

# ŚUDDHA DHARMA MAṄḌALAM

IN PROFOUND REVERENCE TO THE GREAT HIERARCHY OF THE ŚUDDHA  
DHARMA MAṄḌALAM ŚUBHAMASTU SARVA YAGATAM

## SANĀTANA DHARMA SŪTRAS

Of BHAGAVĀN ŚRĪ NĀRĀYAṆA. Part 1

The question is: what is **Sanātana Dharma**? The answer thereto is the “**Dharma Sūtras**” graciously revealed by the Lord of Badari, published herein. **Sanātana Dharma** means eternal way of life untrammelled and unconditioned by any of those limiting agencies **Guṇa** and **Karma**, known as time, place, and personality. **Dharma** is not law of life; it means way of life. Law suggests something superimposed, whereas “way” connotes that mysterious source of life, having its springs in one’s own being—heart.

Life, according to the dictates of one’s own heart, has, *prima facie*, self-protection as the dominant motive. Hence, **Dharma** which is the first one of the four cardinal aims of man—**Puruṣhārtha**—is defined by the gracious “**Dharmaśāstra**” as being “**rakṣhakatva**” (protectorship). Such protection obviously has to include others in addition to self, to make it complete. How is this done? **Sanātana Dharma Sūtras**, herein, instructs us this how of it.

These **Dharma Sūtras** are quoted by Śrī Haṁsa Yogī, the teacher of Śuddha Dharma truths, in the “**Daśādhyāya**” of **Sanātana Dharma Dīpikā**, the text book of Śuddhas. The universality of the teachings embodied in these **Sūtras** is such that it can hardly be missed by any earnest student of life, let alone its importance to those that have chosen to take up the Śuddha Dharma way of thought. For in proportion to the assimilation of this knowledge by one, and its application in life, lies the augmenting of one’s own capacity to reach the heights of “**Brahma-sāmīpya**”—proximity to **Brahm**, with its ever-present adjuncts of spiritual and material well-being in this very world process, as has been graciously taught by the Lord in the body of these **Sūtras**. There is no need to further emphasize its great importance.

To say that this knowledge of **Sanātana Dharma** pertaining to the eternities of cosmic verities is revealed as such, to humanity at large and for the first time, is not to make any kind of claim whatsoever but a bare statement of fact, which should be recognized by true students. And to add, that a direct and easy teaching of this great and difficult subject, at the understanding level of the veriest tyro (novice), is the possible privilege of **Īshwara** only, is to posit that it is beyond the powers of anyone less in rank. That is the reason why, in the great land of **Dharma**, although **Sanātana Dharma** is eulogized, there was ever a fighting shy of it, since what **Sanātana Dharma** actually is, had ever been a problem even in the highest yogic circles, as it is well instanced in this present exposition by the Lord. That difficulty is got over here.

We can dismiss the claim of what passes as **Varṇāśhram Dharma** or the rules of caste to **Sanātana Dharma** as of no consequence. For the matter of that, all **Dharmas** which constitute '*Lokāyātra-vidhāna*'—methods of soul's travel in world life—are aspects of **Sanātana Dharma** in one form or another. And so is **Varṇāśrama Dharma**. Witness its complete shake up from its very tap root before our immediate eyes, to falsify its claim to **Sanātana**. For, if it had been so, the Lord would have manifested Himself, even according to his declaration, to uphold this tumbling order.

On the other hand, we see about us a release of forces that seem to hasten its complete erasement. But this does not mean to deprecate **Varṇāśrama-Dharma-Order** in any way. Its efficiency in the ages that went by had been very great, surely. Not only because that the high complexities involved in the observance of this **Dharma**, being held not possible with the present characteristics of human beings, it is held as productive of no good to the people of this **Yuga**. Reference to this aspect of the question by those interested may be made to the "*Dharmādhyāya*" of *Sanātana Dharma Dīpikā*, wherein the **Īshwara** gives an exposition thereon. With this small introduction, let us get into the subject proper.

