Suddha-Sankhya* is *sanyasta-sankalpa*—one in whom all self-passioning is consumed—and thus he is eligible for yogic culture, while the *Kevala-Sankhya* not being so is ineligible for such culture.

न ह्यसंयस्तसङ्कल्पो योगी भवति कश्चन ॥ ७ ॥

No aspirant, who has not forsaken personal ideation and I-ness, can ever become a Yogi. XIX-7

His is *Daiva-bhava*, and he is rich in *Samnyasa* and *Tyaga*.

The *Suddha-Sankhya* begins his initiative on the path of yoga thus :

सङ्कल्पप्रभवात्कामांस्त्यक्त्वा सर्वानशेषतः । ७ ।

Forsaking entirely all longing sprung from particular ideations. XXII-7.

He has now achieved the triple synthesis of knowledge, desire, and actioning ; such triple synthesis—*samee-karana trayam* gives him due insight into the significance of the *Mahavakyas*—*Sarvam tad khalvidam Brahm, Sarvam Brahma swabhavajam*.

In a world, distracted with self and passioning, few and far between are they, the *Suddha-Sankhyas*, thus disciplined, treading unflinchingly on the path that leads to the shrine beyond.

★

Acts are performed through the agency of our faculties viz. Knowledge—*Gnana*, Desire—*Ichha*, and Actioning—*Karma*; and their synthesis—*samahara*—is the act. This

Acts : Elements thereof — *Gnana*, *Ichha*, and *Karma*. synthesis of the triple faculties is brought about by *Dhriti* which is the fourth or the highest faculty in us. Knowledge

or intelligence or cognition, including its many variations such as discrimination, recollection, judgment, etc. constitute *Gnana*; desire, including its many variations such as wish, liking, will, devotion, etc. in the aggregate constitute *Ichha*; and actioning by means of the cognitive and activating sense-organs is *Karma*. These are the triple elements of every act; and their summation results into an act. These elements act and react on each other. As may

easily be noted, either any one or any two of these three elements cannot consummate into a finished act; also that, the nature of an act is determined by the nature of these three elements or constituents of it. "*Janati*" (he knows) "*Ichhati*" (he desires), "*Yatate*" (he endeavours), and "*Prapnoti*" (he achieves or attains)—this is the usual sequence. Knowledge of the Quest, desire to attain the Quest, and endeavour to attain the Quest consummate in the attainment of the Quest.

★

Here, we may now digress a little, and examine the *trigunas* in general—as to their source, the nature of Of the Trigunas : their operation, the effect of such operation in general; tion, the ephemeral character of the achievement accomplished through their aid, the need to transcend their operation, and the means which facilitate such transcending, the mark of an aspirant who has so transcended them may be also noted. The *trigunas*—*Satwa*, as engendered in *Rajas*, and *Tamas*, are engendered in Prakriti; *Prakriti* — strictly — *Gunamayee Prakriti*. Of the "*Bha*" and "*Dai*" *Prakriti* hereafter. Unless specifically referred to, the word "*Prakriti*" in the Gita refers to the "*Gunamayee*" group of *Prakriti* :

सर्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

The qualities of *Satwa*, *Rajas*, and *Tamas*, are generated by Prakriti (*Gunamayee*). X-3.

विकारांश्च गुणंश्चैव विद्धि प्रकृतिसम्भवान् ॥ ५ ॥

Know also that the changeful manifestations and the triple qualities (*Gunas*) emanate from Prakriti (Matter). XX-5.

The *trigunas* essentially impose bondage on men; as imposing bondage; even the angelic nature is declared not to be exempted from their subjection ;

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ३ ॥

O thou of great prowess, the qualities of Satwa, Rajas, and Tamas, generated by Prakriti (*Gunamayee*), impose bondage (domination) on the imperishable Life-Principle functioning in the body. X-3.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्स्त्रिभिर्गुणैः ॥ १९ ॥

There is naught on earth or among the Devas in Heaven, which is free from the influence of these trigunas, engendered by Prakriti (Matter). X-19.

प्रकृतेर्गुणसंगमूढाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २२ ॥

Persons, whose atmic insight has been obscured by these (three) qualities of Prakriti (Matter), attach themselves to the fruit of action in the world-process (of Gnana, Iccha and Kriya functionings); one of perfect knowledge (Yogi) should not unsettle, perforce, such persons of limited and dull understanding. X-22.

As a result of such subjection to the sway of the so obstructing atmic *trigunas*, the aspirant loses sight of atmic immanence and glory which transcends them :

स्त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १ ॥

(The aspirants engaged in) the world process which is dominated by these trigunas (Satwa, Rajas, and Tamas) do not discover Me as beyond them and inviolate. X-1.

We have seen persons under the sway of *trigunas* confine themselves to only fragmental worship, being *Kevala-Sankhyas*, not recognising Divinity as the Root-Princi-

Only ephemeral achievement through their aid.

ple of the Cosmos :

यजन्ते सात्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Those of Satwic nature worship the Devas, those with Rajasic nature are given to asuric worship; while others, being of Tamasic nature, worship unconsecrated images (such as pictures etc), and hosts of elementals. IX-4.

Their worship is said to be against "*vidhi*" *ie.* *Shas-tra-vidhi*, the shastra being Bhagavad-Shastra :

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा त का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

O Krishna, what is the nature of endeavour of those, who perform actions, without reference to (Bhagavad) Shastra, but with appropriate zeal—whether it be Satwic, Rajasic or Tamasic? IX-1

To which question of Arjuna the Lord replies:

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

Persons of proud and egotistic nature, who are urged by strong and passionate likes (and dislikes) and who practise severe austerities, contrary to the ordinance of the Shastra; IX-5.

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तः शरीरस्थे तान्विद्धयासुरनिश्चयान् ॥ ६ ॥

Being without spiritual insight, they afflict the elemental constitution of the body, as also Me (Atma) abiding within; regard thou, as of asuric convictions. IX-6

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २४ ॥

He (aspirant), who does action motivated by (personal) desire, unheeding the ordinances of Shastra (Bhagavad or Suddha-Shastra), attains not the *Siddhi* (Vibhooti-Yoga—Vision of cosmic beatitude), nor *Sukha* (Bliss of Knowledge), nor Brahmic approximation. IX-24

येऽन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव क्रौन्तेय यजन्त्यविधिपूर्वकम् ॥ ७ ॥

O Kaunteya, those, who, endowed with (pure) zeal, worship even the other Gods (My aspects), they verily worship Me (alone), though not-according to the Bhagavad-Shastra. XXIII-7

Their attainment, therefore, is very limited, not being of the supreme type :

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ १३ ॥

Aspirants, devoted to the Devas (My aspects), reach unto them; those devoted to the Manes (attain) thereunto; materialists partake of material achievements; while those who worship Me (as Paramatma) even attain unto Me (as such). XV-13.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ५ ॥

Verily, the fruit of action achieved by those of limited understanding is not lasting—the worshippers of the Devas (aspects) go unto them, even but My worshippers come unto Me (Atman). XXVI-5.

The necessity to transcend the operation of the *trigunas* is thus quite apparent. Arjuna feels such need, enquiring of the mode of such transcendence :

Hence the need to transcend the *trigunas*.

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ १ ॥

O Lord, by what marks is he (the aspirant) distinguished, who has overcome these three qualities, (Satwa, Rajas, and Tamas); what is his mode of discipline, and how does he get beyond (the sway of) these *trigunas*? VIII-1.

The Lord's injunction is direct and imperative herein :

सैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्विगंक्षेम आत्मवान् ॥ २३ ॥

The Vedas are (replete) with the quests attainable through trigunic endeavour. O Arjuna, be thou non-trigunic (in thy endeavour); past all dualities, steadfast in atomic knowledge, beyond (mere) Spiritual and Temporal interests. X-23.

Among the positive factors which contribute toward the mode of such the achievements of this transcendence by practice of Daiva bhava & Yogic culture. *Daivabhava*.

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ २ ॥

Fearlessness, purity of nature, firm conviction in synthesis of (all) knowledge, *dana* (offering), sense-restraint, *yagna* (tendering with invocation), spiritual study, *tapa* (austerity), and rectitude; VIII-2.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ ३ ॥

All-pervading harmlessness, truth, absence of vengefulness, dedication, *shanti* (calmness), abstention from pettiness, compassion to all beings, absence of greed, affability, humility and constancy; VIII-3.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ४ ॥

Magnificence, forgiveness, unifying attitude, purity, absence of fraud, and overcoming self-conceit—these become the heritage of the Virtuous, O Bharata. VIII-4.

Herein, besides the need to practise the virtues enumerated above, reference is made also to *Gnana-Yoga* and to *Tyaga* (which is the chief essential of *Karma-Yoga*). That *Bhakti-Yoga* is also needful in this task of overcoming the *trigunas* is even thus set forth :

मां च योऽभ्यभिचारेण भक्तियोगेन सेवते ।

स युगान्तमन्वीर्यैतान् ब्रह्मभूयस्य कथयते ॥ २४ ॥

He, who is devoted to Me (Brahma-Shakti) through inviolate Bhakti-Yoga, overcoming (the influence of) these trigunas, is deemed worthy to achieve Brahmic beatitude. XI-24.

The reference here is to Yogic culture, the synthetic attitude so characteristic of the *Suddha-Sankhya* disciple. Yoga is transcendence of *Gnana*, *Bhakti* and *Karma*. *Gnana* is bred from *Satwa* and so *Satwa* has also to be transcended; the need to transcend *Rajas* and *Tamas* is self-evident. The mode of Yogic culture is generally described as:

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ २ ॥

The aspirant, with cleansed understanding (Buddhi), directing the Mind by *Dhriti* (Yoga-Shakti), eschewing the objects of Senses such as sound etc., having transcended likes and dislikes (such dualities); XI-2.

विविक्तसेवी लब्धाक्षी यतवाक्कायमानसः ।

ध्यानयोगपरो निस्थं वैराग्यं समुपाश्रितः ॥ ३ ॥

Abiding in lonely resort, with proper regimen (food), with disciplined Speech (Buddhi) and Senses, and Mind (Emotion), given to meditative practice, and ever dispassionate; XI-3.

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

निमुच्य निर्ममःशान्तो ब्रह्मभूयाय कल्पते ॥ ४ ॥

Forsaking egotism, and (not relying on mere) physical strength, forsaking arrogance, passioning, wrath, without possessions, selfless and tranquil, is worthy to achieve Brahmic beatitude: XI-4.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ ५ ॥

The aspirant (*Dehi*), thus surpassing these trigunas generated in the body, released from the ills of birth, death, and old age, achieves Brahmic beatitude. XI-5:

The result of such transcendence leads ultimately to "amritatwa" and "*Brahma-bhava*" as described above.

One who has thus transcended the operation on him of the *trigunas* is described by the Lord; The mark of such trigunic transcendence. he knows the limits of their operation and sway, and thus he rises above their influence, which engenders the pairs of opposites— "dwandva":

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ ६ ॥

O, thou of great prowess, he (the aspirant), who understands through the *tatwas*, the mutual bearing as between *Sankhya* (multiplicity) and *Yoga* (unity), does not associate himself with the fruit of action, knowing that the causes (of action) resolve duly into their consequence. VI-6.

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २१ ॥

Transcending (the influence of) *Satwa* (*Prakasa*), *Rajas* (*Pravritti*) and *Tamas* (*Moha*) the aspirant, O Pandava, chideth not the performance by him of (necessary) action, nor cherisheth the non-performance by him of (necessary) action; XIII-21.

उदासीनवदासीनो गुणैर्यो न विचल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २२ ॥

Who abides unconcerned, not being perturbed by the triple qualities, who stays firmly convinced that the triple qualities, alone act; XIII-22.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २३ ॥

Knowing that pleasure and pain of (*Manas-Tatwakoota*) are of the nature of *Brahm*, centred on the *Atman*, recognising in the clod or in stone or in gold the one Brahmic essence; seeing It in the friend and foe (alike), being of illuminated understanding, holding that censure and praise touch not the *Atman*; XIII-23.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २४ ॥

Unaffected by estimation or disdain, transcending (the temporal notions of) comradeship and enmity, dedicating all actions unto Me, he is declared to have transcended the sway of the triple qualities.

XIII-24.

We may now trace the relation as between the elements or constituents of acts and the *trigunas*. The *trigunas*—*Satwa*, *Rajas*, and *Tamas*, the triple propensities—

generally operate conjointly, their operation being only rarely exclusive, and in such conjoint operation, one generally predominates over the other two :

राजस्तमश्चाभिभूय सर्वं भवति भारत ।

रजः सर्वं तमश्चैव तमः सर्वं रजास्तथा ॥ ८ ॥

O Bharata, the Satwic quality obtains by supremacy over *Rajas* and *Tamas*; the quality of *Rajas* by supremacy over *Satwa* and *Tamas*; (while) the quality of *Tamas* over *Satwa* and *Rajas*. X-8.

Each one of the three elements or constituents of acts is liable to be tinct or tinged by the *Trigunas* which are normally inherent in the very material of our bodies—“*dehasamudbhavan*”, and so influence thereby the nature of our acts. Normally every act of ours, being swayed more or less by all the triple propensities in varying degrees, is, as such, mainly *Satwic*, or *Rajasic*, or *Tamasic*, respectively according as the degree or preponderance of any one of them over the other two—the operation of the *gunas* being conjoint.

The Cognitive-faculty—*Gnana*—is illumined by the influence of *Satwa*, whereby, it is enabled to perceive through philosophic erudition the kindred unity in the sum of beings in life—an intellectual recognition of the Unitary Essence in the Cosmos; the *Rajas*, on the other hand, so influences it that it perceives only an incoherence and separativeness in the disposition of the Cosmos; while

*Tamas* completely warps the cognitive faculty, so that its range of perception is obscured through dense ignorance, engendering confusion of outlook; and it functions regardless of proportion, bearing, and scale, without appreciation of the relation and the rationale of events of the cosmic process and its course. In the Mind-emotional faculty *Satwa* breeds happiness; *Rajas* convulses it into the passion for possession, and engenders wrath and greed, envy and pride, harshness and hate, restlessness and revolt, and such allied emotioning; and *Tamas* fills it with depression and fear, pain, despondency, indifference and perverseness of feeling. The Sense-faculty is clarified and chastened by *Satwa*; it is impelled to action by *Rajas*; it suffers from heedlessness and sloth, inactivity and delusion as a result of the impact of *Tamas*. In effect, this conjoint operation of the *trigunas* gives rise generally to the pairs of opposites—affection and aversion, pleasure and pain, friendship and enmity, and the like; these opposites engender attachment or *Sanga* giving rise to “*dwandwa-moha*” i.e. subjection to the dualities or pairs of opposites. The ultimate consequence of such “*dwandwa-moha*” is bondage through action—“*Karma-bandha*”.

The need to know the essentials of *Kshetra* comprising the four *Tatwakootas*, and of *Kshetragna* or the Life-Principle is emphasised thus :

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

My affirmation is that (true) knowledge is even that which reveals (the nature) of Body and the Life-Principle (and their mutual interplay).

XXI-3.

The nature of such influence on the three *tatwakootas*—*Mahat*, *Manas*, and *Indriya*,—which are the centres in us respectively of the three faculties or agencies of acts—may be stated in the form of a table.

I-B-3

Trigunas,	Tatwakootas.		
	Mahat	Manas	Indriya
	Faculties		
	Gnana	Iccha	Kriya
Satwa.	Unitary and collective conception: illumination (harmony and rhythm).	Felicity.	Purity, subtlety and austerity.
Rajas.	Diverse and separative conception.	Passion, anger, greed, unrest etc.	Urge for action.
Tamas.	Ignorance and the consequent fascination, littleness etc.	Despondency, sorrow, etc.	Indolence, Inaction etc.

*Tamas* may thus be seen to be the very reverse and more than mere negation of *Satwa* and *Rajas*, and that *Rajas* itself looms somewhat midway between the other two. The association consequent upon their operation is thus described, which naturally engenders attachment—*Sanga* leading to bondage :

तस्य सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ४ ॥

Therein, O sinless one, the Satwic quality by virtue of its purity, revealing nature, and wholesomeness, fetters (the Life-Principle) with attachment to (samsaric) knowledge and (the consequent) bliss ;

X-4.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ५ ॥

Know thou, O Bharata, that the Rajasic quality is inherent with desire, born from and associated with (continual) longing: O Kaunteya, that (Rajasic) quality, impelling (the Life-Principle) in the performance of acts, engenders attachment to its fruit ; X-5.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ६ ॥

O Bharata, know thou, that the Tamasic quality is born from ignorance of atmic insight, and misleads all persons; it subjects them to moods of indifference (irresponsibility), indolence (inertness) and excessive sleep.

X-6.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ७ ॥

O Bharata, the Satwic quality associates the (Life Principle) with pleasure, the Rajasic quality with performance of acts (and their fruit), while the Tamasic quality obscures knowledge, with indifference and neglect.

X-7.

When any of the triple propensities preponderate, the resultant condition is thus described :

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ १३ ॥

When the Satwic quality is even augmented (in the aspirant), then, let it be known that the light of spiritual knowledge streams forth into all the receiving centres (chakras and koshas) in the body (of the aspirant) ;

XI-13.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १४ ॥

O foremost of Bharatas, when the Rajasic quality is in the ascendent, then are generated greed, objectivity, mere initiative for action, restlessness, and longing ;

XI-14.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १५ ॥

O descendant of Kuru, when the Tamasic quality is prevalent, ignorance of atomic insight, inertness, heedlessness, and perversion are brought forth.

XI-15.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ २० ॥

Knowledge springs from Satwa, greed from Rajas, and from Tamas are engendered heedlessness, perversion and ignorance (of atomic insight).

X-20.

From the quotations given above, it may be seen that *Gnana*, *Iccha*, and *Karma*, as also the reverse of them all, can be deduced from the *trigunas* themselves.

At the risk of some repetition we may here note the nature of the influence of the *trigunas* on *Gnana*, *Buddhi*, *Dhriti*, on acts in general, and the marks of the actor as influenced by them; herein, also the nature of 'Sukha' may be noted as engendered by their impact, experienced by the actor so influenced. Thus through *Satwic* impact we have:

ज्ञान  
Knowledge

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ १० ॥

That knowledge (or understanding), know, thou, as Satwic, which recognises the constant Oneness or Unity in all beings—undivided (and akin) in the many (manifested beings);

X-10.

बुद्धि  
Discrimination

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥७॥

That understanding, O Partha, is Satwic, which recognises the (need) for performance (or commission) of legitimate and rightful action as well as the (need for) non-performance (or

omission) of not legitimate and wrongful action — and (which discriminates as between) bondage engendered through fear and liberation engendered through fearlessness (in respect of such commission and omission respectively);

XI-7.

धृति

Collective Power

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥१०॥

O Partha, that *Dhriti* (Yogic or collective Shakti) is Satwic which sustains the operation of the Mind, Intellect and the Senses in inviolate unification;

XI-10.

कर्म

Act

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ १३ ॥

That action is said to be Satwic, which is necessary to be performed, done by one without desire for its fruit, unattachedly, and without affection and aversion;

X-13.

यज्ञ

Invocation

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

That *Yagna* is Satwic in nature as performed duly (according to sacramental rites) by one not desirous of its fruit accruing to himself, and which has been deemed by him as justly necessary to be performed;

IX-11.

तप

Austerity

श्रद्धया परया तप्तं तपस्तत्त्विविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

The act of austerity which is performed with intense zeal by persons is three-fold; that *Tapas*, which is performed by those unattached to its fruit, and who are *Yuktas*, is reckoned as Satwic;

IX-17.

दान

Dedication

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

That gift (*Dana*) is recognised as Satwic, which is made, for its own sake, to one, without expectation of return—with due discrimination as to time, place, and fitness; IX-20.

कर्ता  
Actor

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ १६ ॥

That doer (aspirant) is said to be Satwic, who is free from attachment, devoid of egoism, who is bestowed with synthetic insight and enthusiasm—undisturbed by the success of his achievement or otherwise; X-16.

सुख  
Pleasure

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।  
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ५ ॥

That, which, at the commencement, of the practice, is bitter as poison, but, at the end, is (sweet) as ambrosia—such happiness is deemed as Satwic, engendered by the spiritual harmonising of the Mind and the Intellect; XVIII-5.

कर्म-फल  
Resultant of  
Action

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।  
The Seers declare that the result of im-  
personal action is Satwic (blissful), being illu-  
minative; XVIII-3.

Through the Rajasic impact we have:

ज्ञान  
Knowledge

पृथक्त्वेन तु यज्ज्ञानं नानभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ ११ ॥

That knowledge, know, thou, as Rajasic, which, in all beings, sees merely the varying multiplicity as (constant and) unakin; X-11.

बुद्धि  
Discrimination

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।  
अथथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ८ ॥

O Partha, that understanding is Rajasic, which fails to know rightly the principle of

Dharma and Adharma (the law eternal and its violation), as also what ought to be and ought not to be done; XI-8.

धृति  
Collective Power

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।  
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ११ ॥

O Arjuna, that *Dhriti* is Rajasic, by which the aspirant, intensely desirous of fruit of action, hankers after the achievements of *Dharma*, *Artha*, and *Kama*, O Partha; XI-11.

कर्म  
Act

यस्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजमुदाहृतम् ॥ १४ ॥

That action, again, is said to be Rajasic, performed by one attached to its fruit, done egoistically, and with over-force; X-14.

यज्ञ  
Invocation

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

O best of Bharatas, know thou, that Rajasic is that *Yagna* which is performed with personal desire for its fruit, or merely for self-glorification; IX-12.