*Yevameva bhagavān kāśyapāyādhikāriṇe mahāsiddhāya dharmasūtramidam provāca Nārāyaṇaha.*

Thus in the following manner, did (**Bhagavān**) **Nārāyaṇa** expound the **Dharma Sūtras** to the **Adhikari Kāśyapa**, the **Mahā Siddha**.

## NOTES (Introduction and Cosmology)

"**Dharma Sūtras**" refer to **Sanātana Dharma**. "**Sūtras**" are cryptic aphorisms generally ununderstandable by themselves, except through elucidating explanations. Unlike such of them, the clarity of these "**Sūtras**" by themselves on such a topic as **Sanātana Dharma**, beyond which there is no higher subject, without the slightest vagueness in its treatment, implements its origin from a level which is nothing short of the very **Divinity** itself. That **Divinity** is hailed by all as **Bhagavān Nārāyaṇa**, abiding in his own form, made up of brilliant material particles of what is known as "*Devī-Prakṛti*", in the **Uttara-Badari** region of the Himalayas. And this teaching by the Lord was given to the "*Adhikari*" (i.e., an office bearer in the divine scheme of cosmic governance), known as **Kāśyapa**, who had risen to the status of a **Mahā-Siddha**.

According to **Śuddha-Tatva**, **Paramātma** or **Parameśhwara** or **Sarveśhwara**, the One Lord of all, is said to assume the roles of Teachership and also of Rulership in respect of his creation. In the role of teacher—*Mahā-Guru*—this **Īshwara** is known by various names as **Nara-Nārāyaṇa**, **Kumāra** and **Dakṣiṇāmūrty**; whereas, in the role of Ruler He is hailed as **Mahā-Brahma**, **Mahā-Viṣṇu**, and **Maheśwara**. All these names represent the "*Adhikāra*" or authority, wielded by each, and hence these **Mūrtis** are called "**Adhikaris**". In respect of creation etc. of particular **Brahmāṇḍas** consisting of different **Lokas** over which their "*drīṣṭi*" (overseeing) extends, they constitute final authorities.

As teachers, these Lords who are **Paramātmic** in their nature lead the created beings from their state of “*upakrānta*” to that of “*upasamhāra*”, that is, from the path of evolutionary life in the *samsāric* world-process, to that of return therefrom. The direction and teachings in respect of these acts is known as the “*Adhikāra*” of “*Niyāntrutva*” (leading). Similarly, Rulership is involved in the promulgation of **Dharmas**—“*Śāstrutva*”—that are to be followed by the created beings in a given period of time in respect of the material aspect of life of external relationship. In the *Nara-Nārāyaṇa Dharma Gītā*, Chapter the second, of *Śrīmad Bhagavad Gītā* of **Śuddha Dharma Maṇḍalam**, knowledge on this head is revealed by **Śrī Kṛiṣṇa**.

These **Trimūrtis**, who constitute the **Trinity** in respect of their functioning—and there are any number of such **Trimūrtis** fulfilling their self-allotted roles—are said to be known as “**Mahādhikaris**,” of the type endowed with “*Viśheṣhalakṣhaṇa*,” which may be termed as special prerogative. This special prerogative is in regard to “*Śāstrutva*” and “*Niyāntrutva*” mentioned above, and which could not be obviously exercised in their excellence by anyone less in rank. As regards the term “**Mahādhikari**,” the prefix “**Mahā**” is intended to convey the idea of the teachership and rulership extending over a jurisdiction of seven **Brahmāṇḍas** in a period of time. All these three, however, do not have their sway over an identical group of seven **Brahmāṇḍas**. As it is instanced, the group of seven **Brahmāṇḍas** over which **Mahā-Brahma** presides is named “**Sat**” **Maṇḍalam** and of which **Kumāra** is the Teacher. Likewise, **Mahā-Śiva** exercises his authority over the group of **Brahmāṇḍas** known as “**Ānanda**” **Maṇḍalam** and **Dakṣiṇāmūrty** fulfills the role of Teacher therein. Thus, it is because these **Trimūrtis** exercise their ocular superintendence—“*dṛiṣṭi*”—in full, over a sphere of seven **Brahmāṇḍas** They are known as “**Mahādhikaris**,” unlike the other ordinary “**Adhikaris**,” whose area of authority is limited.

**Sat-Cit-Ānanda**, then, are the names of the three **Maṇḍalams** in which the **Trimūrtis** respectively reside, exercising their complete authority. These three **Maṇḍalams** together are said to be known as “*Apara-Brahma-Swarūpa*”—a term intended to convey the knowledge, that the ultimate **Brahm** in its phase of “**Apara**” or the lower, is primarily a three-fold world phase, known as **Sat-Cit-Ānanda**. Whereas in its “**Para**” or the highest phase, **Śuddha Brahm** or **Para-Brahm** is unitary and it is said to be known by the name of **Śuddha Dharma Maṇḍalam**.

This is a wholeness, a completeness, over which presides **Yoga-Nārāyaṇa** ever in association with **Yoga-Devī**, also called **Yoga-Śakti** or **Yoga-Māyā**. His direct lieutenants are said to be known by the names of **Vāsudeva**, **Aniruddha**, **Pradyumna** and **Saṅkarṣhaṇa**, the divine functioning of whom in the subjective spheres of life is clearly taught in the *Nara-Nārāyaṇa Dharma Gītā*, referred to, already.

In these vast cosmic world-processes, that are set afoot in virtue of that far famed “*Saṅkalpa*” or will of that ever-mysterious **Brahm**, formulated as “*Ekohaṁ, Bahu Syām Prajāye Yaeṭi*”—I am one, let me become many—and which had been the subject and object of our eternal quest, we, the human beings, are said to be undergoing our evolutionary course of life in that seven group

of **Brahmāṇḍas** known as “**Cit**” **Maṇḍalam** and of which **Mahā-Viṣṇu** is the Ruler and **Nara-Nārāyaṇa Ṛiṣhi** is the Teacher. Each one of these three **Maṇḍalams** have four varieties of states termed *Sthūla*, *Sūkṣhma*, *Kāraṇa* and *Turīya* or in other words, gross, subtle, causal and the fourth, respectively, each of which infold the seven **Brahmāṇḍas** stated above. The names of the seven **Brahmāṇḍas** are **Bhū**, **Bhuvar**, **Suvar**, **Mahar**, **Jana**, **Tapa** and **Satyam**. There are each other correspondences in respect of these **Lokas** and since they are to be the subject of a special study, they are not dealt with, here. The **Brahmāṇḍa** in which we, the human beings are evolving in terms of birth and death, is said to be termed by the name of **Bhū-Loka**.

Each one of these seven worlds is under the rulership of an “**Adhikari**,” who combines in himself the role of a teacher also. Thus:

- **Bhū-Loka** is under the rule of **Devāpi**, who is ordained by the **Īśhwara** to propagate **Śuddha Vidyā**;
- **Subramaṇia** governs **Bhuvar-Loka**, endowed with the office of purification and imparting **Śuddha Tatva**;
- **Suvar Loka**’s domain is covered by **Kāladeva** who is given the powers of destroying those that oppose **Śuddha Yoga Brahma Vidyā**;
- Similarly, **Bhagavān Candrabhanu** rules over **Mahā-Loka**, always engaged in examining the course that **Yoga Brahma Vidyā** takes in its functioning;
- **Kāśyapa**, the ruler of **Jano-Loka**, leads the **Yogācāryas** propagating **Yoga Brahma Vidyā** according to time and place;
- **Vāmadeva** governs **Tapo-Loka** while **Nārada** is the **Jñānācārya** with its rulership of **Satya-Loka**.

All these are known as “**Mahā Siddhas**,” the prefix “**Mahā**,” even as in the case of **Trimūrtis**, is to bring out the difference in status between them and others ordinarily named “**Siddhas**,” who belong to the aspirants class of a four-fold variety—**Yogī**, **Ṛiṣhi**, **Siddha**, **Mahātma**. It may be mentioned in this connection that the class of aspirants, also four-fold, but less in rank, is known by the names of **Dāsa**, **Tīrtha**, **Brahma**, and **Ānanda**. Humanity in general is deemed to belong to the class of **Dāsas**—**Dasavarga**.