तप  
Austerity

सत्कारमानपूजार्थं तपो दग्धेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

That act of austerity, which is performed ostentatiously, with a view to obtain recognition, respect, and estimation, is declared to be Rajasic, the fruit accruing from which is fleetful and evanescent; IX-18.

दान  
Dedication

यस्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

That gift is known as Rajasic, which is done with a view to obtain return, or with even a desire for its fruit, or given grudgingly; IX-21.

कर्ता  
Actor

रागी कर्मफलप्रेप्सुर्बुद्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ १८ ॥

That doer is said to be Rajasic, who is passionate, desirous of the fruit of action, greedy, of cruel nature, selfish, and who is swayed by the dualities of joy and grief; X-17.

सुख  
Pleasure

विषयेन्द्रियसंयोगाद्यत्तदप्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ६ ॥

That happiness, which, at the commencement is sweet as nectar as a result of sense-contacts, but, which is, at the end, bitter as poison, is deemed Rajasic in nature; XVIII-6.

कर्म-फल  
Resultant of  
Action

रजसस्तु फलं दुःखम् ।

Of Rajasic action, the result is pain (through dualities); XVIII-3.

Through the Tamasic impact we have :

ज्ञान  
Knowledge

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।

अतस्त्वार्यवदल्पं च तत्तामसमुदाहृतम् ॥ १२ ॥

That (understanding) is declared to be Tamasic, which deems the world-process as without any cause, and without any significance, and is limited, and (as such) is attached to trifles as though that were everything; X-12.

बुद्धि  
Disorimination

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ९ ॥

O Partha, that understanding is Tamasic which, void of atmic insight, regards perversely Adharma as Dharma, and all aspirations (Dharma, Artha, Kama, Moksha, and Prapti) as vain and ineffectual; XI-9.

धृति  
Collective Power

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ १२ ॥

O Partha, that *Dhriti* is Tamasic, by which the understanding is never released from the influence of dreaminess, fear, sorrow, despondency and tyrannical nature. XI-12.

कर्म  
Act

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तामसमुच्यते ॥ १५ ॥

That action is said to be Tamasic which is begun with no spiritual insight, without regard to the output of effort, (and) heedless of the nature of the result—(that is) waste and injury caused to the world. X-15.

यज्ञ  
Invocation

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

That *Yagna* is deemed Tamasic which is performed not according to its due (sacramental) requirements, wherein, the offering is undedicated, unconsecrated, and unaccompanied with gift—as also devoid of the necessary zeal; IX-13.

तप  
Austerity

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

That act of austerity, which is performed with limited (unspiritual) motive by means of physical mortification, or for the purpose of injuring another, is termed Tamasic; IX-19.

दान  
Dedication

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

That gift is declared to be Tamasic which is made without due reference to place, time, and fitness, given insultingly, and without knowing its implication. IX-22.

कर्ता  
Actor

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽखसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १८ ॥

That doer is said to be Tamasic, who is unharmonised (for Yoga), materialistic, obsti-

nate, grasping, deceitful, indolent, who is despondent, and cherishes protracted enmity; X-18.

सुख  
Pleasure

यदमे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ७ ॥

What is lulling both at the commencement and at end, as the result of excessive sleep, idleness and heedlessness, is deemed Tamasic, obscuring atmic knowledge. XVIII-7.

कर्म-फल  
Resultant of  
Action

अज्ञानं तमसः फलम्

And, of Tamasic action, the result is ignorance (of atmic knowledge). XVIII-3.

Shraddha (श्रद्धा) is likewise varied by the impact of the trigunas :

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां श्रुणु ॥ २ ॥

Triple is the zeal, in all persons, which pertains to the material (prakritic) structure of the body—being Satwic, Rajasic or Tamasic ; know thou of it. XI-2.

We have already dealt with, in page 12, the omission to do acts which are legitimate, necessary, and "niyata", such omission being influenced by Rajasic and Tamasic impacts; the renunciation of the fruit of Satwic impact is noted before.

From a comparison of the above, it may be noted that the aspirants of the Satwic type emerge as markedly advanced; they have a high moral code, their standards are ethical, and, though they have their own shortcomings, yet their aspirations contain the seeds of advancement; their next step is progression toward the status of the *Suddha-Sankhyas*; they strive toward ascent, unlike the others—those of the Rajasic type stagnating, and those of the Tamasic type deteriorating :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ २१ ॥

Persons of Satwic nature advance towards spiritual eminence, those of Rajasic nature halt in the midway; while those of Tamasic nature, engaged in low pursuits, retard on the path of the world-process. X-21.

It will be now apparent how *Satwa* tends to *Daiva-bhava*, while *Rajas* and *Tamas* tend to *Asura-bhava*.

★

Here it may be briefly stated how the Lord has described the genesis of the dark or *Asuras-bhava* as distinct from the bright or *Daiva-bhava*.

Swartha or personal motivation—as the root cause of *Asurabhava* enjendered by *Rajas* and *Tamas*; and its cure.

In the eighth chapter, *Swaroopo-Gita*, wherein details are given as to the characteristics of aspirants, which facilitate or frustrate their endeavour toward spiritual uplift; the *Asura-bhava* or *asuri-sampat*, otherwise the evil emotions, are summed up in the verse :

दम्भो दर्पोऽभिमानश्च क्रोधः पाह्वयमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ५ ॥

O Partha, pride, arrogance, self-conceit, wrath, and cruelty as also ignorance (of the Life-Principle)—these are of him born with the heritage of the Vicious (self-seekers). VIII-5.

The above six vices are compressed into the triad :

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः

कामः क्रोधस्तथा लोभस्तस्मादेतन्न त्रयं त्यजेत् ॥ २२ ॥

Triple is this threshold leading to Hell, obscuring atmic insight—passioning, wrath, and greed; hence let one eschew these three. VIII-22.

Hereof, two are regarded as most allied and encompassing the whole triad :

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ २३ ॥

Such passioning and (such resulting) wrath emanate from the quality of *Rajas*—which, know, thou, here as the foe most wasteful and most unwholesome. XIX-23.

*Krodha* or anger is described as springing from *kama* or passioning desire, which itself is engendered from attachment—*Sanga*.

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ५ ॥

From attachment, passion emerges; and from passion is bred anger. V-5.

The sphere of influence of *kama* extends to our triple faculties :

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ २४ ॥

Of this enemy, the field of operation and influence is (constituted) by the Senses (Gnandriyas), the Mind (*Manas*) and the Understanding (*Buddhi*); this (enemy), through these (Senses, Mind, and Understanding), obscuring atmic knowledge, confounds the aspirant. XIX-24.

The *Sanga* (attachment) which is the parent of *kama* is itself the brood of *ahankara* or I-ness or egotism. The Lord's counsel is, therefore, directed toward the eradication of *kama* which is enmical to progress, when reverse of *dharma* :

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ २६ ॥

Vanquish, O thou of great prowess, the adversary in the guise of (evil) passion, hard to overcome. V-26.

The way to do so is by means of effectively controlling it and disciplining *kama* through impersonal motivation, sublimating the operation of the three faculties themselves, so that immunity from its influence may be duly attained :

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ २५ ॥

O best of Bharatas, as a very first step, therefore, directing (spiritually) the Senses (Gnanendriyas), overcome (slay), thou, this passioning that obstructs (all) Understanding and knowledge. XXI-25.

When *kama* is reverse to *dharma*, *ahankara* results, and from it results *swartha*; this is that which engenders opposites; which have to be transcended:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ २० ॥

(The dualities of) likes and dislikes abide in the Senses (Gnanendriyas) and Mind contacting Sense-objects; the aspirant must not yield to their influence; these two confuse (his vision of) the path (performance of action). XIX-20.

*Ahankara* breeds the sense of separativeness, and hence personal motivation in all performance and non-performance; as such it is *ahankara* that is the dominant mark of *Asura-bhava*. *Anahankara* breeds impersonal motivation, and is the dominant mark of *Daiva-bhava*, whereto *Satwa* tends. *Ahankara* deludes the aspirant into thinking that the *Atma* or the Life Principle is the proximate cause of all acts; while it is only the remote cause—“*Sadharanakarana*”—and therefore *ahankara* binds. *Anahankara* or I-lessness operates otherwise.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ १० ॥

The aspirant, whose atmic insight is obscured by egotism, regards the Life-Principle as the proximate Cause of all actions, but, which are, (in fact), caused by the triple qualities of Matter variously. XXI-10.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हृत्वाऽपि स इमांल्लोकान् हन्ति न निबध्यते ॥ ७ ॥

He, whose nature (Mind) is free from I-ness, whose knowledge is discriminative though functioning in this triple (*Mahat*, *Manas*

and Indriya) samsara or the world-process, performs, (as it were), no action, in that he is not bound by it (*Nishkarmya*). VI-7.

नान्यं गुणेभ्यः कर्तारं यदा दृष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ २५ ॥

When the Seer of Me (as the All-Cause) discerns none other than the Gunas (Prakriti) as the proximate cause of all actioning, and recognises That which is beyond the Gunas (Prakriti), he understands My transcendence (*Kaivalya* or *Atma-Bhava*). VI-25.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वदाः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २ ॥

The aspirant, who recognises that all actions are performed through the (proximate) agency of Prakriti, understands, accordingly, that the Life-Principle is non-performer (being only the remote cause of action). XXII-2.

The *Kevala-Sankhya* or the *Suddha-Sankhya* may thus be broadly distinguished as affected with, or not with *ahankara* respectively in reference to *Jagat-vyavasaya*. The *Suddha-Sankhya* recognises that the Atma or the Life-Principle is the Remote cause in all acts and is not affected by their operation; in the chemistry of acts, if such expression is permissible, the Life-Principle may be described as the catalytic agent. Normally, our *Jagat-vyavasaya* is in the *Gunamayee-Prakriti*, and therein we fare bound by the *Gunamayee-Shakti*; the *Suddha-Sankhya*, while engaged in *Jagat-vyavasaya* is not so bound—he is a *Gunateeta*. He exerts himself that he may serve, for, *lokasangraha* is his aim :

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २१ ॥

So recognising, thou art to work for the weal of the world (and, thus, for thy own successful evolution also). XXII-21.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिर्लोकसङ्ग्रहम् ॥ ८ ॥

O Bharata, the Gnana-Yogi (one of enlightened understanding) should, with a view to the world's weal, perform action as intensely

dispassionate as those who, without spiritual insight, perform acts intensely attached to their fruits. XXIV-8.

★

The functioning of the Yogi in the triple *samsara* is indeed wonderful; far more advanced than even the *Suddha-Sankhya*, he moves in the world, cherishing the knowledge :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्निश्चिन्तयन्स्वप्नन् ॥ ७ ॥

The Yukta-aspirant, knowing the tatwas, is convinced that the Atma never performs any (action) such as—seeing, hearing, touching, smelling, consuming, moving, sleeping, breathing; XVII-7.

प्रलपन्विस्मृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ८ ॥

Speaking, releasing, grasping, working, and reposing—realising that the Senses and Sense-objects mutually interact. XVIII-8.

And, as he so functions, the Divine Light in him beams out and illumines the dark corners of the world; benign, beneficent and benedictive, he always helps humanity, healing its wounds. He has utterly surrendered himself to the Lord, and serves the medium or channel for the inflow and distribution of His grace and auspiciousness. The Yogi is said to have synthesised *Pravritti* and *Nivritti* in respect of the Life-Principle or the Atma *ie.* he recognises that *Punya* (virtue) and *papa* (sin) attach not to the Atma, nor pertain to It; nor that the triple faculties of *Gnana*, *Ichha* and *Karma* bind the Atma, but that the Life-Principle unsubordinated to the faculties is independent of them. His ideation is therefore :

सर्वं ब्रह्मस्वभावजम् ।

*All is of the nature of Brahm.*

Thus he is said to have achieved *sameekaranatdwayam* *ie.* the twin synthesis. As a *Sudha-Sankhya* that he

was, he had already attained the triple-synthesis-*samee-karna-trayam*.

★

The Avatara-Purushas and Paramatma are also engaged in *Jagat-vyavasaya*, but Their functioning is markedly varied from what we of the Avatara-Purushas and the Parmatma. have till now considered. They are both above the operation of *Gunamayee-Prakriti* and *Gunamayee-Shakti*. Though the *trigunas* are a part of the great scheme, they are not subject to their operation. Says the Lord humorously :

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ ९ ॥

Those perceptions (and their functionings) which are Satwic or Rajasic or even Tamasic, know, thou, are even from Me. I am not limited by them, they abide in Me; XII-9.

In the *Jagat-vyavasaya*, the Lord himself declares that *kama*, which is not reverse of *dharma*, is one of His excellences—*vibhooti* :

धर्माविद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ १० ॥

First of Bharatas, in all beings I am desire never inconsistent with Dharma; XI-10.

The Avatara-Purushas have their mission and message; the *Avatara-Gita* details thereabout, chief whereof is :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ १३ ॥

Whensoever, O Bharata (Arjuna), there is a wane of (Sanatana) Dharma or righteousness, and a waxing of Adharma or unrighteousness, then I manifest Myself (as Siddha to teach the true knowledge of Sanatana Dharma.) III-13.

परिप्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवाभि युगे युगे ॥ १४ ॥

For the upholding of the righteous, for the transmutation of Adharma or unrighteousness into Dharma or righteousness, and

for the establishment of Sanatana Dharma, I manifest Myself (in beautiful and wholesome Incarnations) to adjust it according to the needs of the age. III-14.

The reference here is to *Sanatana-Dharma*. The Avatara-Purushas function with *Esha-Prakriti*, and the *Shakti* which They employ is *Esha-Shakti*. Paramatma's *Jagat-vyavasaya* comprises in the origination of the Cosmos or the Jagat, and in the sustaining of it; the *Prakriti* pertaining hereto is called *Daivi-Prakriti*, and the *Shakti* therefore is *Daivi-Shakti* :

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतप्रतिमिभिसं कृत्स्नमवशं प्रकृतेर्वशात् ॥ १२ ॥

By means of My Prakriti (Daivi-Prakriti), I cause to manifest, again and again, this aggregate creation, which is subject to the influence of Triguna-Prakriti. VI-12.

यो लोकलयमविश्य बिभर्त्यव्यय ईश्वरः ॥ ६ ॥

Who, pervading the triple samsara (Gnana, Icha, and Kriya), sustains it—Himself being the Supreme Overlord indestructible. XV-6.

It is in this aspect that the Mahatmas—the most exalted among the Yogis—adore Him.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ २२ ॥

Verily, O Partha, Mahatmas (aspirants of the highest order), contacting the level of Daivi-Prakriti (subtlest form of manifest matter), adore Me (Paramatma) whole-heartedly, knowing Me as Eternal and the Origin of all Cosmos. III-22.

★

The three Shaktis operating in the Jagat are referred to in the verse :

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ २ ॥

My Shakti (Maya, governing the world-process)—Daivi, Esha, and Gunamayee—is hard to overcome; those that surrender even

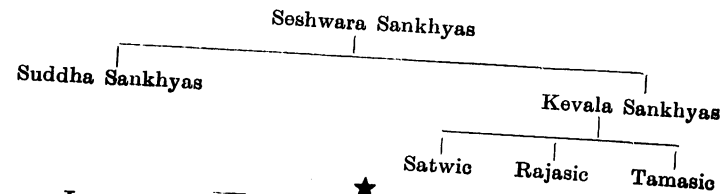
unto Me (*Ma*—Brahma-Shakti or Shakti of Synthesis) transcend the influence of the triple Shakti. X-2.

Thus those that surrender themselves to *Ma*, which is *Brahma-Shakti*, transcend the *Jagat-vyavasaya* and partake the experience of contacting *Suddha-Brahm*. The nature of *Suddha-Brahm* as far as words may attempt to postulate, the disciplines leading thereto, and the marks of the aspirants that aspire for such contacting are briefly treated in the Sections that follow.

★  
The great Hierarchs also engage themselves in *Jagat-Vyavasaya*. These are referred to in Of the Hierachy. the Gita as:—महर्षयः सप्तपूर्वे VI 6.

Their chief function is to carry out the Divine will in the cause of *Jagat-Vyavasaya*; often they take birth and cooperate with the Avatara Purushas; in such cooperation they may precede Their great advents or may subsequent to such Advents appear and continue Their work. Preparation for the great coming and continuation of Their task comprise the chief mission of the Hierarchy. The Hierachy, among other functions of governance and teaching derive their inspiration from reading the akhasic record of the Ancient Wisdom—Sanatana Dharma—as expounded by the great Advents from time to time, which automatically gets imprinted on the akhasic tablet.

★  
Herein we have described, somewhat in detail, the Sankhyas and the Yogis as they conduct themselves in the Jagat or Triple Samsara. No mention is made, however, of those who do not believe in the divine origination and governance of the Cosmos. They are known as the *Nireeswara-Sankhyas* (atheists); they have to wait for the hour of illumination through faith. All these, however, function in the Jagat.



★  
In relation to *Jagat-Vyavasaya*, the terms *Pravirtti* and *Nivritti* signify performance and non-performance of action respectively. In relation to *Upasana*, *Pravirtti* and *Nivritti* connote respectively practices having reference to objective and subjective fulfilment or achievement. This difference of significance in application must be borne well in mind by the reader.

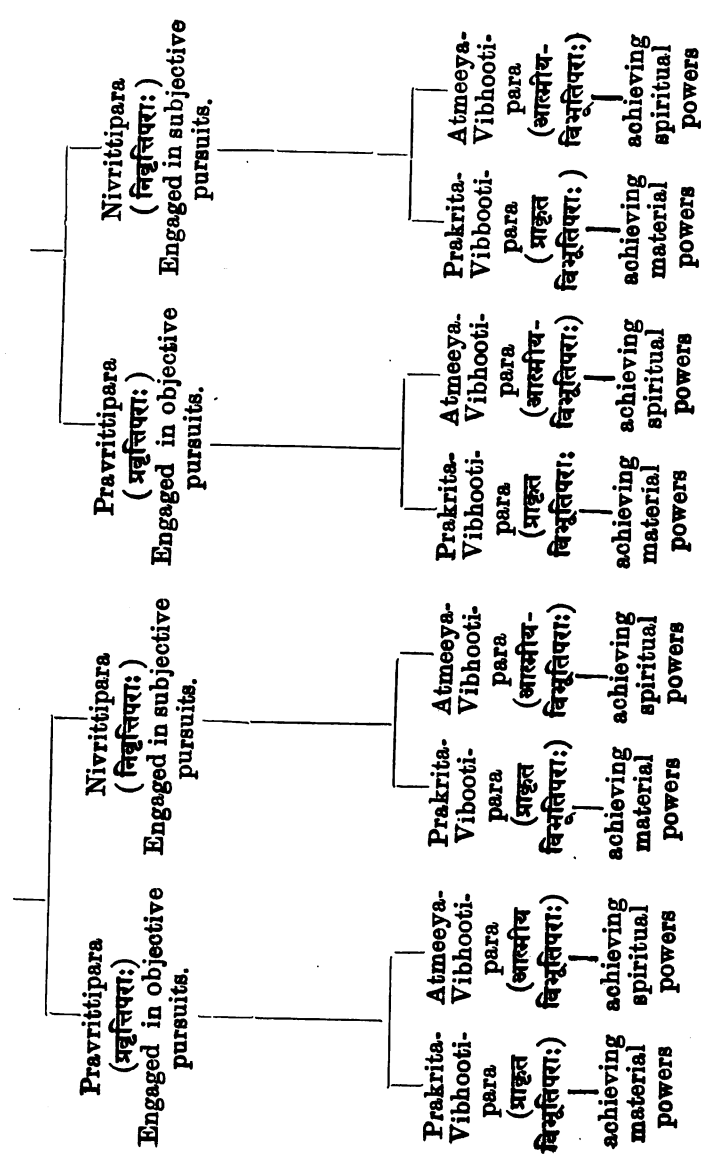
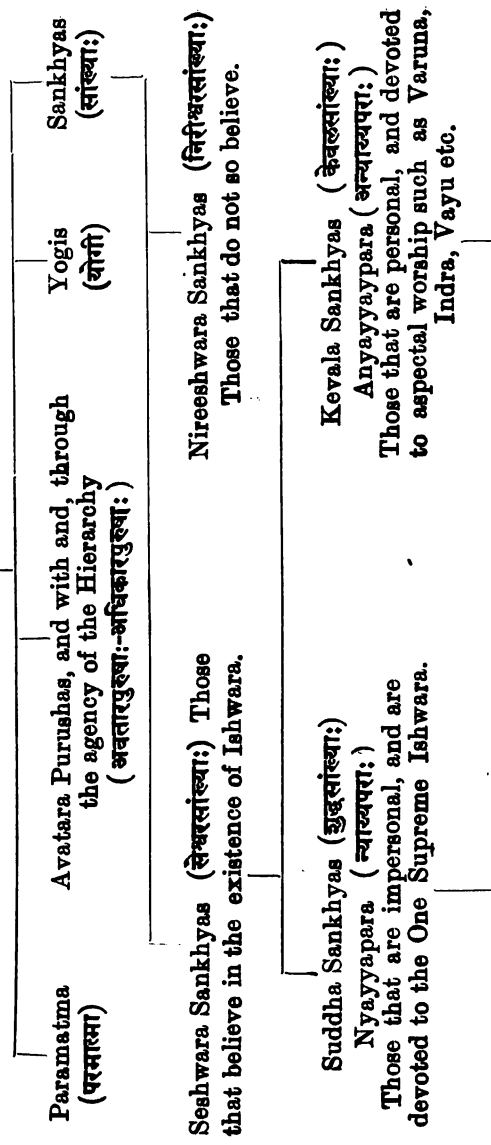
★  
Besides physical engagement in action, in Yagna, and Dana, *Suddha-Sankhyas* and *Kevala-Sankhyas* engage themselves—each group in its own manner—in subjective practices such as tapas and meditation. These practices are included generally in *Upasana*; the *Upasana* of each group is distinctive in character and motive. The *Suddha-Sankhyas*, on the one hand, chastened as they are with *Samnyasa* and *Tyaga*, and as such bringing into play the yogic faculty in them, through *Saguna* and *Nirguna* *Upasana*, acquire powers both physical and superphysical or occult, and utilise them for *Lokasangraha* or the weal of the Jagat or the World. The *Kevala-Sankhyas*, on the other hand, not chastened with the purifying influence of *Samnyasa* and *Tyaga*, and therefore unable to bring into play the yogic faculty in them, often have recourse—quite contrary to *Bhagavat Sastra*—to harsh and grotesque subjective and meditative practices; and as a result they are able merely to invoke only the very limited and lower aspects of Divinity; these also acquire therewith physical and superphysical or occult powers of a very subordinate character and category which they use solely for personal advancement, aggression and gratification.