Each of those “**Mahā-Siddhas**” is assisted by eighteen secretaries, who, in their turn, have countless office-bearers under them, teaching this Science and conferring *Dikṣhās* or initiations. These secretaries together are known by the name “**Jāthās**”. There are also known by the names of “**Mahādbhāvas**” and “**Manas**” engaged in this great Divine work. The General Secretary of all is **Nara Deva**, who is the spokesman of humanity and **Śrī Yoga Devī** occupies a similar place, as the direct executrix of the Divine will. Over them all abides **Yoga Nārāyaṇa**, as the **Īśhwara**.

The subject of cosmology according to **Śuddha Dharma Maṇḍalam**, in respect of the Worlds, their Rulers, their functioning, and other various factors constitute a special study in itself, and

here quite a fringe is touched with a view to awaken interest in the subject. In the *Adhikāra Gītā* of *Śrī Bhagavad Gītā S.D.M.* the Lord touches the subject in the śloka “*Maharṣayaḥ Sapta Pūrve Catvāro Manavastathā Madbhāvā Manasā Jātā Eṣhām Lokā Imāḥ Prajāḥ*”. The meanings of terms “**Mahādbhāva,**” “**Manasa**” and “**Jāta**” in this śloka, as conveying the names of groups “**Adhikārapuruṣhas**” should be an eye-opener.

Accordingly, it may be seen, that the **Adhikari, Kāśyapa,** the **Mahā-Siddha,** to whom these **Sūtras** are imparted is no other than the big Ruler of **Jano-Loka,** mentioned above. Since the rulership of the worlds primarily consists in administering the principles of **Sanātana Dharma,** the enunciation of what those principles of this mysterious **Dharma** are, is the exclusive prerogative of the **Divinity,** being unknown to others. These **Mahā-Siddhas,** learning them, impart them to those lieutenants under their fold, and so in their turn, and thus the principles get into the sphere of actual application in actioning.

**Bhagavān Nārāyaṇa,** then, as it should be clear by now, is **Nara-Nārāyaṇa Ṛiṣhi,** referred to herein. His being denominated “**Ṛiṣhi**” is to convey the idea that his teachings are implanted in actual actioning. In the *Mahābhārata,* frequent references are made in regard to the penance in which the Lord is engaged, by residing in that part of the Himalayas already stated as “**Uttara-Badari,**” and waited on by innumerable “**Adhikārapuruṣhas**” and aspirants. From the **Śuddha** literature we also learn that it is out of his aspect that the famous Ten **Avatāras** emanated during epochal times. Being the “**Dharmaśāsta**” for the **Yugas,** He reorganized **Śuddha Dharma Maṇḍalam,** the Spiritual Hierarchy with its present constitution and tenets, about 7000 years before the actual advent of this **Kali Yuga** on a **Vaiśākha Śuddha Pourṇima** day. He decreed that **Śuddha Dharma** is to be the Ruling **Dharma** for the people in this **Yuga,** to lead humanity from its “**Upakrama**” course to that of “**Upasamhāra**” in this *samsāric* life. The teaching embodied in the **Gītā** is an anticipation of the teachings of **Śuddha Dharma,** about a thousand years previous to the actual inauguration of this **Maṇḍalam.** Since this **Yuga** marks the last period of a course of four-yuga evolution of human beings, the quickening of this course with ultimate attainment is given out to result by observing the principles of **Śuddha Dharma** and hence its present public release. This **Dharma,** which was imparted more than twelve centuries ago by the Divine **Nārāyaṇa** in his gracious mercy for the benefit of humanity, has taken this period of time to pass through the graded different types of **Adhikaris,** to reach humanity, as it did now. What is known as **Śuddha Dharma** or **Yoga Brahma Vidyā** that applied **Sanātana Dharma,** the subtle nature of which being unknown even to the **Adhikaris** of the **Mahā Siddha** Type, the **Mahā-Guru Bhagavān Nārāyaṇa,** the representative of **Brahman,** instructs these Hierarchs, and this, He does, herein. By teaching the **Adhikari Kāśyapa,** the **Mahā-Siddha** and the Ruler of **Jano-Loka,** commencing with an elucidation of the nature of **Para-Brahmam** to start with in the next **Sūtra.**