★

Reference to the following *Table* may help the reader to understand the varied relation of them all to *Jagat-Vyavasya* generally:—

### JAGAT VYAVASYA—जगद्व्यवसाय

as functioned in by



## SECTION THE SECOND

## UPASYAVASTU-BRAHM—उपास्यवस्तु-ब्रह्म

The goal to be sought has, in the Gita, been, *expressly*, very often and unmistakably, emphasised as the *Brahm*—

Brahm as the Goal revealed in the Gita.

आसादयति तद्ब्रह्म ॥ ब्रह्माविद्ब्रह्मणि स्थितः ॥  
प्राप्नोति ब्रह्मणः स्थानं ॥ ब्रह्म संपद्यते तदा ॥  
ब्रह्मभूयाय कल्पते ॥ सिद्धिं प्राप्नोति यथा ब्रह्म ॥  
तत्र प्रयाता गच्छन्ति ब्रह्म ॥ आब्रह्मभुवनाल्लोकाः ॥ सुखेन ब्रह्मसंपर्शमत्यन्तं  
सुखमश्नुते ॥ तस्मात्सर्वगतं ब्रह्म नित्यं ॥ निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि  
ते स्थिताः ॥ ते ब्रह्म तद्विदुः ॥ लभन्ते ब्रह्मनिर्वाणमृषयः ॥ अभितो ब्रह्मनिर्वाणं ॥  
एषा ब्राह्मी स्थितिः पार्थ ॥ योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ यान्ति  
ब्रह्म सनातनं ॥ स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ ब्रह्मार्पणं ब्रह्म  
हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

The blessed Lord has declared that He is Himself the *Representative of Brahm*—ब्रह्मणो हि प्रतिष्ठाहं; and, wherever, during this teaching, He makes mention of Himself in the first person as I. *Aham, Mine, Mama, Me, Mam, Mayee* etc., He does so in this Representative capacity; as such these references are in respect of the *Brahm*.

The Light of Initiation has been stated to culminate in the increasing realisation of *Brahm*—शुक्राद्ब्रह्म प्रभवति ब्रह्म शुक्रेण वर्धते ।

One of the chief questions of Arjuna, perhaps the most profound, is with reference to the *Brahm*—किं तद्ब्रह्म किमध्यात्मं ।

Arjuna's eulogy of the Lord begins with—परं ब्रह्म परं धाम ; Brahma the Creator, (the first of the Trinity) extolls the Lord—अनन्तविदितब्रह्मक्षित्यभूतविभावन ।

The *Brahm* is said to be the essence of all *Vidyas* or Sciences—ब्रह्मविद्या विद्यानां ।

The *Brahm* is said to be the theme of the varied chants and of the teachings of the Seers—ब्रह्मसूत्रपदैश्वर्येव.

The holy Vedas and Sacrifices are held to be ordained (consecrated) by the *Brahm* of triple nature :—  
ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च  
विहिताः पुरा ॥

The Lord describes the *Brahm* as—अनादिमत्परं ब्रह्म । The manifestations of the Cosmos and its convergence are related as the day and night of the *Brahm*—सहस्रयुगपर्यन्तमहर्ष्यं ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

The *Brahm*, in its aspect as Mahat, is the womb of all manifestation—मम योनिर्महद्ब्रह्म ॥ तासां ब्रह्म महद्योनिरहं ॥

The disciple or *Adhikari* is named accordingly :—  
ब्रह्मविद्ब्रह्मणि स्थितः ॥ स ब्रह्मयोगयुक्तात्मा ॥ सततं ब्रह्मवादिनाम् ॥ कोऽप्ये-  
वमन्तरात्मानं ब्रह्मणो हन्तुमर्हति ॥ ब्रह्मविदो जनाः ॥ ब्रह्मभूतमकल्मषम् ॥  
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ब्राह्मणक्षत्रियविशां ॥ ब्रह्मभूतः  
प्रसन्नात्मा ॥

The mode of the conduct of the disciple is expressed as  
ब्रह्मचर्यमहिंसा च ॥ प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥ यदिच्छन्तो  
ब्रह्मचर्यं चरन्ति ॥

The disciple's functioning is said to be—ब्रह्मकर्मस्वभावजम् ॥ His dedicatory actions are in respect of the *Brahm*—  
ब्रह्मण्याधाय कर्माणि ॥ ब्रह्माप्तावपरे यज्ञं ॥ एवं बहुविधा यज्ञा वितता ब्रह्मणो  
मुखे ॥

His chief direction to be followed during *Kosha-sankramana* or vehicular alignment, or prior to cessation of his bodily existence is characterised as :—

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥

Also the Gita is replete with statements whose significance implies pointed reference to the *Brahm* as indicated in such passages as :—

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यमि-  
संविशन्ति तद्विज्जासास्व तत्ब्रह्मेति ॥ (Tittriyaopanishad). The follow-  
ing are the relevant corresponding statements in the Gita :—

यतो धर्मस्ततः कृष्णः ॥ मयि सर्वं प्रतिष्ठितम् ॥ अहं सर्वजगद्बीजं ॥  
मां स्थूलदर्शनं विद्धि जगतः कार्यकारणं । मत्तश्च संप्रसृतान्वै विद्धि  
लौकान्सदैवतान् ॥ अहं सर्वस्य प्रभवः मत्त सर्वं प्रवर्तते ॥ पिताहमस्य जगतो  
माता धाता पितामहः ॥ विस्जामि पुनः पुनः ॥ प्रभवः प्रलयस्थानं  
निधानं बीजमव्ययम् ॥ गामाविश्य च भूतानि धारयाम्यहमोजसा ॥ प्रसिष्णु  
प्रभविष्णु च ॥ अहं कृस्नस्य जगतः प्रभवः प्रलयस्तथा ॥ यतः प्रवृत्तिः  
प्रसृता पुराणी ॥ बीजं मां सर्वभूतानाम् ॥ जीवनं सर्वभूतेषु ॥ सर्गाणा-  
मादिरन्तश्च मध्यं चैवाहमर्जुन ॥ यच्चापि सर्वभूतानां बीजं तदहमर्जुन ॥  
मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् । संभवः सर्वभूतानां ततो  
भवति भारत ॥ बीजप्रदः पिता ॥ यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥  
मयाऽध्यक्षेण प्रकृतिः सृयते स चराचरम् । हेतुनाऽनेन कौन्तेय जगद्विपरि-  
वर्तते ॥ सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि  
कल्पादौ विस्जाम्यहम् ॥ सर्वस्य धातारमचित्स्वरूपः ॥ यतः प्रवृत्तिर्भूतानां ॥  
सर्वमेव ततोविद्यात्तद्वक्तुं न शक्नुमः ॥ अहमादिश्च मध्यं च भूतानामन्त  
एव च ॥ स्वमस्य विश्वस्य परं निधानम् ॥ पिताऽसिलोकस्य चराचरस्य ।

These passages refer to the *Brahm*, as the Cause of the origination, sustenance, and culmination of the *Jagat* or the world-process.

Statements parallel to अणोरणीयान्महतोमहीयान् ॥ पुरुषात्परं किञ्चित् साकाशा सा परा गतिः in Katopanishad find expression in the Gita :—

मत्त परतरं नान्यत्किञ्चिदस्ति धनञ्जय ॥ न त्वत्समोऽस्त्यग्यधिकः  
कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥ अणोरणीयांसमनुस्सरेयः ॥ गच्छन्ति  
परमां गतिम् ॥ गच्छन्त्यमूढा पदमव्ययं तत् ॥ यान्ति परां गतिम् ॥ गतिर्भर्ता  
प्रभुः साक्षी निवासः शरणं सुहृत् ॥ स तं परं पुरुषमुपैति दिव्यम् ॥ परं स्थान-  
मुपैति ॥ तत्परायणाः ॥ स्थानं प्राप्यसि शाश्वतम् ॥ जय सर्वपरायण ॥  
त्वं गतिः सर्वभूतानां ॥

The Eternity, Infinitude or Pervasiveness, Imperishableness, Fullness, Immanence, as stated to be among the characteristics of the *Brahm* in the following extracts from the Upanishads are similarly set forth in the Gita in relation to the *Brahm* which is declared to be the Quest of all endeavour in it. सर्वभूतान्तरात्मा (Katthopanishad); पुरुष एवेदं सर्वं (Mundakopanishad); सत्यं ज्ञानंमनन्तं ब्रह्म (Tittriya upanishad); सर्वं खल्विदं ब्रह्म तज्जलानिति (Chandokyopanishad); अजो नित्यः शाश्वतोऽयं पुराणो नहन्यते हन्यमाने शरीरे (Katthopani- shad); ओं पूर्णमदः पूर्णमिदं (Ishavasyopanishad); सर्वभूताधिवासः (Brahmopanishad); पुरुषोऽन्तरात्मा (Swetasvataropanishad); एको देवः सर्वभूतेषु गूढः सर्वग्यापि सर्वभूतान्तरात्मा (Swetasvata- ropanishad).

Similar descriptions occur in the Gita :—

तत्तु मे परमं गुह्यं येन व्यासमिदंजगत् ॥ अनादिमध्यनिधनः  
सोऽन्तरात्माऽस्मि शाश्वतः ॥ मया सर्वमिदं व्यासं ॥ सर्वत्र गतिख्ययः ॥ सर्वत्र-  
गमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ सर्वभूतस्थितं यो मां ॥ यो मां पश्यति  
सर्वत्र सर्वं च मयि पश्यति ॥ बहुधा विश्वतो मुखम् ॥ सर्वतः पाणिपादं  
तत्सर्वतोऽक्षिशिरोमुखम् ॥ सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ अविभक्तं च  
भूतेषु विभक्तमिव च स्थितम् ॥ मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥  
हृदि सर्वस्य विष्टितम् ॥ समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् । विनश्यत्स्व-  
विनश्यन्तं यः पश्यति स पश्यति ॥ अनन्तं विश्वतोमुखम् ॥ नास्तं न मध्यं न  
पुनस्तत्त्वादि पश्यामि विश्वेश्वर विश्वरूपं ॥ तेजोमयं विश्वमनन्तमाद्यम् ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ याभिर्विभूतिभिर्लोकानिमांस्त्वं  
व्याप्य तिष्ठसि ॥ नास्त्यन्तो विस्तरस्य मे ॥ सर्वस्य चाहं हृदि सन्निविष्टो ॥  
नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप । एष तूद्देशतः प्रोक्तो विभूते-  
र्विस्तरः मया ॥ अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य  
न कश्चित्कर्तुमर्हति ॥ अच्छेद्योऽयमदाह्योऽमङ्गोऽशोष्य एव च । नित्यः  
सर्वगतः स्थाणुरचलोऽयंसनातनः ॥ अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥  
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ यस्यान्तःस्थानि भूतानि येन  
सर्वमिदं ततम् ॥ मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । मत्स्थानि सर्व-  
भूतानि न चाहं तेष्ववस्थितः ॥ तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥  
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ॥ पूर्णात्पूर्णान्युद्हरन्ति पूर्णात्पूर्णानि  
चक्रिरे । हरन्ति पूर्णात्पूर्णानि पूर्णमेवावशिष्यते ॥ कोह्येवमन्तरात्मानं ब्राह्मणो  
हन्तुमर्हति ॥ समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ॥ क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ॥ नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं  
क्लेदयन्त्यापो न शोषयति मास्तः ॥ न जायते म्रियते वा कदाचिन्नायं भूत्वा  
भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने  
शरीरे ॥ अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ ईश्वरः सर्वभूतानां हृद्देशेऽ-  
र्जुन तिष्ठति ॥ पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ स्वया ततं विश्वमनन्त-  
रूप ॥ सर्वं समाप्नोषि ततोऽसि सर्वः ॥ जय सर्वगुणोपेत विश्वमूर्ते निरामय ॥  
विश्वेश्वर महाबाहो जय लोकार्थतत्पर ॥

The Light of the *Brahm* is said to illuminate the worlds and all therein, all temporal light being subordinated to its refulgence:—

न तत्र सूर्योभाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ (Kathopanishad)  
In the Gita we find:—

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥ दिवि सूर्यसहस्रस्य भवेद्युग-  
पदुत्थिता । यदि भाः सदृशी सा स्याद्भासतस्य महात्मनः ॥ तेजोराशि  
सर्वतो दीप्तिमन्तम् । पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युति-  
मप्रमेयम् ॥ यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाप्तौ

तत्तेजो विद्धि मामकम् ॥ न तद्भासयते सूर्यो न शशाङ्को न पावकः ॥  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ यत्तच्छुक्रं महज्ज्योतिर्दीप्य-  
मानं महद्यशः । तद्वै देवा उभासते तस्मात्सूर्यो विराजते ॥ तच्छुक्रं ज्योतिषां  
मध्येऽतसं तपसि तापनम् ॥ यद्यद्विभूतिमत्स्त्वं श्रीमदूर्जितमेव वा । तत्त-  
देवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

The freedom from rebirth as attainable through rigorous spiritual discipline of contemplation on the *Brahm* alluded to in:—न स भूयोऽभिजायते । न स भूयोऽभिजायते । न स भूयोऽभिजायते । (Amritopanishad) ; सोऽमृतत्वाय कल्पते ॥ सोऽमृतत्वाय कल्पते ॥ (Brihajjabalopanishad) ; न स पुनरावर्तते । न स पुनरावर्तते । पुनर्नाभिजायते । पुनर्नाभिजायते ॥ (Tiralambopanishad) ; is also emphasised in similar phraseology in the Gita:—

ततः पदं तत्परिमार्गितव्यम् । यस्मिन्गता न निवर्तन्ति भूयः ॥ जन्म-  
मृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ॥  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ इदं ज्ञानमुपाश्रित्य मम  
साधर्म्यमागताः । सर्गेऽपि नोऽजायन्ते प्रलये न व्यथन्ति च ॥ मामुपेत्य  
पुनर्जन्म दुःखालयमशाश्वतम् । नामुवन्ति महात्मानः संसिद्धिं परमां गताः ॥  
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् । यं प्राप्य न निवर्तन्ते तद्धाम  
परमं मम ॥ यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ जरामरणमोक्षाय  
मामाश्रित्य यतन्ति ये ॥ य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह । सर्वथा  
वर्तमानोपि न स भूयोऽभिजायते ॥ तद्बुद्ध्यस्तदात्मानस्तस्मिष्टास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

It is needless to quote more concordances, though there are many. The Lord in the Anugita has authoritatively declared the uniqueness of Sri Bhagavad Gita thus:—

स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने ।

Thus the *Brahm* may be indisputably postulated as the “Upasyavastu” revealed in the Gita.



The Blessed Lord has directed that the Supreme Brahm should be remembered and contemplated upon in Its triple phase :—ओं (Aum), तत् (Tat), and Sat ( सत् )—ओं तत्सदिति निर्देशो ब्रह्मणस्त्रि-विधः स्मृतः । This signifies, in other words, the study and contemplation of the Brahm as :—

I. The Divine Principle in Its Fundamental, Original, Unmanifest, Supercosmic phase, symbolised by the *Pranava-ओं*; this phase has been called in the Gita *Avyaktaha* or the Transcendence; this absolute transcendence has been spoken of as *Suddha* in sacred literature; this phase is known as *Suddha Brahm*; this may be regarded as the Pre-Cosmic stage; this phase is also termed *Suddhatmaswaroopa*, often as *Paramatmaswaroopa*. This phase is Pre-Creational or Non-Creational, if it may be so described, and generally known as *Suddha* or *Yoga-para*;

II. The Divine Principle in Its phase of the origination or the creation of the manifest cosmos or *Vyakta-Jagat* or *Samsara*, and in Its relation of conjunction and cooperation therewith; it is this relation that is the genesis of the multiple world-process—*Jagatvyavasaaya* or *Samsaravyavasaaya*; this phase is symbolised by *Tat-तत्* and is known as *Saguna-Brahm*—being with the manifest cosmos, and, as it were, of it; this is the post-creational stage; and is also termed *Samsaratmaswaroopa*, being generally described as *Prakrita* or *Pravrittipara*; and,

III. The Divine-Principle in Its phase as the Seer-*Upadrishta* or Witness-*Sakshi* of the manifest word-process, being in it, even beyond it—*चत्परं प्रकृतेः परम्*; this Phase is symbolised by *Sat*-and is called *Nirguna-Brahm*: this is necessarily also a post-creational stage, being termed *Kevalatmaswaroopa*; this phase is disjunctive in so far as

Brahm—The Triple Phase.

it is not affected by the course of the world-process and is generally described as *Atmeeya* or *Nivrittipara*.

It is necessary there to state that all the triple aspects of *Brahm* are deemed essentially Paramatmic, of which the *Suddha* aspect has reference to *Suddha-Avyaktam-Yoga* or *Samashti-para*, while the other two aspects—*Saguna* and *Nirguna*, being also Paramatmic, have reference to *Sankhya* or *Vyakta-para* which, in the aggregate, constitute *Asuddha-Avyaktam* i.e. pertaining to the Jagat.

It may thus be seen that, while *Suddha-Brahm* is the absolute unmanifest, transcendent, super-cosmic stage, the other two phases viz., *Saguna-Brahm* and *Nirguna-Brahm*, being so in relation to the manifest cosmos, constitute the post-creational, manifest phases.

The appellations—*Kshetragna*, *Antaryami*, *Pratyagatma*, *Karanatma*, *Sootratma* and similar terms are names by which the Divine-Principle is referred to in relation to manifest cosmos—*Vyakta-Jagat*. It must be noted that only a portion of the Absolute Mystery manifests Itself :—

विष्टभ्याहमिदं कृच्छमेकांशेन स्थितो जगत् ॥ अत्यतिष्ठद्गङ्गलम् ॥  
पादोऽस्य चिद्वाभूतानि ॥

This triple phase is often referred to in sacred literature also by the expression—*Tatsadaum-तत्सदौ* *Tat*, *Sat* and *Aum*, with reference to the *Brahm* \*

*Tat* is also spoken of *Asat* in relation to and distinct from *Sat*. *सदसच्चाहमर्जुन* । In the Gita, this composite Triple Aspect is negatively described as *न सत्तन्नासदुच्यते* ॥ this composite Triple Phase is in it again positively referred to as—*सदसत्त्तरं यत्* ॥

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\* With reference to *Prakriti*, actions, etc, these two words—*Sat* and *Asat* signify different connotations varying with the context.

In may be noted that the transcendent manifest Phase—*Suddhavyakta*\* is generally emphasised in the Holy Discourse—ये चाप्यक्षरमव्यक्तं । ये त्वक्षरमनिर्देश्यमव्यक्तं । क्लेशोधिकतरस्तेषामव्यक्तसक्तचेतसाम् । अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः । अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । अव्यक्तोक्षर इत्युक्तस्तमाहुः परमां गतिम् । परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

The transcendent phase is described in the Gita thus :—निलिङ्गमचलं शुद्धं सर्वद्वन्द्वविवर्जितम् ।

[In the Upanishads, the transcendent phase—*Suddha* is variously alluded to; a few among the many relevant texts may be quoted :—

स पर्यगाच्छुक्रमकायमव्रणम् । अस्त्रावरं शुद्धमपापविद्धम् ॥ Isha Upanishad) यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति । एवं मुनेर्विजानत आत्मा भवति गौतम ॥ (Kathopanishad); अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य । हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् । अचिन्त्यमन्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् । समस्तसाक्षि । सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ (Kaivalyopanishad); यदात्मतत्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् । अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ (Swetaswatara Upanishad); निरंजनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणः ॥ तदेवर्बन्तं तदु सत्यामाहुः तदेव परमं शुद्धं कथ्यते ॥ (Naraynopanishad); शुद्धं सूक्ष्मं निराकारं निर्विकारं निरञ्जनम् । अनन्तमपरिच्छेद्यमनूपममनामयम् ॥ (Yoga-siktopanishad); आश्रयाश्रयहीनोऽस्मि आधाररहितोऽस्म्यहम् । बन्धमोक्षादिहीनोऽस्मि शुद्धब्रह्मोस्मि सोऽस्म्यहम् ॥ (Mitreya Upanishad); अनादाविह संसारे

\*In the Gita the word "*Avyakta*" masculine gender refers to the Divine Principle; while the word "*Avyaktam*" neuter tender refers to Moola-Prakriti or Primordial Mather.

संचिताः कर्मकोटयः अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥ (Adhyatmopanishad).

The Mahabharata has many allusions to the transcendent phase :—

एतावदेत्कथितं मया ते तभ्यं महाराज यथार्थतत्त्वम् । अमत्सरत्वं प्रतिगृह्य चार्थं सनातनं ब्रह्म विशुद्धमाद्यम् ॥ Shanti Parva.

In the Bhagavata and Vishnupurana there are many quite unmistakable references to this phase of the *Brahm* :—

ज्ञानं विशुद्धं परमार्थमेकं अनन्तरं त्वर्हि ब्रह्म तत्त्वम् । प्रत्यक् प्रशान्तं भगवद्शब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ॥ (Bhagavad-4th Skanda) सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः । स शुद्धं सर्वं शुद्धेभ्यः पुमानद्य प्रासीदतु ॥ (Vishnupurna); सर्वेश्वरः सर्वदृक् सर्ववेत्ता समस्तशक्तिः परमेश्वराख्यः । संजायते येन तदस्तदोषं शुद्धं परं निर्मलमेकरूपम् ॥ (Visnupurna); शुद्धो महाविभूत्याख्ये परे ब्रह्मणि शब्द्यते ॥ (Visnupurna),

★

The Saguna and Nirguna Phases of the Divinity (ie) Phases in relation to the manifest cosmos—*vyakta*— are also very plainly set forth in the Saguna Brahm and Gita. The Saguna Phase is stated thus :—सदसच्चाहमर्जुन ॥ निर्गुणं गुणभोक्तृ च ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् । सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ पिताहमस्य जगतो माता धाता पितामहः । वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वेशात् ॥ यावत्सञ्जायते किञ्चित्सत्त्वं स्यावर्जङ्गमम् । क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ मम योनिमहद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥ यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ उपद्धानुं मन्ता च भर्ता भोक्ता महेश्वरः ॥ मयाऽभ्यक्षेण प्रकृतिः सृजते च चराचरम् ।

हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृति-  
जान्गुणान् । कारणं गुणसङ्गेषु सदसद्योनिजन्मसु ॥ यथा प्रकाशयत्येकः  
कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥  
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्विदम् । विमूढा नानुपश्यन्ति  
पश्यन्ति ज्ञानचक्षुषः ॥ इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतयो  
वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

The *Nirguna* Phase is stated thus :—

न च मां तानि कर्माणि निबध्नन्ति तनञ्जय ॥ उदासीनवदासीनमसक्तं  
तेषु कर्मसु ॥ अनादित्वाभिर्गुणत्वात्परमार्माऽयमव्ययः । शरीरस्थोऽपि कौन्तेय  
न करोति न लिप्यते ॥ न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ नाद्रुते कस्यचित्पारं न चैव सुकृतं  
विभुः ॥ यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते । सर्वज्ञावस्थितो  
देहे तथाऽऽत्मा नोपलिप्यते ॥

The Upanishads are replete with the expressions  
*Saguna* and *Nirguna*; one quotation will suffice:  
सगुणं निर्गुणात्मकं ॥ (Gopalottaratapi Upanishad).

More texts bearing hereon may be quoted, but it  
does not seem necessary.

It is in reference to this *Ekamsa* in Its relation to  
Cosmos—*Vyakta jagat* that the terms *Saguna* and *Nirguna*  
are postulated in the *Suddha* philosophy; The Former  
so in virtue of Its pervading through and presiding  
over the *tritwa* or *trigunic Samsara* and the latter in  
virtue of Its austere immunity from the way and effects  
of such pervasion and presiding *ie. Nistrigunya*—beyond  
the *trigunic samsara* and not affected thereby.

★

Thus is the triple nature of the *Brahm viz., Suddha,*  
*Saguna* and *Nirguna* Phases of the *Upasyavastu* to be  
known and realised; the first being in respect of the Unman-

ifest—Absolute or Transcendent status (*Avyakta*), and the  
Second and the Third in relation to Its Manifest status  
(*Vyakta*). The Unmanifest and Manifest Phases are also  
known as *Samashti* and *Vyashsti* respectively;

स ईश्वरो व्यष्टिसमष्टिरूपो व्यक्तस्वरूपः परमस्वरूपः । सर्वेश्वरः सर्वरक्ष-  
सर्वविद्य समस्तशक्तिः परमेश्वरारव्यः ॥ स ज्ञायते येन तदस्तदोषं शुद्धं परं  
निर्मलमेकरूपम् ॥

These Phases are the resultants of the Unitary and  
the Multiple *sankalpa*—ideation or impulse of the *Brahm*:—  
एकोऽहं । बहुस्यां प्रजायेयेति ॥ ततैक्षत बहुस्याम् ॥ द्वैताद्वैत विहीनोऽहं ॥  
एकमेवाद्वितीयं ब्रह्म ॥ एको वशी सर्वभूतान्तरात्मा । एकं रूपं बहुधा यः  
करोति ॥ (Kathopanishad), Thus we arrive at:

*Suddha Brahm*—शुद्धब्रह्म

[Unmanifest (*Avyakta*) being Transcendent or Absolute.]

*Nirguna Brahm*

*Saguna Brahm*

In relation to *Vyakta Jagat i.e., Manifest Cosmos.*

Generally the *Sagunatmic* realisation precedes the  
*Nirgunatmic* realisation; after the latter, follows the  
*Suddhatmic* or *Paramatmic* realisation. The ways and  
means for the realisation of the *Sagunatmic* and *Nirguna-*  
*tmic* Phases are detailed in the *Sankhya-Kanda* or *Purva*  
*Kanda* of the *Gita*. The ways and means of realising  
*Suddhatmic* or *Paramatmic* Phase are elaborated in the  
*Yoga Kanda* or *Uttara Kanda* of the *Gita*.

The Lord lays special stress in the *Gita* on the essen-  
tial need to synthetically co-ordinate all the discip-  
lines; for it is pointed out by Him that only by and in  
virtue of such co-ordination that the rightful and fulsome  
or whole approach to *Paramatmic* realisation should be  
made. In the study of the *Gita*, and the practice of its  
preaching, the Lord's direction for such co-ordination must  
be steadily kept in view by the aspirant-disciple. The section  
on *Upasana* deals briefly with the implications of this topic.

SECTION THE THIRD.  
UPASANA—उपासना

or

The Means towards the Realisation thereof.

Upasana or *Nishtha* signifies the introspective discipline, which is *Transcendental* or *Suddha* or *Yoga* or *Sama Nishtha*, *Subjective* or *Nivritta* or *Atmeeya Nishtha*, and *Objective* or *Pravritta* or *Prakrita Nishtha*—as distinct from objective functioning in the external world\*; as such, Upasana may be said to be the means or *Sadhana*, leading to the realisation of the Goal or *Upasyavastu* dealt with in the previous Sections. The Goal, as we saw, is set forth as Triple-phased—*Avyakta* constituting the Unmanifest Phase and *Vyakata* constituting the twin Manifest Phases. The means or the *Upasana* for the realisation thereof vary accordingly; these may be termed:—

I. *Avyakta-Upasana* leading to realisation of the Unmanifest, Transcendent Phase *i.e.*, in relation to *Suddha Brahm*—realisable by the transcendental discipline—*Yoga-Nishtha* through *Suddha-Dhyana* or transcendental meditation;

II. *Vyakta Upasana*, leading to realisation of the Two Manifest phases *i.e.*, in relation to the manifest Cosmos (*Vyakta jagat*)—being *Nirguna-Brahm* realisable by the subjective discipline or *Atmiya-Nishtha*, through *Nirguna Dhyana*; and *Saguna-Brahm* realisable by the objective discipline or *Prakrita-Nishtha* through *Saguna Dhyana*.

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\* *Note.* In relation to *Upasana*, it must be noted that the term *Nivritta* or *Atmiya* has reference to the mode of realisation of the Nirgunatmic (*i.e.* of Kevalatmic) Phase of Divinity; also the word *Pravritta* or *Prakrita* to that of the Sagunatmic Phase.

All *Upasana* results in experience or *anubhava*, and is by meditative practice or *Dhyana*\*, this introspective practice being one of the abstractive qualities of the functioning of our Mind-Emotional faculty or *Manas*. Meditation is always in relation to Divinity only, and is not mere concentration of the mind, irrespective of the aim of such contemplation. The experience is the result of the contacting of some Phase or Aspect of Divinity by the aspirant on any of the levels of his consciousness. The contacting of Divine consciousness has been variously interpreted as the '*Light or Jyoti*', as '*Grace or Prasad*', as '*Peace or Shanti*', as '*Bliss or Ecstasy or Anand*', and in similar terms in reference to the nature of the realisation by the disciple.

The material architecture of the body-unit is so planned, and its substance—*Mahat*, *Manas*, *Indriyas*, and *Avyakta*—so arranged and responsive, that during our introspective discipline, whether transcendently, subjectively, or objectively, these four grades of Matter or *Tatwas* operate by the expression of the four faculties *viz.* the *Cognitive or Gnana*, the *Mind-Emotional or Manas*, the *Sense or Indriya*, and the *Synthetic or Samahara*. Their operation is always conjoint and never mutually exclusive; but, in such conjoint operation of the faculties, there is, generally, in effect, a marked preponderance of one of them over the others. Such stamp of predominance distinguishes it; thus in *Gnana-Nishtha*, the Cognitive faculty predominates over the Mind-Emotional and Sense faculties; so we have

\* *Note.* The technique of this practice is elaborately set forth in the Gita; for a brief description of which see the Heart-Doctrine of the Gita and its Message, Section XII. See also Sanatana Dharma Deepika Vol. III.

also *Bhakti-Nishtha* \* and *Karma-Nishtha* due to the predominance of the Mind-Emotional and Sense faculties respectively. In *Yoga-Nishtha*, the Synthetic or intuitional faculty or *Dhriti*, not only predominates over the operations of all the other three faculties, synthesising them, but also transcends their conjoint expression. Such predominance is due to many factors, of which among the most potent are the particular heredity and aptitude of the aspirant, initiation, endeavour, celibacy, and environment generally. Experience or *anubhava* is achieved by the exercise or disciplining of our faculties through meditation. The material centers thereof (and these our four faculties) in their ascending order of subtlety, are thus referred to in the Gita :—

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धेः परस्तु सः ॥ इच्छाद्वेषः सुखं दुःखं सङ्घातश्चेतना घृतिः । एतक्षेत्रं समासेन सविकारमुदाहृतम् ॥

It must be noted that the nature or intensity or intimateness of the experience, due to contacting any Divine Aspect or Phase, varies accordingly as it is the resultant experience of aspirants of different grades and aims, on the various levels, and corresponding as it is in relation to the various Aspects or Phases of Divinity. The duration of the contacting will depend, however, on the degree of the vitalising Ardour or zeal or *shraddha*, with which the aspirant takes to its practice and which needs must sustain him during successive performances of the discipline. Progress therein is achieved by the increasing duration of the contacting, which thus intensifies the fervour of the contacting. ★

\* Note, *Ichha* or desire is the expression of *Manas* or the Mind-Emotional faculty of which *Bhakti* or Devotion is the sublimation.

*Saguna* experience or *Saguna-anubhava* is on the Mind-Emotional level of consciousness of the aspirant; *Nirguna* experience or *Nirguna-anubhava* is on the Sense, Mind-Emotional, and Cognitive levels; and *Suddha* experience or *Suddha-anubhava* is on all the four levels varying in degree. As has been above pointed out, experience varies, being influenced by a variety of factors.

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This two-fold classification of *Upasana* is definitely Two fold *Upasana*: made mention of in the Gita, where mention in the after seeking to know from the Lord the Gita. mystery of His Great Incarnations or *Avatara*s, which are among the Manifest or *Vyakta* Phases and Aspects of Divinity, Arjuna thus proceeds (at the commencement of the Fourth Chapter, *Adhikara Gita*), enquiring of the relative merits of the *Upasana* in relation generally to the Unmanifest and Manifest Phases or Aspects of Divinity respectively :—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ एतं मे संवाचं कृष्ण तेषु महं स्य श्रेष्ठतः । त्वदन्यः संवाचस्यास्य ऊता न ह्युपपद्यते ॥

The Second verse is very significant in this connection. The former or the *Avyakata-Upasana* is known in the Gita as *Yoga-Nishtha*, which is the discipline leading towards the realisation of Unmanifest Paramatmic Divinity through synthesis of, and transcendence over the triple cosmic process or *Samsara*; while the latter or the *Vyakta-Upasana* is known as *Sankhya-Nishtha* which is the discipline leading towards the realisation of the twin Phases of Divinity in relation to the Manifest cosmic or the triple world process. These two disciplines or *Upasana*s, as also the aspirants:

who practise these disciplines, are thus generally referred to in the Gita :—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ । ज्ञानयोगेन साङ्ख्यानं  
कर्मयोगेन योगिनाम् ॥

These two disciplines—*Sankhya Nishtha* and *Yoga-Nishtha*—are not mutually exclusive ; but that, they are akin complimentary, and correlated, is set forth clearly in the verse :—

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

That these two disciplines are necessary for Brahmic realisation is lucidly expressed in the following verses of the Fifth Chapter, *Sikha Gita*, referred to by the Lord as :—

कर्मण्यकर्म वः पश्येदकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः  
कृत्स्नकर्मकृत् ॥ यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न  
प्रणश्यामि स च मे न प्रणश्यति ॥ सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि  
ईतेयोगयुक्तात्मा सर्वत्र समदर्शनः ॥ यदाभूतपृथग्भावमेकस्थमनुपश्यति ।  
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

The same idea is expressed in greater detail thus :—

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ।

*Ekam* here signifies the *Brahm*. The two disciplines are also thus referred to simply :—

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुञ्चम् ॥

That Divinity is realisable with this necessarily two-fold discipline is mentioned also herein, as in many other Upanishads :—

नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।  
तरस्काणं साङ्ख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपापैः ॥ (Swetaswara

Up.) *Yoga-Nishtha*, often specified as *Suddha-Yoga-Nishtha*, is also called *Sama-Nishtha* ; and *Sankhya-Nishtha* is termed *Vishama-Nishtha*, generally comprising *Gnana-Nishtha*, *Bhakti Nishtha* and *Karma-Nishtha*. Generally, *Sankhya-Nishtha* has reference to the Divinity or the Life-Principle as manifest in time, space, and relation ; *Yoga-Nishtha* relates to the Unmanifest *Sudha* or *Paramatmic* Divinity transcending these. While *Sankhya-Nishtha* is fragmental or aspectal in its resultant revelation, *Yoga-Nishtha* is unitary and integral. *Sankhya-Nishtha* deals with the infinite diversities of the Manifest Divinity ; *Yoga Nishtha* correlates them into the Full. *Sankhya-Nishtha* discloses the excellences of parts and phases ; *Yoga-Nishtha* reveals the sublimity of their sum. To the Aspirant-disciple or *Adhikari* on the path, the necessity and importance of the practice of *Sankhya-Nishtha* preceding that of *Yoga-Nishtha* cannot be too strongly emphasised ; he needs to practise both, and he can ill afford to overlook the intimate and abiding relation as between these two disciplines.

Discipline or *Nishtha* is either in terms of our four faculties—such as *Gnana-Nishtha*, *Bhakti-Nishtha*, *Karma-Nishtha* and *Yoga-Nishtha*, or is according as the Phase of the *Upasyavastu* or Divinity is yearned to be realised by the Aspirant—such as *Paramatmic-Nishtha*, *Nirgunatmic Nishtha* and *Sagunatmic-Nishtha*. *Paramatmic-Nishtha* is also called *Suddhatmic-Nishtha* and is the *Suddha Sanatana Yoga* or *Suddha Yoga* simply ; *Nirgunatmic-Nishtha* is also known as *Kevalatma-Nishtha* or *Atmiya-Nishtha* or *Nivritta Nishtha* ; and *Sagunatmic-Nishtha* is likewise termed *Prakrita-Nishtha* or *Pravritta-Nishtha*. We may, as hereunder, arrange these various *Nishthas* conjointly in terms of our faculties and of the Phases of Divinity to be realised thereby :—

As has been already stated, Paramatmic contacting is experienced on all four levels; Nirgunatmic contacting on the triple levels of Cognition, Mind-Emotion and Sense; Sagunatmic contacting in all the three Nishthas, whether in the Karma Nishtha, or in the Bhakti Nishtha, or in the Gnana Nishtha, is experienced only on the Mind-Emotional level.

Sagunatmic and Nirgunatmic contacting are detailed in the Sankhya-Kanda of the Gita; and Paramatic contacting is elaborated in the Yoga-Kanda.

★  
Sankhya-Nishtha, as we have seen, comprises the Sankhya-Nishtha triplet, Gnana-Nishtha, Bhakti-Nishtha and Karma-Nishtha. Sankhya-Nishtha as a whole may be distinguished as Kevala-Sankhya-Nishtha and Suddha-Sankhya-Nishtha. The disciple of the Kevala-Sankhya Nishtha lacks in Samnyasa and Tyaga.

In him the notion of separateness persists—sometimes to a marked degree; often very subtly. He still cherishes attachment to the fruit of his evdeavours and acts—*Karma phala sanga*; a passioning for reward and enjoyment continues to impel him—*Karma Sankalpa*, tainting all the urge in him. He still owns possessions, and a personal motivation persists in his outlook and insight; in short, he is not free from self-centredness *i.e.* *Swartha* or *Karpanya dosha*. He is still under the sway of the dualities of Trigunas *viz.* pleasure and pain, joy and sorrow, praise and censure etc. The Satwic aspirant, though not attached to the fruit of his acts, is attached to the worship of the Devas, as others—the Rajasic and Tamasic aspirants—are attached to the worship of Pitris, Bhutas, Yakshas etc—their worship being fragmental. Dedication, in the high

Nature of Upasana	Upasya Vastu or Phases of Divinity	Nishtha in terms of Our Faculties			
		Sense faculty	Mind-emotional faculty	Cognitive faculty	Synthetic faculty
1. Vyakta Upasana	1. Sagunatmic Nishtha	Pravritta Karma Nishtha	Pravritta Bhakti Nishtha	Pravritta Gnana Nishtha	
	2. Nirgunatmic Nishtha	Nivritta Karma Nishtha	Nivritta Bhakti-Nishtha	Nivritta Gnana Nishtha	
2. Avyakta Upasana	3. Paramatmic Nishtha	Suddha Karma Nishtha	Suddha Bhakti Nishtha	Suddha Gnana Nishtha	Suddha Yoga Nishtha

sense of impersonal offering, is not in his way of actioning, and life's consecration, as such, is alien to his very nature. He is generally known in the Gita as the *Sakta*; as a result of that, so long as he continues to be the *Sakta*, he continues remote from *Moksha* and *Prapti*, and again and again revolves on the wheel:—

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विव्रान्ति । एवं  
त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥

Personal motivation is perilous, for even moderate indulgence in it moulds in the aspirant increasingly the asuric nature or *asurabhava*; and, indeed, long and hard it is for one of this type to shake it off and revert to the right path. *Kevala-Sankhya-Nishtha* is thus known to comprise mere or *Kevala-Gnana*, mere or *Kevala-Bhakti*, and mere or *Kevala-Karma*; for in this type of discipline there is none of the yogic touch which gives to *Suddha-Sankhya-Nishtha* its eminence over *Kevala-Sankhya-Nishtha*. The latter is not characterised by the fundamental conception or recognition on the part of the aspirant of the transcendental Divinity as the Root-Principle of the Cosmos. *Kevala Sankhya-Nishtha* comprises only fragmental worship i.e. adoration in respect of *Devas* and such lower and limited aspects only; such fragmental worship does not constitute the whole or integral approach to *Paramatmic* experience. He also lacks the triple synthesis of *Gnana*, *Bakti*, and *Karma* i. e. *Tyajgyopadeya-sameekarana-traya*. The triple *Kevala-Sankhya-Nishtha*, relating as it does to *Kamyaphala* only, being selfish and personal in kind, obstructs due spiritual and yogic advancement; as such it is vehemently condemned in the *Gita*—reference being made to it for obvious reasons, to indicate its ineptitude, futility and wastefulness. As a result of the absence of the yogic touch in his *Nishtha*, he does not experience the high *Sagunatmic*,

*Nirgunatmic* or *Paramatmic* contacting. The utmost achievement in this discipline comprises the acquisition of a few physical and super-physical powers. The disciples of *Kevala Sankhya Nishtha* are therefore known as mere *Gnani*, *Bhakta*, and *Karmatha*.