**2. *Brahmaṇi ca Parāsmiṇ Bhāvā Bhāvau Nirguṇa-Saguṇau, Strī-Puruṣhau Śuddha-Aśuddhau, Eka-Anēkarūpau Māyā-Mayinau, Prakṛiti-Puruṣhau Kārya-Kāraṇabhūtau, Ānanda-Sukha-Duḥkhau, Śuddha-Puṇya-Pāpaphalau, Sanātana Nivṛitti-Pravṛitti Dharmau, Ātmanātmānam Swabhāvau Sanātana Bhavataḥ.***

1. In **Para-Brahman** there abide naturally and eternally these characteristics: Changelessness and Changefulness (*Bhāvābhāvau*), Non-Qualitative and Qualitative (*Nirguṇa-Saguṇau*), Feminine and Masculine (*Strī-Puruṣhau*), One and Many forms (*Eka-Anēkarūpau*), Power and its Projector (*Māyā-Mayinau*), Matter and Spirit-forms (*Prakṛiti-Puruṣharūpau*), basic Cause and Effect (*Kārya-Kāraṇabhūtau*), Happiness, Pleasure and Pain (*Ānanda, Sukha* and *Duḥkha*), Fruits of Purity and those of Merit and Sin (*Śuddha-Puṇya-Pāpaphalau*), Laws pertaining to the external and those of Evolution and Involution (*Sanātana Pravṛitti Nivṛitti Dharmau*), the Nomenclature—Self and the Not-self (*Ātman-Anātmanāmanow*).

That the very nature of **Para-Brahmam** is characterized by a dual nature as catalogued herein with its feature of antithesis should be obvious. But, what should be most striking in this grouping of opposites is the setting off of **Ānanda** (Happiness), against Pleasure and Pain (**Sukha** and **Duḥkha**); of the fruits of purity (**Śuddha**), against Merit and Sin (**Puṇya** and **Pāpa**); and of the Eternal Law (**Sanātana Dharma**) against those of Evolution and Involution (**Pravṛitti Nivṛitti Dharmau**). In these three groups one characteristic is opposed to a pair. And barring these three, the rest is only of one against the other. Each one of these groups would in itself form the subject matter of a searching philosophical exposition and in fact we have with us any number of such treatments. But of these, we are not concerned here, since our present subject matter is **Sanātana Dharma** in its genesis. Our attention, therefore, to the basic two-fold nature of **Brahm** to which **Sanātana Dharma** is associated is what is necessary. And hence it is obviously, this cataloging of the dual nature of **Brahm**, by the Lord, to start with.

To us in this great land of **Āryāvarta**, it is not unknown that **Para-Brahm** had ever been, not only the subject matter of high level discussions, but also of deep spiritual quest, from time immemorial, the fervor of which with true aspirants, even now in spite of modern distracting influences, can never be deemed as having abated. The profuse output of what are termed spiritual and religious literature as the **Vedas, Upaniṣhads, Brahma Sūtras, Bhagavad Gītā**, not to leave a mention of the various **Itihāsas** and **Purāṇas**, *et hoc*, bear ample testimony to the vast amount of energy and intelligence devoted in this direction. These are with a view, not only to determine the nature of this mysterious entity that is hailed as **Brahm**, but also to draw up a program of activities to realize factually the theories that were sponsored, on this presumed datum-level that there is nothing higher. The modern trend has taken two curious directions. We need not to get into the game of arguments urged both for and against this theory, but the ultimate conclusion arrived at is compelling, in that, whatever direction we will, whether it be in the realms of thought, word or deed or higher than these three, whether it be in the sphere of matter or in that of spirit, etc., in the endless and complex ramifications of life's presentation, we

are assured of its presence. Being also beyond the sphere of concepts, the great *Bṛihadāraṇyaka Upaniṣhad* could declare it to be just ‘*Neti-Neti*’—‘Not this, Not this’—a complete silence, the attribute of negation. Obviously then, what is termed knowledge of **Brahm**—*Brahma-Jñāna*—cannot be in reference to this non-conceptible negation.