As distinct from it is the *Suddha Sankhya-Nishtha*. It is so called on account of the purity or *Suddhi* attained by the *Suddha-Sankhya* disciple as a result of his actioning with *Samnyasa* and *Tyaga*; *Samnyasa* is the renunciation of the fruit of all legitimate and necessary action that may fall to his lot to perform, and *Tyaga* is the renunciation or the ending of even passioning for it: in other words *Karma-phala-asaktatwa*, signifying an absence of attachment to the fruit of actions, and absence of *Kama Sankalpa* signifying personal passioning for it respectively. He is not self-centred in his attitude, action or aspiration—in him *Swartha* or *Karpanya dosha* is extinguished—and he owns no possessions, *aparigraha*—nay, he is rich even in non-possession. He is generally known in the *Gita* as the *Asakta*. The *Suddha Sankhyas* engage themselves in action with the recognition of the transcendental Divinity as the Root-Principle of the whole manifest Cosmos. This is their fundamental characteristic. He has by now achieved the triple synthesis—*Sameekarana-traya*, in respect of *Gnana*, *Bhakti* and *Karma* as has already been stated. In fact he is beyond the sway of the pairs of opposites or dualities—*dwandwa-moha*—engendered by the *Trigunas*. He is thus equipped for yogic culture. This *Nishtha* is therefore said to comprise *Gnana-Yoga*, *Bhakti-Yoga* and *Karma-Yoga*, the experience herein being *Sagunatmic* and *Nirgunatmic* in nature. The disciples of this *Nishtha* are consequently

termed Gnana Yogi, Bhakti Yogi and Karma Yogi. But, since Nirgunatmic or Kevalatmic experience is the highest available in this disciple, the disciplines are known as Kevala-Gnana-Yoga, Kevala-Bhakti-Yoga, and Kevala Karma Yoga; thus the aspirant practising these triple disciplines are known as Kevala Gnana Yogi, Kevala Bhakti Yogi, and Kevala Karma Yogi. Paramatmic experience is not within the scope of Suddha Sankhya Nishtha; and as such the yogic touch which furnishes the Kevalatmic or Nirgunatmic experience as the highest available herein is deemed as the result of *Yoga-garbhatvam* and is not the entire Yoga proper which furnishes the Paramatmic experience. The highest ideation of the Suddha Sankhya aspirant is:—

सर्वं तत्सखिदं ब्रह्म । सर्वं ब्रह्मस्वभावजम् ।

“All this is verily Brahm. All is of the nature of Brahm.” Whosoever the aspirant of any of the Suddha-Sankhya-Nishtha contacts Sagunatmic experience, the Nishtha is said to be Pravritta; and when the experience is Nirgunatmic, it is deemed Nivritta. Saguna Dhyana and Nirguna Dhyana are the species of meditations pursued in this Nishtha. Unto the Divinity, such as he realises, he dedicates all his acts; his life becomes a consecration to its Providence:—

मत्कर्मपरमो भव ॥ मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

It must be remembered that Sagunatmic experience is only on the Mind-Emotional level of the consciousness; that the Nirgunatmic experience is on the three levels viz. Cognitive, Mind-Emotional, and Sense levels of the consciousness for the Kevala Gnana Yogi, Kevala Bhakti Yogi, and Kevala Karma Yogi respectively. Suddha-Sankhya-Nishtha comprising the triple Kevala-Gnana

Yoga, Kevala-Bhakti-Yoga, and Kevala-Karma-Yoga is also called Gnana-Bhakti-Karma—Garbha-Yoga or Aparā Yoga or Purva-Yoga. This forms the theme of the Sankhya-Kanda of the Gita.

Such austere detachment and practice are the characteristics of Suddha-Sankhya-Nishtha. This discipline, through Raja Yoga, ultimately leads him to attain to Moksha and Prapti. ★

Suddha-Sankhya-Nishtha is the stepping stone that leads to Yoga-Nishtha proper. This high discipline of Yoga differs from and excels Suddha-Sankhya-Nishtha in as much as the Divine Paramatmic or Suddhatmic contacting is experienced by the disciples of Yoga Nishtha. As such Yoga-Nishtha is called also Suddha-Yoga-Nishtha, the term Suddha being used to relate to Suddhatmic contacting. Suddha Yoga Nishtha has come to be variously known as Atma Yoga, Raja Yoga, Prapti Garbha Yoga, Uttara Yoga, Para Yoga and Suddha Sanatana Yoga. The meditative practice for Yoga Nishtha is Suddha Dhyana. The Yoga-Kanda of the Gita deals with Yoga-Nishtha. The word “Raja” means the Life Principle i.e. the Atma or Paramatma; hence the corresponding name. Since Prapti is attained thereby, it is Prapti-Garbha-Yoga; as distinct from and higher than Aparā Yoga or Purva Yoga signifying Suddha Sankhya-Nishtha, it is denominated accordingly. Aspirants practising Yoga-Nishtha cherish the collective ideation or *Samabhavana*:—

सर्वं तत्सखिदं ब्रह्म । सर्वं ब्रह्मस्वभावजम् । सर्वमावश्यकम् ।

As Suddha Sankhyas they had already achieved the ideation signified by the first two aphorisms i.e. the *Sameekarana trayam* relating to synthesis of Gnana, Bhakti and Karma; the third aphorism, relating to the *Samee-*

*karana-dwayam* is in respect of Pravritti and Nivritti not affecting the Life-Principle, nor even *Papa* and *Punya* imposing their sway on It, extends the scope of the ideation of the Yogi. And of the Yogins, given to yogic culture and practice, Samnyasa and Tyaga have already burned out all dross of personal attachment to the fruit of their actions and personal passioning, leaving them chaste and ascetic pure; thus well cleansed of all defilement, during the practice of Yoga Nishtha their discipline acquires increasing vividness and virility through the force of dedication or *Arpana* of all endeavour to the Unmanifest Divinity :—

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत्तपस्यसि कौन्तेय तत्कुरुष्व  
मदर्पणम् ॥

Herein, the Divine Paramatmic contact becomes gradually an accomplished fact of their experience. This high experience has been stated to be on all four levels i.e. on all the four planes of the synthetic level of the aspirant's consciousness. Such contacting of the Divine Paramatmic ecstasy on the Sense-plane of the disciple's synthetic or avyakta level is called *Suddha* (or *Sama*) *Karma Yoga* as distinct from *Kevala-Karma-Yoga* of the *Suddha-Sankhya-Nishtha*. When on the Mind-Emotional or *Manas* plane of the synthetic level of the disciple's consciousness, it is likewise deemed *Suddha* (or *Sama*) *Bhakti Yoga* as distinct from the *Kevala Bhakti Yoga* of the *Suddha-Sankhya-Nishtha*; when on the cognitive or *Mahat* plane of the synthetic level of the disciple's consciousness, it is denominated *Suddha* (or *Sama*) *Gnana Yoga* as distinct from the *Kevala Gnana Yoga* of the *Suddha-Sankhya-Nishtha*. As the Paramatmic contacting is experienced on the triple planes of the synthetic level of the consciousness, these three practices have come to be conjointly known also as *Sama*

*Sankhya Yoga*, the term '*Sama*' denoting the Paramatmic contacting, and the expression '*Sankhya*' denoting the triple plane of the synthetic level of consciousness. This composite name indicates this triple discipline, as it were, a transition between *Suddha Sankhya Nishtha* and *Atma Yoga*, which is Paramatmic contacting on the highest plane of the synthetic level of the aspirants' consciousness. It must be noted here that *Atma Yoga* is achieved by the correlation of the triple experiences of the *Suddha Karma Yogi*, of the *Suddha Bhakti Yogi* and of the *Suddha Gnana Yogi* on the one hand, as also on the other, by the strenuous practice of the discipline on the synthetic or highest level of the synthetic plane of the consciousness; in other words, while the *Suddha Karma Yogi*, the *Suddha Bhakti Yogi* and the *Suddha Gnana Yogi* may each experience the Paramatmic contacting on one of his respective planes only at a time, the *Atma Yogi* has to be all of them at a time as a condition of preliminary probationship. After this necessary triple correlation, the practice of *Atma Yoga* has to be started. Such consummation is made possible by the aspirant's utter and unreserved surrender or *Sarana* or *Saranagati* to the Divinity :—

मन्मना भव मद्भक्तो मयि जां मां नमस्कुरु । मामेवैष्यसि युक्त्वैवमात्मानं  
मत्परायणाः॥ तमेव शरणं गच्छ सर्वभावेन भारत । तत्प्रसादात् परां सान्ति  
स्थानं प्राप्स्यसि शाश्वतम् ॥ सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥

After long and arduous practice of *Atma Yoga* in all its bearings by the aspirant, life to him becomes one of perpetual and absolute surrender to the Divinity. His ideation normally on this path is one of entirely integral and transcendent and unitary type :—

वासुदेवः सर्वमिति

This experience leads him to vision glimpses of the glories and the mysteries of the Absolute Unmanifest.

Adepts in Atma Yoga ascend the lofty but difficult heights to vision the subtimities of the Divine Suddha Brahma. Yogí, Rishi, Siddha and Mahatma are the other names for the four classes of adepts that constitute this exalted order, of them the Gita makes ample mention. This very fascinating topic, however, is too vast for adequate treatment herein and is beyond the limited scope of a brief introduction to the Gita.

★

The word "Yoga" primarily signifies "contacting"—as it were, "Sambanda" or intimate relation. In Sacred Literature, the word connotes "contacting with the Divine Paramatma." In a brief Summary of its secondary Significance, the word stands for the disciplinary process or *Sadhana* which effectually leads to such contacting. *Sakshatkara* or realisation, *anubhava* or experience are other terms whose significance is most akin to the primary signification of the term "Yoga".

Generally, the Sagunatmic contacting is on the Mind-Emotional—*Manas* level of the aspirant's consciousness; it precedes the Nirgunatmic contacting which is on the Cognitive level—*Mahat*, on the Mind-Emotional level—*Manas*, and on the Sense level—*Indriya*—that of the Cognitive level being the most intense of its kind as among those on these three levels; and Nirgunatmic contacting necessarily precedes Paramatmic contacting. It must be noted that the Paramatmic contacting or Suddhatmic contacting is only on the highest and subtlest level of our consciousness, that level is the *Avyakta* or the Synthetic level. Matter on this level is subtlest, hence the

contacting on that level is the most intimate. From *Avyaktam* is derived *Mahat*, from *Mahat* is derived *Manas*, and from *Manas* is derived *Indriya*, each being less subtle than that previous to it; the four grades of matter constitute and compose respectively our various sheaths or vehicles—*kosha*, which correspond in order, to the spheres of our Synthetic (yogic), Cognitive, Mind-emotional and Sense-faculties wherewith we function; and our functioning in these sheaths or vehicles varies with our level of consciousness accordingly. Consciousness on the synthetic level, though necessarily a coalescence of the other lower grades of consciousness, has a purity of its own which it maintains, nonetheless, by such coalescence. Paramatmic contacting on this pristine plane of our synthetic level of consciousness—*Suddha-Avyaktam* is known as *Atma-Yoga*; Paramatmic contacting on the Cognitive plane of the synthetic level of our consciousness is called *Suddha-Gnana-Yoga*; Paramatmic contacting on the Mind-emotional plane of the synthetic level of our consciousness is called *Suddha Bhakti-Yoga*; and Paramatmic contacting on the sense-plane of the synthetic level of our consciousness is known as *Suddha-Karma-Yoga*. The term '*Suddha*' is appended to this triple Yoga in as much as the contacting thereon is Paramatmic or Suddhatmic in nature; the three latter planes constitute the three lower planes of our synthetic level of consciousness. For the disciples of *Suddha-Yoga-Nishtha*, the order of practice is *Suddha-Karma-Yoga*, thereafter *Suddha-Bhakti-Yoga*, after which follows *Suddha-Gnana-Yoga*; lastly the practice of *Atma-Yoga* has to be started. *Suddha-Yoga-Nishtha* in its entirety is the topic of the *Yoga-Kanda* or *Uttara-Kanda* of the *Gita*.

★

Sagunatmic contacting by all the disciples of *Suddha-Sankhya-Nishtha* is on the Mind-emotional level of consciousness, Nirgunatmic contacting, on the Cognitive, Mind-emotional, and Sense-levels, is respectively known as *Kevala-Gnana-Yoga*, *Kevala-Bhakti-Yoga*, and *Kevala-Karma-Yoga*; the disciplines in *Suddha-Sankhya-Nishtha* have to be practised in the above order only. The term "*Kevala*" is appended to the triple disciplines of *Suddha-Sankhya-Nishtha* in order to distinguish them from the triple disciplines of *Suddha-Yoga-Nishtha*, whereon, Paramatmic contacting is effected; the terms *Kevala* and *Suddha* respectively signifying the nature of the contacting. The use of the word '*Yoga*' in relation to Sagunatmic and Nirgunatmic contacting is, strictly speaking, not quite relevant, but is adopted as a concession permitted by the conventional courtesy of tradition and usage. *Suddha-Sankhya-Nishtha* in its entirety is elaborated in the *Sankhya-Kanda* or *Purva-Kanda* of the *Gita*.

It must be noted that the Sagunatmic and Nirgunatmic phases are nonetheless Paramatmic, one within the scope of *Suddha-Sankhya-Nishtha*; and that the *Suddha*-phase of Paramatma is attained by *Suddha-Yoga-Nishtha*. In this section, as elsewhere in the Introduction, the expression "Paramatmic contacting" has reference to the *Suddha* phase of Paramatma, as distinct from the Sagunatmic and Nirgunatmic phases of Paramatma. All other phases and aspects, besides these three, are fragmental only—never Paramatmic as a rule in essence.

★

Mention was made previously of the correlation and kinship as subsisting between *Sankhya-Nishtha* and

*Yoga-Nishtha*. In passing, it may be noted that the *Sankhya-Kanda* of the *Gita* deals with *Suddha-Sankhya-Nishtha*—

reference to *Kevala-Sankhya*, being Relation as between *Suddha-Sankhya-Nishtha* and *Yoga-Nishtha*. by way of condemnation. The nature of their relation in this light may be briefly examined.

Sagunatmic contacting on the Mind-emotional level and Nirgunatmic contacting on the triple levels of the aspirant's consciousness, which are experienced in *Suddha-Sankhya-Nishtha* are necessary conditions precedent to Paramatmic contacting on the same levels; which is attained in *Yoga-Nishtha* accordingly; and the synchronisation of such Paramatmic experience on the triple phases of the synthetic level of consciousness makes for the practice culminating in *Atma-Yoga* as has already been stated. *Suddha-Sankhya-Nishtha* is the golden threshold, as it were, leading the yearning aspirant farther still beyond it, even to the experiencing of Paramatmic contact. This correspondence and alliance, it is, which links inseparably these two main types of discipline viz. *Suddha-Sankhya-Nishtha* and *Yoga-Nishtha*; both these are thus Yogic in essence *ie.*, *Yoga-moola*, and hence their affinity. So it is said :—

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डितः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥

Aspirants on the path of *Kevala-Sankhya* (the mere triple *Samsara*), but not those (*Pandita*) on the path of (*Suddha-Sankhya* and *Suddha Yoga*) declare that the discipline of *Sankhya* and *Yoga* are different (disconnected), and unrelated to each other; (as a matter of fact), he who is devoted to the Unmanifest or Immanent (*Ekam*) even attains to the beatitude of both.

Knowing the experiences of both the *Suddha-Sankhya* and *Yoga-Nishthas*, which are akin, the aspirant attains unto the One-Brahm.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥

The status which Sankhya aspirants attain is also attainable by the Yogis—he sees, who sees the Oneness, as also Sankhya-Nishtha (triple functioning) and the Yoga-Nishtha (unitary functioning.)

The experiences of Suddha-Sankhyas on the triple levels are precedent to the truly Yogic status, and therefore already known to the Yogis. He only sees truly who sees them both together leading to the One—Brahm.

★

The following extracts bear on the four-fold practices comprised under the *Avyakta-Upasana* and *Vyakta-Upasana*:-

Atma-Yoga, Gnana-Yoga, Bhakti-Yoga and Karma-Yoga—reference in the Gita; the other names for them.

विस्तरेणात्मनो योगं विभूतिं च जनादेन ॥  
\*ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ॥  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥  
योऽयं योगस्त्वया प्रोक्तः सांख्येन मधुसूदन ॥  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

मां च योऽभ्यभिचारेण भक्तियोगेन सधते ॥ संन्यासः कर्मयोगश्च निः  
श्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगोविशिष्यते ॥ अभ्यासयोग-  
युक्तेन चेतसा नान्यगामिना ॥ ध्यानेनात्मनि पश्यन्ति केचिदात्मानमा-  
त्मना । अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

★

The transfiguration of a Sankhya-Adhikari into a Yogi and the need for it have been duly accentuated by the Lord :-

\* Often in the Gita the word "Yagna" is substituted for "Yoga"; the context is the safest guide to enable the reader to adduce the proper significance of such allied words. Vide Atma-Gita (Chap XX) and Karma-Gita (Chap XXII).

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

The Yogi (Atma-Yogi or Suddha-Yogi) excels the Tapasvin (Bhakti-Yogi); he is deemed superior even to Gnana-Yogi; this Atma-Yogi surpasses Karma-Yogi too; therefore, O Arjuna, do thou become a Yogi—Atma-Yogi.

Here *Tapasvi* refers to the Bhakti-Yogi, as *Gnana* and *Karma* refer to Gnana-Yogi and Karma-Yogi respectively.

The Lord sums up all this in the verse :-

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥

O sinless one, two modes of discipline have been ordained by Me, before, in reference to the world-process (individual or collective)—the Sankhyas (Seekers of Mukti *ie.*, liberation through the worship of the Manifest by way of Gnana and Bhakti and Karma culminating in Samnyasa); and to the Yogins (Seekers of Brahma-prapti through the worship of the Immanent) through Karma-Yoga (Samnyasa and Tyaga), Bhakti-Yoga, Gnana-Yoga and Atma-Yoga.

The Lord thus lays emphasis on the need for progressing in Suddha-Sankhya-Nishtha through the practice of Gnana-Yoga, Bhakti-Yoga and Karma-Yoga—furnishing the Nirgunamic contacting after the necessary Sagunatmic contact; and for every aspirant of that status on the need to progress towards Yoga-Nishtha through Suddha-Karma Yoga, Suddha-Bhakti-Yoga, Suddha-Gnana-Yoga, and Suddha-Atma-Yoga—this order is so for obvious reasons *viz* that progressive Paramatmic contacting has to be experienced at first on the Sense level, then on the Mind-emotional level, next on the Cognitive level, and finally on the Synthetic level. This verse is exceedingly condensed, seemingly obscure and apparently susceptible of misinterpretation; but in a few words, it condenses the whole of the teaching of the Gita—the nature and

sequence of the disciplines, the status and equipment of the disciple-aspirant, thus implying the very mystery of the *Upasya-Vastu* or the Goal.

These four disciplines have received other names in the literature of the Gita, and in Suddha literature thus :—

1. कर्मयोग	भक्तियोग	ज्ञानयोग	आत्मयोग
Karma-Yoga	Bhakti-Yoga	Gnana-Yoga	Atma-Yoga
2. अभ्यासयोग	स्थैर्ययोग	बुद्धियोग	राजयोग
Abhyasa-Yoga	Sthirya-Yoga	Buddhi-Yoga	Raja-Yoga
3. संन्यासयोग	विभूतियोग	साम्ययोग	शुद्धयोग
Samnyasa-Yoga	Vibhooti-Yoga	Saamya-Yoga	Suddha-Yoga



Here it may now be stated that the Gita as a whole is mainly Yoga-Shastra dealing with *Upasana* through *Suddha-Yoga-Nishtha* leading to Paramatmic realisation ; it deals with *Upasana* through *Suddha-Sankhya-Nishtha* as a necessary requisite and equipment on the part of the aspirant-disciple to accomplish *Suddha-Yoga-Nishtha* successfully. Arjuna to whom the great counsel was delivered, the Lord who delivered it, and Sanjaya, the mystic witness to the administration of it all agree that it is so.

Arjuna begins with यच्छ्रेयस्यात् निश्चितं ब्रूहितन्मे and proceeds, कथं विद्यामहं यीर्गिस्त्वा सदा परिचिन्तयन् ॥ एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन । एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ मन्यसे यदि तच्छक्यं मया ब्रह्ममिति प्रभो । योगेश्वर ततो मे त्वं दर्शयारमानमव्ययम् ॥ अयति श्रद्धयोपेतो योगाच्चलितमानसः । अप्राप्य

महाबाहो योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि । यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ विस्तरैणारमनो योगं विभूतिं च जनार्दन । भूयः कथय तृसिहिं श्रुण्वतो नास्ति मेऽमृतम् ॥ संन्यासस्य तत्त्वमिच्छामि वेदितुम् । \*त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ मदनुग्रहाय परमं गुह्यमभ्यारमसंशितम् । यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ भवाप्ययौ हि भूतानां भ्रुतौ विस्तरशो मया । त्वत्तः कमल्पप्राक्ष महात्म्यमपि चाव्ययम् ॥

Here "*Mahatmyam*" in the last verse is Yoga or transcendental functioning superseding objective and subjective disciplines.

In the words of the Lord :—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । असंशयं समग्रं मां यथा ज्ञास्यसि तच्छुणु ॥ असंयतात्मना योगो दुष्पाप इति मे मतिः । वद्यात्मना तु यतता शक्योवाप्तुमुपायतः ॥ दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ इदं तु ते गुह्यतमं प्रवक्ष्याम्यनुसूयवे ॥ राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् । प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ॥ न ह्यसंयस्तसंस्कारो योगी भवति कश्चन ॥ सर्वसङ्कल्प संन्यासी योगरूढस्तदोच्यते ॥ योगिनस्तं प्रपश्यन्ति भगवन्तं सनातनम् ॥ तद्बुद्धयस्तदात्मानस्तस्मिन्निष्ठास्तस्परायणाः । गच्छन्त्यपुनारावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैर्ष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ तस्माद्ज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः । छिस्त्वेन संशयं योगमतिष्ठोत्तिष्ठ भारत ॥ योऽन्तः सुखोऽन्तरारामस्तथान्तर्जयोतिरेव यः । सयोगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ इति

\* 'Tyaga' here in Yoga-Nishtha signifies Yoga.

ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यै तदशेषेण यथेच्छसि तथा कुरु ॥ इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान्मनवे प्राह मनुनिश्वाकवेऽत्रवीत् ॥ एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परन्तप ॥ स येवास्यं मया तेऽद्य योगः प्रोक्तः पुरातनः । भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽन्व ॥ स इदं परमं गुह्यं मन्त्रक्तेष्वभिधास्यति ॥

The constant use of expressions such as *Nityayuktaha*, *Yogi*, *Yogayuktatma*, *Yogayuktaha* and the like by the Lord indicate the main trend of the teaching.

In Sanjaya's report to the blind King Dhritarashtra, he estimates the teaching as of Yoga:—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः । दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ इत्यहं वासुदेवस्य पार्थस्य च महात्मनः । संवादमिमम-  
श्रौषमद्भुतं रोमहर्षणम् ॥ व्यासप्रसादाद्भुतवानेतद्गुह्यमहं परम् । योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ राजन्संस्मृत्य संस्मृत्य संवादमि-  
दमद्भुतम् ॥ यत्र योगेश्वरः कृष्णः यत्र पार्थो धनुर्धरः । तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

Here "*Sree*" signifies *Sameepya-Mukti* "*Vijaya*" denotes *Saropya*, "*Bhooti*" refers to *Sayujya*, and "*Neeti*" implies *Salokya*.

In some of the above extracts, the words *Guhyam* and *Adbhutam* connote Yoga; so also the word *Tyaga* is used in its occult significance.

The following verse in Bhagavatam is significant in this context:—

ज्ञानं प्रतियुगं ब्रूते हरिः सिद्धःस्वरूपधृत् ।

ऋषिरूपधरो धर्मं योगेश्वररूपधृत् ॥

Hari (Bhagavan Sri Narayana) teaches knowledge in each Yuga assuming the Siddhavatar, dharma or the laws of actioning taking the form as Rishi, and Yoga in the form of Yogeshwara.

Arjuna and Sanjaya both refer to the Lord as *Yogeshwara*, and Brahma eulogises him as *Yogeshwara*, *Yogaparavara*, *Guhyatman*, *Sarvayogatman*, *Yogayogeesa*; and the word "*Paramakam guhyam*" occurs at the end of this eulogy.

★

The word "*Arurukshu*" used in the Gita has reference to the aspirant of the Suddha-Sankhya order striving to pace the path of Yoga-Nishtha; and the word "*Arooda*" to denote the Adept in Atma-Yoga.

★

In the Suddha Sankhya-Nishtha, the Shakti or divine energy, with which the aspirant conducts his meditative discipline is called "*Dhriti* or *Yoga-Nishtha-Shakti*"; while during Yoga-Nishtha, the Shakti is termed *Brahma-Shakti* or "*Yoga-Devi*". In the Gita and in the literature of Suddha philosophy the word "*Maya*" implies "*Shakti*".

★

Suddha-Sankhya-Nishtha also known as Purva-Yoga comprising Kevala-Gnana-Yoga, Kevala-Bhakti-Yoga and Kevala-Karma-Yoga, forms mainly the subject-matter of the first part or Purva kanda, generally known as Sankhya-Kanda; this part also has incidental reference to Kevala Sankhya Nishtha, in as much as the majority of us are only Kevala-Sankhyas and have to rise up to the status of Suddha-Sankhyas. Suddha-Yoga with all its bearings and implications, otherwise known as Uttara-Yoga constitutes the subject-matter of the second part or the Uttara-Kanda of the Gita, which is known as Yoga-Kanda.

★

The three-fold *Vyaktopasana* or *Suddha-Sankhya-Nishtha* has also been termed *Tritwa-Nishtha*; and the unitary or Synthetic or *Avyaktopasana* or *Yoga-Nishtha* goes by the name of *Ekatwa-Nishtha*; and these twain disciplines are jointly known as *Tritwikatwa-Nishtha*. And the Science or *Vidya* which treats of this composite discipline is known as *Yoga-Brahma Vidya*, of which mention is made in the Rig Veda thus:—

विद्यासु पुनरनुत्तमा भवति योगब्रह्मविद्या ।

Sri Bhagavad Gita is the supreme text-book of this *Yoga-Brahma-Vidya*.

*Yoga-Brahma-Vidya* is extolled as distinct from and excelling the thirty-two *Brahma-Vidyas* in the Vedas and Upanishads; for, by the practice of *Yoga-Brahma-Vidya* only, the Paramatmic contacting on the *Avyakta* level is facilitated—the practices of the thirty-two *Brahma-Vidyas* enable the aspirant to experience the *Nirgunatmic* and *Sagunatmic* contacting. Hence *Yoga-Brahma-Vidya* is known as the thirty-third *Mahavidya*.



We may now sum up *Upasana* classifying it under its main and subsidiary heads. The following illustrates *Upasana* as dealt with in the Gita:—

I. *Suddha Sankhya Nishtha*—शुद्धसांख्यनिष्ठा

*Pravritta or Prakritta*—प्रवृत्त अथवा प्राकृत.

*Sagunatmanubhava*—सगुणानुभव.

On the Mind-Emotional level only. } —मनस्त्वकूटे.

*Nivritta or Atmeeya*—निवृत्त अथवा आत्मिय.

*Nirgunatmanubhava*—निर्गुणानुभव.

On the Mahat level— } —महत्तरवकूटे—केवलज्ञानयोग.  
Kevala-Gnana-Yoga.

*In harmony with Mahat*—महता सह संयुक्ते.

On the Mind-emotional level—Kevala-Bhakti- } —मनस्तरवकूटे—केवल भक्तियोग.  
Yoga.

On the Sense-level— } —इन्द्रियतरवकूटे—केवलकर्मयोग.  
Kevala-Karma-Yoga.

II. *Suddha Yoga Nishtha*—शुद्धयोगनिष्ठा

*Paramatmanubhava*—परमात्मानुभव.

*In harmony with Avyakta*—अव्यक्तकूट युक्ते.

On the Sense-plane— } —इन्द्रियलक्षणेकूटे—शुद्धकर्मयोग.  
*Suddha-Karma-Yoga*

On the Mind-emotional plane—*Suddha-Bhakti* } —मनस्लक्षणेकूटे—शुद्धभक्तियोग.  
Yoga.

On the Mahat-plane— } —महत्लक्षणेकूटे—शुद्धज्ञानयोग.  
*Suddha-Gnana-Yoga*.

On the *Avyakta-tatwa-koota*—*Suddhatma-Yoga*. } —अव्यक्ततरवकूटे—शुद्धात्मयोग.

Note:—*Gnana-Yoga*, *Bhakti-Yoga* and *Karma-Yoga* as practised in the *Suddha-Sankhya* manner furnish *Sagunatmic* and *Nirgunatmic* experience only; as practised in the *Suddha-Yoga* manner furnish the *Paramatmic* experience: this distinction must not be lost sight of.

SECTION THE FOURTH  
**UPASAKA-उपासक**—Aspirant-Disciple  
**ADHIKARI-अधिकारि**

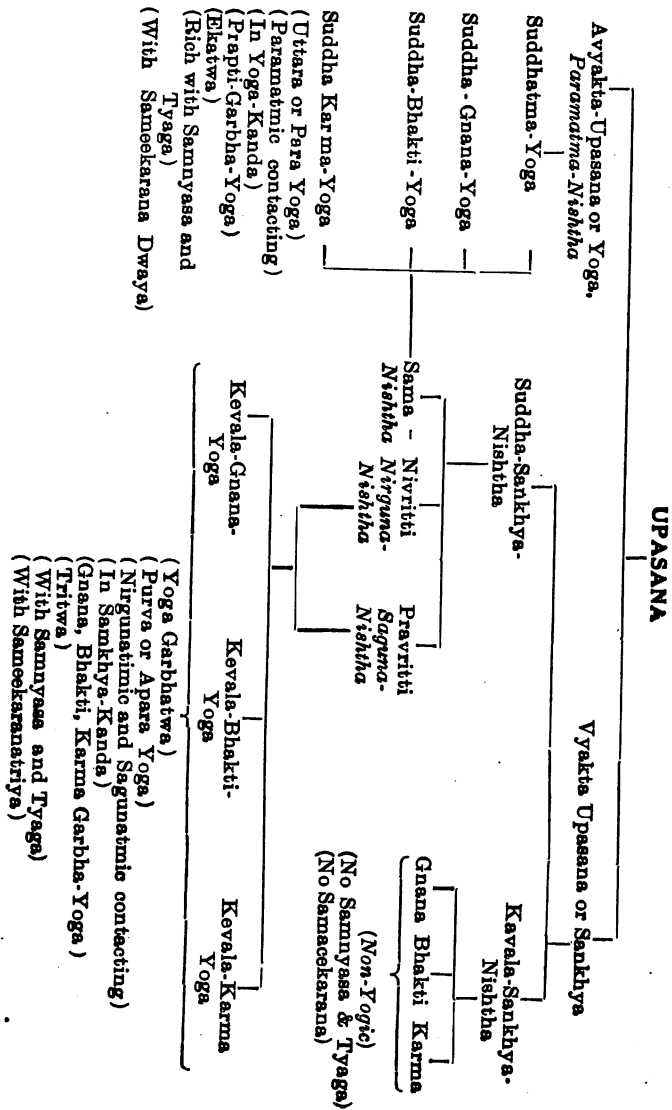
By the word 'Upasaka' is meant the aspirant who strives strenuously in the ardent belief and conviction of the existence of Divinity whose providence guides us to an exalted destiny. In this faith he strives for the blessedness and grace of Divinity.

★

As the 'Upasana' is mainly two-fold, so also are the 'Upasakas' or the aspirants mainly of two types—the Avyakta-Upasaka or the Yogi and the Vyakta-Upasaka or the Sankhya. This classification is indicative of the type of experience which they respectively derive as the result of their disciplines. The Avyakta-Upasaka or the Yogi experiences the high Paramatmic contacting, while the Vyakta-Upasaka or the Sankhya experiences the contacting of the Nirgunatmic type, when his discipline has the essence of Yoga—*Yoga-garbhata* in it; Sagunatmic experience preceeds generally such Nirgunatmic contacting for him.

★

As the Sankhya-Upasana is triple, so also are the Sankhya-Upasakas—the *Gnani*, the *Bhakta*, and the *Karmatha*. Persons who are profoundly learned in Sacred philosophy and allied Sciences are known as the *Gnani*; others who are pre-eminently pious, being devoted to prayer and worship are known as the *Bhaktas*; others still characteristically given to ceremonial rite and ritual, to charity, pilgrimage;



philanthropic work and service, social and cultural uplift, helping and protecting the weak and needy or intent on sacrament and sacrifice, are known as the *Karmatha*; all these classes are collectively called *Sankhyas*; and their discipline is termed accordingly *Gnana-Nishtha Bhakti-Nishtha* and *Karma-Nishtha*. Not that the Gnani has no devotion, or is not engaged in the performance of good, wholesome, and helpful acts of benevolence and protection; not that the Bhakta or devotee is a stranger to philosophic lore or abstains from doing generous acts and rendering helpful service to the needy and deserving poor; not that the Karmatha is either ignorant of Sacred philosophy or is not piously given, but each is predominantly himself with a good portion of the other two.

The Sankhya-Upasakas as a whole—whether they are of the Gnani, the Bhakta or the Karmatha type—are, by reason of their aspirations, worship, and Sankhya-Upasakas attitude toward the fruit of their distinguished as:— actions, distinguished as *Kevala-Sankhyas* and *Suddha Sankhyas*. The Lord thus speaks of them, their distinctive disciplines, and of the result of their taking to their practice:—

शुक्लरूपे गती हेते जगतः शश्वते मते

एकया यास्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥

Those paths (periods of time) deemed the "white" and "dark" respectively ever obtain in the world-process; by the one (white) the aspirant returns (progressing thereon); and by the other (dark), he returns again (progressing not).

The Kevala-Sankhyas are described in the Gita as *Saktas*, (i.e.) the attached. In the performance—*Pravritti*

I. Kevala Sankhyas and

of even legitimate and necessary actions, or in desisting—*Nivritti* from some others, they are habituated to look for

and secure the fruit of such commission and omission to themselves or to their own. Every action, worship, and even meditative practices are being pursued by them, if scrutinised well, for some type of temporal and personal advancement; and they are attached to the fruit of their labour; the subtler the attachment, the more difficult it is to overcome its influence. A separative or personal outlook or insight—*Swartha* or *Karpanya-dosha*, in quest of material advancement or gratification and continual passioning for the same are their normal characteristics. In any or all of their endeavours, this self-centredness in some degree or other persists. They are not purified by *Samnyasa* and *Tyaga*; in other words attachment for the fruit of actions and passioning therefor still linger in them. Such attachment and passioning, by them so cherished, constitute their bane, and bar their progressive march toward high spiritual attainment and upliftment. Such attachment and passioning engender bondage—*Karma-bandha*; and unto them, howsoever they may be given to meditative practices is not the sovereign yogic touch, which alone enables the aspirant to overcome the cycle of birth and death. These still own possessions, being not exempt from the operation of cyclic existence, so long as they are subject to bondage of action caused by attachment to its fruit and passioning therefor. It may be said that they suffer from the infection, self-sought, of *Karmaphala-sanga* and *Kama-sankhalpa*. Their worship is ever external and not of the immanent Divinity in their heart—(*Hardeshwara*). Their practices are described in the Gita as:—

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र ब्रह्मदशं ज्योतिर्योगी प्राप्य निवर्तते ॥

Smoke, night time, the dark fortnight even the six months of the sun's southern path (*Pravritti*): there the light of the Moon shines (*mental sankhalpa*)—faring (travelling) on which, the aspirant returns.

Stated otherwise, the aspirants of this class are said to travel the path of return—अन्यास्वर्ते पुनः ।

Hence the aspirants hereof are known as the *Gnani*, the *Bhakta*, and the *Karmatha*. Of this type, is the *Satwika* aspirant, who, though unattached to the fruit of his acts, is still given to the worship of the Devas; so also is the worship of *Rajasic* and *Tamasic* aspirants worshipping other lower forms and manifestations; all these are influenced by the sway of the dualities engendered by the *Trigunas*. As a rule, the Kevala Sankhyas lack the fundamental recognition of Divinity as the Root-Principle of the Cosmos; as such they are not given to yogic culture. As already stated they lack the triple Synthesis—*Sameekaranatriya* i.e. *Tyjo-padeya sameekarana*.

As distinct from this type is the aspirant of the *Suddha-Sankhya* order. He owns no possessions and is quite detached from the fruit of actions and he cherishes not any passioning therefor. He is chastened by *Samnyasa* and *Tyaga*. He does all legitimate and necessary action, nor desists from their performance whatever may be the trouble and travail to him wrought by such performance or non-performance. He is not lured by the resultant fruit of his endeavours and successes even if pleasant, nor hates the result if unpleasant and ineffective of fulfilment. His outlook and insight are neither separative nor personal. Owning no possessions, he seeks not any. In fact, he is the genuine *Asakta* of the Gita. It is this attitude toward the results of acts which confers the

11. *Suddha Sankhyas*

sovereign yogic touch—*yoga garbhatvam* to his discipline, whereby, he overcomes *karma bandha* i.e. bondage of action, and ultimately secures immunity from the cycle of births and deaths.

एकया वात्यनावृत्ति

*Swartha* or *Karpanyadosha* which is the root-cause of *karmapala-sangha* and *karma-sankhalpa* are, as it were, quenched in him by the rightful impersonal motivation. He is normally vigilant without any selfish expectation; and he dedicates all his acts to divinity. The discipline of such an aspirant of the *Suddha-Sankhya* type is described in the Gita:— अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् and of such the Lord says:—तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः

The highest experience as the result of this type of discipline is the *Nirgunatmic* and *Sagunatmic* contacting. In virtue of such purity of their attitude and the yogic touch in the discipline which secures the *Nirgunatmic* contacting, the aspirants of this class are known as *Gnana-yogi*, *Bhaktiyogi* and *Karmayogi*. Such a one is well advanced on the highway that leads to immunity from birth and death—*janma mrityu*. Not that this discipline by itself secures such immunity, but that, it is also necessary for the aspirant to take to yoga proper, which, thereafter, enables the aspirant to secure such immunity. It is this characteristic of it, in respect of which the Lord describes as—*Ekaya yatyanavrittim*. The Lord warns the disciples against any undue prominence being attached to this type of discipline as the supreme practice. The Kevala-Sankhya discipline is condemned and the aspirant is cautioned against any exaggerated estimate even of *Suddha-Sankhya* discipline:

I—B—7

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

भावहा भुवनाल्लोकाः पुनरावृत्तिनोऽर्जुन ।

Gnana-yoga is the crown, however, of the Suddha-Sankhya discipline.— ज्ञानयोगेन साङ्ख्यानम् ।

It is noteworthy that in this discipline the contacting is called variously on the different levels as experienced by any of these three classes of Upasakas. It is called *Akshara* when the experience is on the sense-level; as the *Vibhooti* (infinite divine forms of splendour) when it is on the mind-emotional level; and as *Augushthamatra purusha* (as the size of the thumb) on the cognitive level. The *Nishtha* finds its completion in Nirgunatmic contacting as already stated. Chapters vii, xiii and xvi deal with the implications of this experience on the cognitive, mind-emotional and sense-levels respectively. Their worship becomes integral in kind and they have superseded the sway of trigunas. As a rule the Suddha-Sankhyas cherish the recognition of Divinity as the Root-principle of the Cosmos; hence their eligibility for yogic culture. Theirs is *Hardewara-upasana*—the worship of the divinity immanent in the heart-cave. It has been already stated that they have achieved *tyjyopadeya-sameekarana* (i.e.) the triple synthesis of *Gnana*, *Ichha*, and *Karma*, in respect of *Jagat-vyavasaya*. The disciples of Suddha-Sankhya-Nishtha are comprised among the class know as *Poorva yogis*.

If the Suddha Sankhya Nishtha is *Pravritta* or *Prakrita*, Sagunatmic contacting is achieved; if it be *Nivritta* or *Atmeeya*, Nirgunatmic contacting results; in any case, psychical and spiritual powers accrue to the disciples as they practise the one or the other.



The Lord's behest is :—

b. Yogi तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ।  
मामुपेत्य कोन्तेय पुनर्जन्म न विद्यते ।

By the Lord the excellence of the yoga is thus pointed out. All the Upasakas of this order have the Paramatmic contacting though on different levels of their consciousness. These are called as Suddha or Uttara yogi. This class includes the Suddha-Karma-yogi, Suddha-Bhakti-yogi, Suddha Gnana-yogi and the Atma-yogi. The discipline of the first three classes is also known as *Sama-Sankhya*. The ideation of the Uttara yogis is collective—*Samabhavana*.

सर्वं तत्सखिन्दं ब्रह्म । सर्वं ब्रह्मस्वभावजम् । सर्वमावश्यकम् ।

The Suddha-Karma-yogi of this class experiences the Paramatmic contacting in the sense-plane of the synthetic level of consciousness, the Suddha-Bhakti-yogi on the mind plane of the same level and the Suddha-Gnana-yogi on the cognitive plane of the same level. The Atma-yogi synthesises all the triple experience; and thereafter the effort for Atma-yoga has to be undertaken by the Atma-yogi—

कर्मयोगेन योगिनाम् ।

Thus synchronising, the Atma-yogi experiences the Paramatmic contacting on the highest plane of his Suddha Avyaktham or the synthetic level of consciousness. This whole discipline in so experiencing is known as *prapti-garbhham*, for it is through this that the path leads directly to *Moksha* and *Prapti* or *Brahma-sameepyam*. The Atma-yogi is enabled to reach this supreme achievement by his utter and unreserved surrender to the unmanifest Divinity.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

Here it may be noted that "*Soham bhavana*" is *Saranagati*. His life is one of continual and abiding dedication and consecration to the Divinity and of absolute and ceaseless surrender thereto :—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं  
विन्दति मानवः ॥ तद्बुद्धयस्तदारमानस्तस्मिष्टास्तस्परायणाः ॥ मन्मना भव  
मद्भक्तो मयाजी मां नमस्कुरु । यत्करोषि यद्विनासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

He thus reaches, it is said, that state where he sorrows not : यत्र गत्वा न शोचति ।

To him, the Lord avows :—अहं स्वा सर्वपापेभ्यो मोक्षयिष्यमि मा शुचः

Thus surrendering, he is free from the travail of the triple samsaric functioning, although he engages in it ; no more for him the temporal pang and aching, nor the anguish of evanescent pleurableness—freedom from the bondage of action, which bondage is bred through the force of *swartha*, determining all sorrow and despondency. Never to be distracted again he gradually by practice achieves adeptship and sooner or later is the *Arooda* i.e. the accomplished in the ascent ; and the experiencing of Paramatmic contacting on the synthetic level of his consciousness becomes to him thereafter ceaseless and unabating.— तस्वाहं न प्रणक्ष्यामि स च मे न प्रणक्ष्यति ॥

Such a one of wholesome wisdom is beloved of the Lord and ever of him the Lord is beloved:

प्रियो हि ज्ञानिनोऽश्वरथमहं स च मम प्रियः ॥

None other path than yoga avails for such consummation:— नान्यः पन्था भयनाय वर्तत ।

And unto such Yogi only is vouchsafed that eternity of bliss  
तेषां सुखं शाश्वतं नेतरेषाम् ।

Our words are too feeble to express the nature of this supernal pre-eminence of this beatitude and the ecstatic experience of this state. In the language of the Gita this is alluded to as :

सुखमक्षय्यमश्नुते । मद्भावं सोऽधिगच्छति । मत्पसादादवाप्नोति शाश्वतं  
पदमव्ययम् । पदमव्ययंतत् । परां गतिम् । परं स्थानम् । परमां  
गतिम् । जन्म बन्धविनिर्मुक्ताः पदं गच्छन्त्यना मयम् । एषा ब्राह्मी स्थितिः ।  
सोऽमृतस्वाय कल्पते । ब्रह्मनिर्वाणम् । सुखमुत्तमम् । अनुत्तमां गतिम् ।  
तत्पसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ।

The Lord himself is, as it were, the supreme embodiment—*prathishtha* of all bliss :—हि प्रतिष्ठाऽहम् सुखस्यैकान्तिकस्य च ।

Adeptship, herein, leads progressively the aspirant along the profound or the most arduous sublimating of Uttara-yoga. Of this supreme and exalted order are the Yogi, the Rishi, the Siddha, and the Mahatma. Space forbids detailed examination of this discipline. The Lord alludes to them in the course of his teaching. The greatest of them, however, is called in the Gita, the Mahatma ; of him the *bhavana* or ideation is of the transcendent integral type :— वासुदेवः सर्वमिति ।

Rare, indeed, is one of this eminence transcending the cyclic existence—he is one of the elect of humanity:

स महात्मा सुदुर्लभः ।

Of them, it is said, the mystical experience is called *Brahma-prapti* or *Brahma-sameepya*—the eternal approximation to the Absolute. None may speak of the nature of this *Para-siddhi*—certainly not they, that have not known

it themselves. The following extracts from the Gita make special reference to the Mahatma and of his experience :

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥  
 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।  
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥  
 इदं ज्ञानमुपाश्रित्य मम साधुर्ग्यभागताः ।  
 सर्वेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥  
 यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो जनाः ।

Karma-gita (chap. 22), Bhakti-gita (chap. 23), Gnana-gita (chap. 24), and Yoga-gita (chap. 25) deal exhaustively with the disciplines and experiences of Suddha-Karmayogi, Suddha-Bhakti-yogi Suddha-Gnana-yogi and Suddha-Atma yogi.