**Brahm**, the name, gives the possibility to the concept, and with a positive feature, for the operation of knowledge in the spheres of subject and object. Hence arises the postulate of **Mahāvākyas**—the great sayings. ‘*Sarvaṃ Khalvidaṃ Brahma*’—all this is **Brahm**; ‘*Sarvaṃ Brahma Swabhāvajam*’—all is the nature of **Brahm**; ‘*Sarvaṃ Āvaśyakam*’—all is necessity. The three **Mahāvākyas**, constitute the basic ones for the knowledge of **Brahm** in its completeness as it is taught in the **Śuddha** literature. The monosyllable **Om** implements it, and also in terms of **Om: Tat: Sat:**.

**Brahm** is said to have two *prima facie* aspects—**Para** and **Apara**—the higher and the lower. **Para** is the ‘*Neti-Neti*’ aspect; the **Apara** consists of these dual characteristics set forth, which are, in fact, said to be of the very nature ‘*Swabhāva*’ of **Para-Brahm**, this term implying the Transcendence, Immanence and presence of **Brahm** forever, the sound and significance of which, forming the warp and woof of the world process. We shall now proceed to the next **Sūtra**.

### 3. *Bhāva-Swabhāva Puruṣho Hyātmā Paramātmā Bhavati Sarvopāsyah.*

1. The Inherent nature of **Bhāva**, the **Puruṣha**, is **Ātman** and **Paramātmā** which is to be worshipped by all.

## NOTES

After postulating the fundamental dual characteristics, which constitute the very nature of **Brahm** in regard to its “**Apara**” aspect, the gracious Lord commences to elucidate further, the essential features of these dual characteristics and also their mutual relationship from this **Sūtra** onwards; and towards this, He chooses, the first pair catalogued in the list above—**Bhāva** and **Abhāva**—terms which carry the greatest significance in **Adhyātma** Science. These two expressions carry various meanings which require to be found out in accord with a given context. What do these terms denote in the present context? The answer thereof we have in this and the next **Sūtra**.

It may be posited in this connection that, in reference to **Brahm**, the topmost datum level towards which and also on its basis, all knowledge, all aspirations and all activities have any meaning at all, the terms—“**Para**” and “**Apara**” applied to it should not be confused as referring to any spatial denominations of high and low. As an eternal Presence, these terms but indicate what is termed as its “*drīṣṭi*,” which may be translated to mean as outlook and insight—the two *prima facie* phases, the former turned towards **Jagat** or the cosmic world process and its contents in regard to their creation, etc., and indicated by the term “**Apara**” and the other “**Para**,” which

is away from the above being its own, insight and about which nothing could be stated, being beyond conceptual regions and best expressed in the Śrutis only negatively as “*Neti Neti*,” not this not this, as was stated already. Since **Brahm** in its absolute state is but a name to us, this name suggests also a form, used as we are to club the two always; and this is represented in the dual characteristics of “**Apara Brahm**”. In other words, a knowledge of **Para-Brahm** is but that of what it is in its “**Apara**” state and not beyond. “**Bhāva**” belonging to this “**Apara**” category sets afoot the flow of conceptual possibility in the realm of knowledge to start with. This knowledge as emanating from the highest source, does not belong to the categorical explanation of “**how**” things that have come to exist as they are got worked up. It constitutes a total understanding of the entire scheme of creational and other activities in their completeness, and such a knowledge is called “*Sarva Bhāva Samujjvalam*”.

“**Bhāva**” is a positive concept. It is explained here by the Lord as “**Puruṣha**”—a term suggesting masculinity. The gracious Lord adds that it is also known as **Paramātma** and **Ātman** and exhorts all to direct their devotional worship thereto. The term “**Bhāva**” is used here in its utmost abstract sense constituting a totality of positivity “*Sarva Bhāva*,” and is conveyed to mean “**Being**” or “**Existence**”. This state, if we may call it so, of total existence is the inherent nature—*Swabhāva*—of **Puruṣha** or **Paramātma** or **Ātman**. That is to say, a state of “non-existence” as we understand it cannot be attributed to “**Puruṣha**” in any manner whatsoever. Being absolute as such and pointing out the positive terminus of life’s sojourn, it is a concept of eternal everlastingness transcending all time and hence the Śruti dictum—“*Puruṣha Evēdam Sarvam*”—all this is **Puruṣha**, which points its ever-Presence as is through all time—*Sarvakāla*, with no change of any kind to be associated with it.