The Suddha-Sankhya aspirants can find in the Sankhya-kanda of the Gita their entire gospel; the Yoqa-kanda details further instruction to these disciples on the path of Atma-yoga and deals with the equipment and high status of the great adeptship thereon.



As a preliminary step to the practice of the disciplines, the earnest approach to a Guru (i.e.) a Suddhacharya is essential; and in their relations with

The preliminary step to Discipleship.

such a teacher or Perceptor, the disciples or aspirants are directed in the Gita to learn Yoga Brahma Vidya and its practice from such a Guru, through *pariprasna* (i.e.) study and enquiry *pranipata* (i.e.) surrender to the Guru as his willing and obedient disciple, and *Seva* (i.e.) service to the Guru and

the World. The status of the Guru and the need for such triple intimate relation between him and the aspirant are stressed upon in the Gita :

तद्विद्धि प्रणिपादेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

Arjuna's series of questions to the Lord, after his absolute surrender to him as His disciple and his promising to obey His word mark him out as a typical disciple or Sishya :

यच्छ्रेयः स्यान्नश्चितं ब्रूहितन्मे शिष्यस्तेऽहं

शाधि मां त्वां प्रसन्नम् । करिष्ये वचनं तव ।

Mention is made in the Gita of the cosmic vision or *Viswaroopa*, which, the Lord, through his great grace, vouchsafed to Arjuna. It must be noted that the Lord

gave the *Chandra-deeksha* to Arjuna

*Viswaroopa*.

whereby, he was thus able to vision it on the mind-emotional level.

न तु मां शक्यसे द्रष्टुमनेनैव स्तवक्षुषा ।

दिव्यं वदामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

Previous to the Great War, when the Lord had gone to Hastinapura on the holy Embassy of Peace, He made a somewhat similar manifestation of Himself in the Assembly Hall, which, the blind King Dhritarashtra along with many others heheld with phisical vision (i.e.) on the sense-level. Subsequent to the War, such experience was accorded to Rishi Uttanka on the cognitive level. The Mahatmas are the blessed witnesses of this unique experience on the synthetic level. Many such occasions may be instanced of the recipients of such beatitude, through the administration of appropriate initiations—*deekshas*, which are recorded in sacred literature. Sri

Krishna Dwipayana Vyasa's holy gift of divine vision—*divya chakshus* to Sanjaya is well known.

The correspondence of the names for the grades of Names of the grades discipleship (i.e.) of Upasakas or of discipleship. aspirants in the Gita and in allied Suddha literature may be noted thus :

1. Karmayogi. कर्मयोगी.	Bhaktiyogi. भक्तियोगी.	Gnanayogi. ज्ञानयोगी.	Atmayogi. आत्मयोगी.
2. Artha. आर्तः.	Artharthi. अर्थार्थी.	Jignasu. जिज्ञासु.	Gnani. ज्ञानी *
3. Brahmatma. ब्रह्मात्मा.	Samatma. समात्मा.	Yuktatma. युक्तात्मा.	Mahatma. महात्मा.
4. Sthitabuddhi. स्थितबुद्धिः.	Sthitadhi. स्थितधीः.	Samadistha. समाधिस्थः.	Sthitapragna. स्थितप्रज्ञः.
5. Dravyayagna. द्रव्ययज्ञः.	Tapoyagna. तपोयज्ञः.	Swadyaya- Gnana-yagna स्वाध्यायज्ञानयज्ञः.	Yogayagna. योगयज्ञः.
6. Sudra. शूद्रः.	Vishya. विश्यः.	Kshatriya. क्षत्रियः.	Brahmana. ब्राह्मणः.

Vyaktopasaka-Suddha-Sankhya. Avyakto-Upasaka-Yogi.  
व्यक्तोपासका—शुद्धसांख्याः । अव्यक्तोपासका—योगी.

The corresponding names in Suddha literature :—

Dasa. Teerthaha. Brahma. Ananda.  
दास तीर्थः ब्रह्म आनन्दः

These are the main names of aspirant-disciples. Each class of these main types is further subdivided into four sub-classes and named similarly.

The qualifications of the Dasa order are given in Sanatana Dhârma Deepika as under :—

\* The word *Gnani* is enlarged by the words *Nitya-yukta*, *Bhaktakta*; hence it refers to the Atma-yogi and not to the Gnani of Gnana yogi of the Kevala-Sankhya or Suddha-Sankhya order.

स एव दासनामायं प्रोक्ता भगवता पुरा ।  
धर्मात्मा स च भावेन शुद्धेन च समन्वितः ॥ ६५ ॥  
रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।  
रक्षिता सर्वलोकस्य सर्वधर्मस्य रक्षिता ॥ ६६ ॥  
आत्मानात्मविवेकाख्यविज्ञानमणिसाधनः ।  
वार्धक्यं त्रिविधं प्राप्तो दास इत्युच्यते बुधैः ॥ ६७ ॥  
शुद्धधर्ममण्डलस्य कर्माणि च यथाबलम् ।  
दैविकानि लौकिकानि कुवाणो दासनामकः ॥ ६८ ॥  
समीक्ष्य लोकदुःखञ्च स्वयमार्तः प्रसूधीः ।  
निवृत्तये हि दुःखानां सुखानामभिवृद्धये ॥ ६९ ॥  
आत्मानं सेवमानञ्च दासः परमो मतः ।  
दासादीनां लक्षणं हि सूक्तमेवं महात्मना ॥ ७० ॥

★

Notice must be here now taken of Moksha (मोक्षा) and Prapti (प्राप्ति) alluded to in the Gita. Moksha or Mukti i.e. deliverance from the cycle of birth and death from the samsaric evolution is the Vedantic ultimate ideal and has been termed the fourth Purushartha; this has been described as of two types:—Jeevanmukti and Videhamukti. Mukti like Prapti is attainable by yoga only through Divine grace, and is the condition precedent to Prapti which is deemed as *fifth Purushartha*—

स्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ।

And the Mahabharata of which Gita is the crown-jewel dealing with Prapti at length has come to be known as the Fifth-Veda on that score. It may be noted that Gita makes profuse references to Prapti, and the Lord thus puts it.

I—B. 8

येन मामुपयान्ति ते । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य-  
हम् । त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन । ते प्राप्नुवन्ति मामेव  
सर्वभूतहिते रताः । सर्वता वर्त्तमानोऽपि स योगी मयि वर्त्तते । प्राप्नोति  
ब्रह्मणस्थानम् । ज्ञातुं द्रष्टुं च तद्वेन प्रवेष्टुं च परन्तप । ततो मां तत्त्वतो  
ज्ञात्वा विशते तदनन्तरम् । तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्य-  
र्षितमनोऽहं हि मामैवैश्वर्यसंशयम् ॥ परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ।  
यान्ति मद्याजिनोऽपि माम् । स तं पुरुषमुपैति दिव्यम् । मामिच्छासु धनंजय ।  
परमाप्नोति पूरुषः । विमुक्तो मामुपैष्यसि । मामैवैष्यसि सत्यं ते प्रतिजाने  
प्रियोसि मे । स मामेति पाण्डव । मामेवैष्यसि युवत्वैवमात्मानं मत्परायणः ।  
मद्भक्ता यान्ति मामपि । य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति भक्तिं मयि  
परां कृत्वा मामेवैष्यत्यसंशयम् ॥

भयत्नोपनतेष्वक्षि हृद्गन्धेषु यथापुनः ।

नीरागमेव पतति तद्भक्त्यर्थेषु धीरधीः ॥

*Muktikopaniṣad—23.*

The Lord speaks in this great counsel as the Represent-  
tative of Brahm :— ब्रह्मणो हि प्रतिष्ठाहम् ।

And, as such, the attainment unto Him is even Brahma-  
Prapti—ब्रह्मप्राप्ति—c. f. ब्रह्मविदाप्नोति परम् ।

In Suddha Philosophy such attainment is spoken of as  
Brahma-Sameepyam c. f. सामीप्यं ब्रह्मणो विदुः । This Sameep-  
yam is the eternal approximation to the Absolute. Brahma-  
Sameepya or Sameepya simply includes Saroopya-Mukti,  
and Sayujya-Mukti and Salokya-Mukti, being respectively  
the great fruition of high Suddha-Yoga Suddha-Karma,  
Suddha-Bhakti and Suddha-Gnana, the latter three not of  
the Suddha-Sankhya-type but of the Suddha-Yoga type.  
Intimate association with the divine governance of the

worlds is *Saroopya*, enabling the aspirants to render  
high service to the whole world; such service befits him for  
office—*Adhikara* under the holy Hierarchy of which refe-  
rence is made in the Gita thus :—

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमा प्रजाः ॥

Such association or fellowship through devotion with  
the great Avatars or Incarnations manifesting periodically  
for the weal of the worlds constitutes *Saujya*; *Salokya*  
is the reverential participation in the holy wisdom which  
guides and upholds the worlds in order to share it with all.  
And *Sameepya* is the inclusion of these three and through  
Synthesis culminating in the transcendence of the manifest  
cosmic process facilitating semp-eternal approximation to  
the Absolute Paramatma Purusha integrating to Suddha-  
Brahm. The nature of this exaltation is inexpressible.  
Wherefor the Blessed Lord is even ever benevolently watch-  
ful of our need :—

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

मत्प्रासादाद्वाप्नोति ज्ञाश्वदं पद्मन्ययम् ।

तेषामेवानुकंपार्थमहमज्ञानजं तमः ।

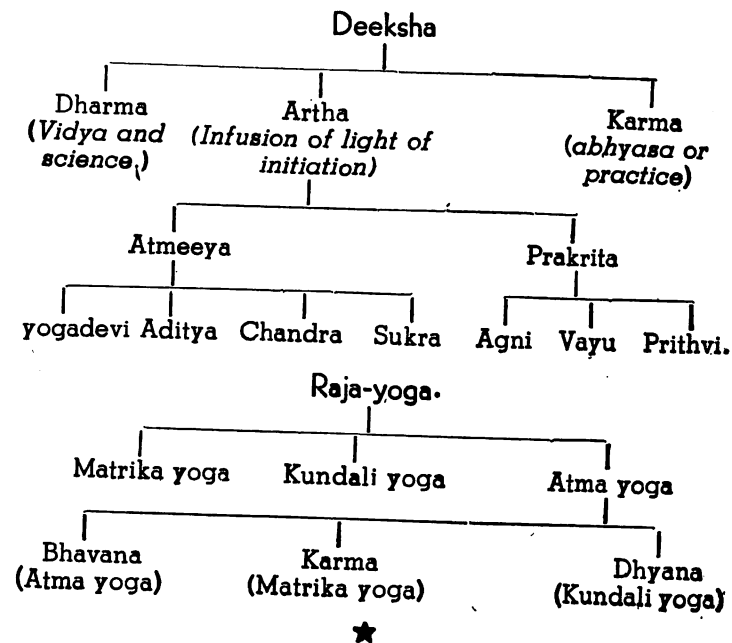
नाशयाम्यात्मभावस्तो ज्ञानदीपेन भास्वत ॥

कालोरिम लोकक्षयकृत्प्रवृद्धः लोकान्समाहर्तुमिह प्रवृत्त ॥

The taste of the experience as the result of contacting  
the different phases or aspects of Divinity has to be relished  
to be realised and is beyond speech. But the mark of the

various grades of it are explained in the Yogadhyaya of Sanatana Dharma Deepika and other works and in the diaries—*Kashyaputa Kosha-Deeksha*. of Adepts, which constitute an important portion of the contents of the Library of the Suddhas in Maha-Guha (the Great Cave). Such experience, however, varies broadly according as it is the result of *Kosha-samkramana* or vehicular alignment; the various levels referred to previously, whereon Divine contacting is experienced, are otherwise known as *Koshas* or vehicles in respect of which Initiations—*Deekshas* are administered; the subject of Initiation is dealt with in the *Adikara gita*—Chapter IV of the Gita. Generally speaking, Initiation is three-fold in character firstly in terms of *Dharma*, whereby instruction is imparted about the Science of the Absolute and Manifest Brahm; of this nature are those mentioned in Yoga Deepika viz. The Five great Vidyas. Secondly, it is in terms of *Karma*—practice, *abhyasa* of it; of this practice Raja-yoga is the appellation wherein the meditation, mode and experience are set forth. Thirdly, it is in terms of *Artha*; this is an act of the duly qualified Suddha-Guru or Teacher, whereby, mainly the *Tejas* or the Light of Initiation is infused into the *Brahma-randra*—crown of the head of the disciple; this spark, by constant practice of meditation—*Dhyana* gets flamed up into an illumination or radiance, revealing the effulgence-supreme of Cosmic Intelligence technically called *Narayana* or Suddha Brahm. *Artha-Deeksha* is either *atmeeya* or *prakrita*; the former includes four initiations viz. *Yoga-Devi-Deeksha*, *Aditya-Deeksha* *Chandra-Deeksha* and *Sukra-Deeksha*. Arjuna had

both the initiations viz. *Yoga-Devi-Deeksha* and *Chandra-Deeksha*; while Sri Rama was given the *Aditya-Deeksha* through the *Upadesa* of *Aditya-Hridaya*; the latter includes *Agni-Deeksha*, *Vayu-Deeksha* and *Prithvi-Deeksha*. The following table may serve to give the reader an idea of the koshas and their material in terms of Tatwakootas, of the Initiations, and the nomenclature applied and adopted in sacred literature with reference to the divine phases or aspects manifest therein. We may note, thereafter, of *Karma-Deeksha* comprising the mode of practice of Raja-Yoga, its appropriate Dhyanas or meditations and the experience gained accordingly—



Raja Yoga is that discipline or mode of meditative practice, which facilitates the experience of contacting of the phases or aspects of Divinity Raja Yoga comprising on the planes of the consciousness of the disciple. It comprises the three elements of *Karma Dhyana* and *Bhavana*. Karma represents the *Japa* or intonation of *mantra* or *Gayatri* or *Bheejakshara* or *Ekakshara* and goes generally under the name of *Matrika-Yoga*. Dhyana is the meditative practice involving the visualisation of any phase or aspect of Divinity or the Life principle in the *Chakras* or the spiritual plexus of our body, and is represented under the title of *Kundali Yoga*. *Bhavana* is the conception or ideation (often it is called *samabhavana*) that the Life-Principle or Atma is pervading through, immanent in and transcends the manifest cosmos. This part of the practice of such conception during the discipline is called Atma Yoga. *Matrika Yoga* and *Kundali Yoga* may be regarded as precedent exercises to Atma Yoga.

By the former or *Matrika Yoga* which consists in intoning-*Japa* and meditation-*Dhyana* on the letter-forms and letter sounds—thirtytwo consonants and sixteen vowels, a certain proficiency is acquired in visualising their forms at will. These letters both simple and conjunct consonants, as also vowels have been given definite yogic significance and intimacy therewith is achieved by the said practice. For a proper pronounciation of the letters, it is usual to teach the disciple *anganyasa* and *karanyasa*, whereby the due phonetic repetition of the letter sounds of the *Mantra* or *Bheejakshara* is achieved

i. *Matrika Yoga*.

in time. A knowledge and practice of the correct pronounciation of these is quite necessary for Yogic practice; for, the sound vibrations have a distinctive influence on the sheaths or *Kosas* of the Atman or the Life principle in the disciple to which It harmoniously reacts; this reaction is the basis of experience. The *Japa* and *Dhyana* of the *Ekakshara* (i.e.) one letter, prescribed differently for each aspirant at every stage of his progress is the highest in this form of training. The practice of *Matrika-Yoga* is called *Poorvanga-Vyayama*, signifying preliminary exercise.

By this is meant the preliminary practice of Yoga through the exercise of the *Kundali-Shakti* or the primal energy in man. This, it is said, sleeps, as it were, dormant in each of us about the region of the coccyx and is likened graphically to a coiled snake with its head inclined adown. The rousing or wakening of this serpent-power from its age-long slumber, its progressive passage through the seven plexus in us, resulting in the vivifying of five *Koshas* or vehicles constitute the purpose of this practice. The *Koshas* have already been dealt with. The centres are also called *Chakras* or *Adhars*. These are seven in number and are named (1) *Mooladhara* at the base of the vertebral column, (2) *Swadhishtana* just near about the first, (3), *Manipooraka* at the naval, (4) *Anahata* at the region of the heart, (5) *Vishuddi* at the region of the throat, (6) *Agna* as between the eye-brows, and (7) *Sahasrara* about the crown of the head. The mode of practice is modified as it involves the aspirant's progress in each ascent of the various *Chakras*. Progress at each

ii. *Kundali Yoga*.

Chakra is productive of certain powers, which, however, must not be allowed to dominate the aspiration of the disciple. Such functioning of the Shakti at these centres makes it easy for the aspirant to take to the practice of Atma Yoga which is the crown of Raja-Yoga. Celibacy from birth is essential to attain the fullest achievement in this form of practice; this is so called as it has reference to the exercise and control of the Kundali-Shakti. This practice is generally known as *Uttaranga-Vyayama* or the higher preliminary practice.

Matrika-Yoga involves long and heavy labour and imposes much strain; and Kundali-Yoga is very complicated and often perilous if not maximum caution and guidance, are available throughout the practice.

iii. Atma Yoga. Atma-Yoga is easier of practice; not that it needs no guidance and watchfulness; it needs both but by the very nature of its practice it excels the other two in respect of results and the endeavour put forth to achieve them. Atma-Yoga is Raja-Yoga proper and of it the Lord says:—

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

As has been said, the *Bhavana (sama-bhavana)*—that the entire cosmos is but the manifestation of the Supreme Divinity is the sole initial essential of Atma-Yoga accompanied with absolute surrender—*Saranagati* by the aspirant to such Divinity. For the purpose of steadying the *Bhavana*, the Japa of Gayatris and Bheejaksharas is prescribed according to individual needs. Herein, the disciple is started with the discipline of *Vamadevagayatri* generally

and in very rare cases of *Swataketu-gayatri*; in the latter case he is given *Visesha-deeksha*, the *Anushtana-sanku*, and other aids to its practice. The *Bhavana* in brief time is thus steadied; the sign that *Bhavana* is approaching the stage of steadiness is afforded by the merger or fusion, into a constant beam of light, of sparks likening the scintillations of fire-flies or glow worms that emerge flocking from every direction at the earlier stages of the practice. It is at reaching this stage, (*i.e.*) before the *Bhavana* has fully steadied itself, that the disciple is directed to effect the transfer of his consciousness to the next *Kosha* if he should so desire it. By persistent effort at steadying the *Bhavana*, the state of *Samadhi* is achieved during which he is enabled to visualise the particular phase or aspect of Divinity toward which he has directed his effort. The practice of this *Samadhi* is called *Vyavasthitha Samadhi*, during which he has many varied spiritual experiences which he can not yet correctly understand, ripens in time into inducing this state without any effort on the part of the aspirant; the *Samadhi* of the latter type is called *Avyavasthitha Samadhi* of the effective type. The prime experience in such a successful *Samadhi* is what is known as *Pushpodaya (i.e.)* the appearance of a flower. This occurrence is usual in such *Samadhi* attained during the practice in every *Kosha* thereafter. The raising of the aspirant's consciousness is from the first or *Annamaya Kosha*, through *Pranamaya Kosha*, then through *Manomaya Kosha*, then through *Vignanamaya Kosha*, to the fifth or the *Anandamaya Kosha*. The material location of these *Koshas* is in the pear-shaped body of the brain from the level line of the eye-brows extending upward to a little beyond the crown of the head; and the five horizontal sections thereof constitute the five *Koshas* in order, the *Annamaya* occupying the

first or lowest section. During samadhi in any of the koshas, the aspirant is completely oblivious to external contacts ; but his awareness is quite intense on the level of consciousness whereon he functions. When the Bhavana is steadied and unfaltering in samadhi, then Yoga begins :—

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ।

Here Buddhi signifies Bhavana. It must be noted that during the attempt at the transference of consciousness from one kosha to another (*i.e.*) during *kosha-sankramana* or vehicular alignment, the disciple often gets the experience of a sudden fall into the abyss of a precipice, which experience can, however be mitigated to an appreciable extent. At such moments of transference we would externally feel the twitching of the muscles between the eye-brows. Continued practice enlarges the aspirant's capacity to understand the nature of his experiences. As the heart is the central shrine of Divinity in Man, all meditation is in respect of it ; the visualisation, however, is between the eye-brows. Saguna, Nirguna, and Suddha meditations as we have seen, are in respect of the corresponding phases of Divinity and are employed in the practice of Atma-Yoga.