Though difficult to be conceived with our usual brain capacity, it is with a view to get over it the names **Puruṣha**, **Paramātma** and **Ātman** are given. These names suggesting the highest abstraction in consciousness are held out as “**objects**” of worship, the object here being not a striving for any concrete factor, but the attainment of a state of changeless, deathless existence—a thing in itself and a personality all its own incomparable. Such a state is called “*Bhāva Swabhāva*”. It is said that this state is one in which the exquisiteness of ‘**Ānanda**’ or bliss, ‘**Vijñāna**’ or knowledge *par-excellence* embracing total life and a resting place of all **Śaktis** or Powers in their latent state are ingrained naturally. The objectification of these as **Puruṣha** etc. is with a view to enable us the struggling **Jivātmās** and subject to the influence of a concrete mind, to fix it in this mind of ours, with a view to create in us an attitude of worshipfulness. And thus we find the abstract idea of ‘**Being**’ is given the concrete nomenclatures of **Puruṣha**, **Paramātma** and **Ātman**. A capacity to do so is the peculiar privilege of the great Teachers of truths in this land, who are endowed with the secret of ‘**Existence**’. **Bhagavān Śrī Nārāyaṇa**, in **Badari** in the Himalayas, is the highest in the list of Teachers and hence hailed as *Mahā-Guru*—the greatest Teacher.

Now, in reference to these nomenclatures **Puruṣha**, **Paramātma** and **Ātman**, which we saw as those attributed to **Apara Brahm** its aspect of ‘**Bhāva Swabhāva**’, each of these names denote a

difference of degree in the intensity of ‘**Existence**’; which we learn, as being modified consequent on its eternal association with the two other aspects of ‘**Apara Brahm**’ viz. ‘**Abhāva-Swarūpa**’, which is explained in the next **Sūtra**. Without anticipating what it connotes here, it may be stated that whatsoever be the modification, the absoluteness of ‘**Existence**’ is implicit. The modification, which is in terms of degree of subtlety, is due to the material vesture in which the ‘**Existence**’ in terms of those names is incased and supplied by this other aspect of ‘**Apara Brahm**’—‘**Abhāva-Swarūpa**’. This material vesture is spoken of as sheath or **Kośa** and it is determined as five-fold. They are, **Annamaya, Prāṇamaya, Manomaya, Vijñānamaya** and **Ānandamaya**, that is food-formed, vitality-form, mind-formed, knowledge-form and bliss-formed respectively, the five primeval material sheaths of **Brahm** and providing each of which it gets to be know with various names. Pervading through **Ānandamaya, Vijñānamaya** and **Manomaya, Brahm** as ‘**Bhāva**’ is termed as **Puruṣha, Paramātma** and **Ātman** respectively; in the **Prāṇamaya** and **Annamaya**, it is known as **Jīva** and **Akṣhara** respectively. The order of subtlety starts with **Akṣhara** and terminates in **Puruṣha** in **Ānandamaya Kośa**. It is the highest limit and goal—*Sa Kāṣṭhā, Sa Parā Gatih*—and there is nothing beyond—*Puruṣham Na Param Kiñcit*. Hence it is stated that the Reaching of this **Puruṣha** state goes by the name of ‘**Paraprāpti**’; the highest of the **Puruṣhārthas** ordained for man, in other words, to discover the spring of ‘**Existence**’ in one’s own self.

Thus we learn for the first time, about the significances of these names **Puruṣha** etc. which we find profusely used in the spiritual literature of this land, and for what they stand for, though the teachings of the **Yogis, Rīṣhis, Siddhas** and **Mahātmās** of **Śuddha Dharma Maṇḍalam** to whom ‘**Kośa Saṅkramaṇam**’