When functioning with due steadiness of Bhavana, in the *Annamaya kosha*, the disciple during the samadhi period, has many spiritual experiences, which, gradually reveal to him, the true significance thereof ; besides, the pageant of his three immediate previous lives passes before his vision, the nature of potentiality of the present, as also the glimpses of his three next future lives flit like a panorama before his tranced gaze ; the culmination of the functioning in the first of the koshas is marked by his visioning the *Angushtha-matra Purusha* (*i.e.*) a figure of supreme effulgence, as it

were, the human archetype of the size of the thumb, perfect shaped, in every detail a miniature of the self in him. When, in course of time, he is able to raise his consciousness to the next level (*i.e.*) the *Pranamaya kosha*, he is enabled to review with sufficient scrutiny the spiritual discipline he has practised in his past lives and the quantum of his progress therein ; as an aid toward functioning in this kosha, he is directed to visualise Lord Vishnu reclining in the yoga-sleep, on the mighty Sesa (serpent) in the milky sea ; such visualisation during samadhi marks the effective functioning of his consciousness in the second kosha. While next he commences to function in the third or *Manomaya kosha*, his failings in the prosecution of the discipline in the past become apparent to him ; also he is able to compute the spiritual progress of his bygone lives, whereafter he starts therefrom, picking up, as it were, its thread which he had lost ; it is then that this store of progress asserts itself and pushes him further on the path to advancement ; of this the Lord says :—

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

as an aid herefor, he is directed to visualise the splendid orb of the Sun or the Moon, according as he practises the discipline during day-time or night ; when he achieves this vision his samadhi is complete ; it is said that in this kosha the samadhi is of true and genuine type ; all his consciousness has now been withdrawn from the two lower koshas, and when he visions a tiny bird, hovering with its wings, over about the refulgent orb of his meditation, the practice is herein deemed completed ; henceforth he is unruffled by passional agitations and is supremely content of mind. Discipline in the fourth or *Vignana kosha* is of loftier accomplishment ; this kosha appears to the disciple's vision as a mass

of flattened spheres fused together; this kosha, as has been already pointed out comprises a lower and a higher section; in the former the angusthamatra purusha is apparent, while in the higher realm, unlike the lower where a tinge of the Manomaya kosha persists a little, the fellowship of Mahatmas is obtained; they, normally functioning in the higher region of this kosha comprised of Devi-prakriti, the subtlest grade of *asuddhavyaktam*—the manifesting Moola-prakriti, instruct him in the higher spiritual lore; their instruction is known as *Hitopadesa*; it is in reference to this body of instruction that the Lord speaks of as:—

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्व दर्शिनः ।

the need for his initiation into a fresh Ekakshara arises herein, with the practice of its Japa and Dhyana; he is enabled to establish relation with the body of the Great Elders and Hierarchs and hold communion with the Life-Principle Paramatma transcending the triple world-process; this is spoken of in the Gita as:— शब्दब्रह्माति वर्तते

Further, if aided with extraordinary spiritual help and only through divine grace, he could function in the fifth or *Anandamaya-kosha* comprised of *Suddhavyaktam*, wherein the Purusha abides in his utter glory, catching but a few glimpses of the great glory and mystery. The full instruction with regard to functioning in the last two koshas is too occult for general knowing and is therefore imparted to the aspirant directly by the Mahatmas themselves in person. The four grades of Raja-Yogis are referred to in the Gita:

• लभन्ते ब्रह्मनिर्वाणमृषयः क्षाणकर्मणाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥  
कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

स्वाशान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरं चारिणौ ॥  
यतेन्द्रियमनोबुद्धिर्बुद्धिनिर्मोक्ष परायणः ।  
विगातेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥  
भोक्तारं यज्ञं तपसां सर्वलोकमहेश्वरम् ।  
सुहृतं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

Herefor the need for Dhyana is emphasised thus:—

मध्येव मन आधस्व मयि बुद्धिं निवेशय ।  
निवसिष्यसि मध्येव अत ऊर्ध्वं न संशयः ॥

The Swarupa (i.e.) the mark of such an accomplished Raja Yogi is described:—

ब्रह्मभूतं प्रसन्नात्मा न शोचति न काङ्क्षति ।

His ideation during his functioning in the triple world-process is stated to be:—

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥

A word of caution must be uttered in this connection. Herein only a very bare glimpse is given of this occult discipline of Raja-Yoga. None except with the help of a competent *Suddha-Guru* may venture to volunteer in its practice. A vigorous attempt to purify the life-process must be put forth before desiring to enter on this path; the need for initiation (*Suddha Deeksha*) cannot be over emphasised—the first essential being *Samnyasa* and *Tyaga* as explained in the Introduction, following the directions of the Gita.

Aspirant.	Koshas.	Other names.	Material in terms of Tablets.	Manifestations with other names.	Corresponding Deeksha.
Yogi	Anandamaya Kosha	Turiyateeta	Suddhavyaktam	Purusha or Mahapurusha or Kshetragna	Yoga Levi Deeksha
Gnani	Vignanamaya Kosha	Turiya	Asudhavyaktam	Paramatma or Vasudeva or Turiya	Aditya Deeksha
Bhakta.	Manomaya Kosha	Karana	Mahat	Nirgunatma or Kevadatma or Aniruddha or Viswa	Chandra Deeksha
Karmatha	Pranamaya Kosha Vayu Deeksha Annamaya Kosha Prithvi Deeksha	Sookshma	Manas	Sagunatma or Pradyumna or Teijasa	Agni Deeksha
		Sthoola	Indriya	{ Jivatma } { Sankarshana or Pragna } { Aksharatma }	Sukra Deeksha

SECTION THE FIFTH  
GITA SWAROOPA—गीतास्वरूप

On high authority it is stated that the surrender of Arjuna as the Lord's disciple was immediately followed by the Lord, counselling the way to overcome himself, this counsel being embodied in the limits of seven slokas—refer Text and Translation page XIV. Even as the Lord vouchsafed His high counsel of these seven slokas, many doubts surged in the mind of Arjuna, and the Lord reading which dispelled them forthwith in a manner that could be read by Arjuna intuitionally; and the purport of Arjuna's vocally unexpressed promptings and of the Lord's silent answer thereto during His administering the seven-versed counsel was recorded in the etheric tablets—*Akhasa phalake* by Budhas under the presidency of Chandabhanu, Regent of the *Swara-Rekha*; we are further told that, through Krishna Dwipayana Vyasa's divine gift of vision, Sanjaya was enabled to read this record of the Holy counsel, delivered on the first day of the Great War; and on the tenth day of the battle he narrated to the blind king, Dhritarashtra the counsel as he read it recorded in the limits of five hundred and seventy six slokas grouped in twenty-four chapters, the whole being recorded as expounded by the Lord.

It may here be mentioned that, since this great exhortation, a considerable body of opinion continue to exist which deems that the verse:—

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Chap. XXV—25 sums up the whole teaching of the Lord.

Sometime after this great event, Yoga-Vyasa the author of Bharata-sutra or Sutra-bharata visioning the akhasic tablets

quoted in his work the Sutra-bharata from the teaching of the Lord, ninety-six verses from four adhyayas, which, he opined as essence of the Lord's counsel to Arjuna. After Yoga-Vyasa, the second Bharata, called Bharata-Samhita of twenty-four thousand verses was composed by Bhargava-Vyasa, that is, as it were, a verse commentary on the first or the Sutra-bharata; he, in his turn, selected and incorporated in his Bharata-Samhita, one hundred and forty-four slokas, selecting them from six chapters, which, he considered as the essence of the teaching.

Others, still, also thus visioning, made their own choice from the akasic records; those of *Vastu-Tatva-Shastra* selected seventy-two verses from three chapters; those of *Vyashti-Pranava-Shastra* selected ninety-six slokas from four chapters; those of *Samashti-Pranava-Shastra* selected eight verses as the very cream of teaching.

Long after Bhargava-Vyasa, Krishna-Dwipayana-Vyasa composed the third Bharata, called Mahabharata; he also visioning the akhasic tablets quoted in his work of one lakh of verses, the entire teaching of five hundred and seventy-six verses of the Lord; as also Arjuna's questions. In thus quoting, Krishna-Dwipayana-Vyasa prefixed and suffixed the teaching by the two chapters—*Gitavatra niroopana adhyaya* and *Brahma-stuti*, being the first and the last or the twenty-sixth chapter of Sri Bhagavad Gita—the substance of these two chapters being narration of the historic events prior and subsequent to the delivery of the counsel; in all thus, the Bhagavad Gita as we have it now, in Krishna-Dwipayana Vyasa's Mahabharata of one lakh of verses comprises twenty-six chapters and seven hundred and forty-five slokas. It was in this form, that Vaisampayana, the

chief disciple of Krishna Dwipayana Vyasa, narrated it to King-Janamejaya as 745 verses stating the verse contents of the Gita:—

षट्शदानि सर्विज्ञानि श्लोकानां ग्राह केशवः ।

अर्जुनः सप्तपञ्चाशत्सप्तवर्षिं तु संजयः ॥

धृतराष्ट्रः श्लोकमेकं गीतायामानमुच्यते ॥

In this, the Durga-Stotra of twelve verses intoned by Arjuna in invoking Her at the bidding of the Lord, has to be reckoned among the six hundred and twenty verses attributed to the Lord by Vaisampayana, in as much as the same being a *Maha-Siddha-Mantra* was deemed to have been communicated to Arjuna by the Lord

The above may be shown in a tabular form as below:—

No.	Names of Schools of Thought	Gita-adhyaya	Verses
1	Bharata-Sutra	4	96
2	Pranava-Shastra (Vyashti)	4	96
3	Vastu-Tatva-Shastra	3	72
4	Bharata-Samhita	6	144
5	Pranava-Shastra (Samashti)	1	8
6	Mahabharata	26	745

It may thus be seen that the Gita-swaroopa is inextricably connected with Bharata-Swaroopa.

#### BHARATA SWAROOPA.

The word 'Bharata' comprises 'Bhara' and 'Ta' 'Bhara' signifies by the 'Katapayadi' code of computation

twenty-four 24 (*i.e.*) [42 reversed] ; in sacred literature this number has reference to be twenty-four Gayatri-dharmas. We may thus take it that the word 'Bharata' means 'Dharmas'.

The Bharata-sutra by Yoga-Vyasa comprises twenty-four sutras, grouped under four heads, each sutra or aphorism being accompanied with twenty-four explanatory passages; this is the first 'Bharata'. The second 'Bharata' by Bhargava-Vyasa comprises twenty-four thousand slokas arranged in six khandams containing in the aggregate one hundred adhyayas; this is the 'Bharata Samhita', and is, as has been said, a verse commentary on 'Bharata-Sutra'; this 'Bharata' is, as such 'lakshana-para' (*i.e.*) an abstract exposition of Suddha Dharma as set forth in the 'Bharata Sutra'. The third 'Bharata' is the 'Mahabharata', comprising one lakh of verses, grouped under eighteen main parvas, with one hundred and twenty-four sub-parvas, in the aggregate. In this Epic, Krishna Dwapayana Vyasa has incorporated the twenty-four thousand slokas of the 'Bharata-Samhita' and the twenty-four sutras of 'Bharata-Sutra' his own composition consisting of seventy-six thousand slokas. The 'Mahabharata' is referred to by Vaisampayana :—

महत्वात् भारवत्वात् च महाभारतमुच्यते ।

The 'Mahabharata' is 'lakshya-lakshana' para, containing as it does, pointed references to the concrete historic characters that illustrate the working of Suddha Dharma in its aspects of *Brahma-bhava*, *Daiva-bhava* and *Asura-bhava*.

All these three 'Bharatas', as also other works referred to above, are well-preserved in the Suddha Library in Maha-Guha. See table :—

Name.	Main Divisions.	Sub-divisions.	Verses.
1. Bharata-Sutra	4 Khandams	100 Adhyayas ...	24 aphorisms with 24 explanatory passages. 24,000 Slokas.
2. Bharata-Samhita	6 Khandams Detail :— (1) Adi-kandam (2) Hasti-kandam (3) Aranya-kandam (4) Virat-kandam (5) Bhagavat-kandam (6) Yoga-kandam	16 6 24 8 16 30	3,000 2,000 5,000 800 3,200 10,000
3. Maha-Bharata	18 Parvas Detail :— (1) Adi-parva or Santi-parva or Bharatavatara-parva (2) Sabha-parva (3) Vana-parva (4) Virata-parva (5) Udyoga-parva (6) Bhishma-parva (7) Drona-parva (8) Karma-parva (9) Salya-parva (10) Saupthika-parva (11) Sthree-parva (12) Santi-parva (13) Anusasana-parva (14) Aswamedika-parva (15) Asramavasika-parva (16) Mausala-parva (17) Mahaprasthanika-parva (18) Swargarohana-parva	124 Sub-parvas.	1,00,000
		18 8 24 5 20 4 8 2 5 2 7 6 3 3 3 2 2 2	11,384 4,261 11,664 2,800 7,698 5,884 9,404 5,714 3,970 1,289 1,325 16,000 10,182 3,820 1,506 1,070 1,070 959

The Mahabharata was composed sometime after the Pandavas' ascent. All the three Bharatas deal in their own manner, the Philosophy of Yoga-Brahma-Vidya, which is the Synthetic Science of the Absolute — the Suddha-Brahm — whereof, the Dharma is the Sanatana Dharma, which is symbolised by Samashti-Pranava - OM; of this, the Vyashti-Pranava - A U M is the expression, and Gayatri, the exposition, and the Science Yoga Brahma Vidya, the commentary. It is held that the entire Sri Bhagavad Gita is the text book of this Science. The Mahabharata derives its deserved eminence from the Gita being fully incorporated into it. This Epic is said to have been composed by Krishna Dwaipayana - Vyasa, while in the Maha - Guha, also called Vasudeva - Guha, and that a period of three years marked its completion. There are extant four verse commentaries : *Karika* on the Mahabharata by Kumara, Narada, Gobhila and Hamsa Yogi also, twenty four studies thereon and a prose commentary called 'Khandarahasya' of Mahabharata. Yoga-Vyasa, Bhargava-Vyasa and Krishna-Dwipayana-Vyasa are said to be 'amsas' of Sankara, Parameshti (Brahma) and Narayana respectively.

Other relevant particulars regarding the above will be made available only along with the publication of the three Bharatas with all commentaries, though not in the near future, yet before long.

## SECTION THE SIXTH.

**Recapitulation.**

The doing of *niyata-karma* and the dedication of the fruit thereof to Providence even is the greatest consecration; integral devotion to the Immanence in all the infinite manifestations is the supreme Bhakti; the discernment of the onenes of the divinity is the highest Gnana or Wisdom; Not by any one or two of these only, but by a synthesis of all the three and unreserved surrender, which symbolises Yoga, that Brahma-prapti is attainable. In other words, performance of right action impersonally in the name of Divinity, and therefore, whole-hearted devotion unto the Transcendence thereof with meditative practice through incessant zeal and endeavour, recognition of the Infinite and Unitary aspect of the Divinity and absolute surrender thereto—these are the means declared by the Lord to lead to his grace, which is even *Brahma-sameepya* otherwise known as *Brahma-prapti*.

His whole teaching, the lord has summed up in one single verse, which is deservedly deemed the Gayatri of Gita the very quint-essence of this great gospel of humanity :—

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(Synthesising all the evolutionary dharmas (in Him), seek even the one Brahm (*Ekam*), and its Supreme Shakti (*Ma*) : I, (as the *Eshwara* or *Atma* residing in the heart), will release thee from all sins (*papa* and temporal merits or *punya*); yield not unto sorrow.

Humanity needs none other than His grace for its unfoldment on the path of its exalted destiny; that humanity is certain to have it is evidenced by the very deliverance of the great counsel by the Lord to Arjuna, who, as the repre-

sentative of humanity and the race — Narottama — even asked him in all humility and reverence, यच्छ्रेयस्यात् निश्चितं ब्रूहि तन्मे — And the Lord has given the counsel in sublime and profound words in a manner that he alone can give; and it is no wonder that the Gita, even to this day, after the lapse of thirteen thousand years, is cherished as the most valuable heritage of humanity — unique, and without a second, unequalled in its scope and help to mankind.

And what a message of hope and encouragement! Every one of us as a Jiva is a fragment (amsa) of the Brahm; and the path is the world-process with its varities, where through, the fragment strives to catch glimpses of the Full — *Poorna*; this is even the quest eternal, and Brahma-sameepya or progressive approximation to the Transcendent. Absolute is its fruition — called variously Prapti, Ananda, Amrita, Shanti and such other eloquent expressions. Even the full is Ananda and the fragment partakes of it; the practice or discipline for this partaking is *Suddha-Yoga*.

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And they know not but err who deem this great world-process or *samsara* as mere illusion — an utter unreality to be discarded — holding that the Amsa is even *Poorna*, deeming it so recognisable through the veil of illusiveness pervading Divinity as in aspirant and in cosmos: the Brahm is revealed as *Satyam*, *Gnanam*, *Anantam Brahm* - even of such is the world process - whence then that illusion. They also err who limit the scope of the aspirant's quest toward the formful phase of the Divinity only denying him the beatitude of the approximation to its Immanence and Transcendence. As also they, who, so deeming, differentiate the Jivas as the fragments as not akin to but apart from the Full and declare that

the Light of Divinity, the grace, benediction, and blessing thereof, deliver not all but some only, while to the others postulating darkness eternal; who can venture to reckon as though that human frailty can ever exhaust the infinitude of His Divine Mercy? Never so it be. All the blessedness be unto all. This is the key-note of the Gita as revealed by the Lord. To such high purpose, we shall remember recapitulate and revise with increasing understanding the profound implications of the three great Mahavakyas.—

सर्वं तत्त्वद्विदं ब्रह्म । सर्वं ब्रह्मस्थान्तवजम् । सर्वमावश्यकम् ॥

## SECTION THE SEVENTH

### Conclusion.

Service, Love, Understanding and Surrender — these are the four wings that will lift us, helping us in the ascent to the empyrean of the Holy of the holies. Wherefor we have every need to assiduously maintain our bodily purity, an unpassioning equipoise, and austere awareness; whereafter should follow the search and finding of the *Suddha-Guru* seeking through his grace the great initiations with continued practice of truth and all virtues and of the meditative disciplines as ordained by him intentful study with the aid of *Suddha-Shastra* and this great gospel of life — *Srimad Bhagavad Gita* — as also surrender and a ceaseless yearning for Divine Grace through abateless endeavour to render service to Lord. And, in our striving, should we, through our littleness and frailty falter, we still have his assurance.

अपि वेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यख्यवसितो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानाहि न मे भक्तः प्रणश्यति ॥

अपि वेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्रवेनेनैव वृजिनं सन्तरिष्यसि ॥

Thus he has revealed the mode of surrender :—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥  
तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥  
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

So his merciful gift of hope unto us and thus his message which will bring us the revelation of his Light, within us and without, abiding and void of any flicker, undimmed, leading us, guiding us, with a protection that he alone can avow and give, from ignorance unto illumination. Often has He given this great teaching to straying mankind and often it had been forgotten by an erring humanity.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥  
एवं परम्पराप्रसिद्धिर्मा राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥  
स एवास्यं मया तेऽद्य योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

Nor still He chides us for this lapsing from its practice but in his infinite compassion, and intent upon our blessedness and weal, He delivers it intiming :—

धर्मसंस्थापनार्थाय संभवामि युगे युगे ।

Thus He vouchsafed it to Arjuna, and through Him to the world, one hundred and thirty centuries ago, at one of the critical epochs of its history. Shall we not follow it? Shall we again loose our way in the labyrinth of error, foun-

der in the morass of doubt and indecision by our purblindness to this precious gift? There can be only one answer to this : let us follow the Teacher and the teaching sincerely, as much as humbly we can follow; also let us transmit it joyfully to our fellow beings who, with us, are in dire need for its acquisition - seeking for it - and are intent upon its quest with a compelling aspiration that will brook no delay nor suffer denial. Let us therefore, strive to spread this teaching, praying that we, who are even his children, may thereby return unto Him from the distant and dark wanderings that we had ventured upon, even from his sacred side.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः पश्यान्न्द्रियाणि प्रकृतिस्थानि कर्षति ॥

Let it so be given unto us, one and all as it befell Arjuna, that, like him, we may tune our hearts in fulsome prayer unto Him : and let Him bless us that we may also with the halting Warrior of Kurukshetra who was transfigured by his teaching unto the Spiritual Hero, confers unto Him, and with one voice and heart's accord even acclaim,

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुर्गोरीयान् ।  
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥  
तस्मात्प्रणम्य प्रणिधाय कायम् प्रसादये स्वामहमीशमीव्यम् ।  
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोदुभ् ॥  
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ४८ ॥

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The nature of the subject, of a necessity demands repetition of detail; this is unavoidable; it may, however, be acceptable to the reader if only he can tolerate it as a kind of remembrancer to aid him in the study of it.

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Many other points of note and interest as also the subject-matter of this necessasarily brief introduction are dealt with at some length in "The Heart Doctrine of the Gita and its Message", reference to which it is humbly suggested, will facilitate to some extent the study of this Holy Song of the Lord. The text may be consulted for fuller and more elaborate comprehension : the English translation may also serve as a helpful guide toward elucidating, although partially the theme of the great discourse.

OM: TAT: SAT: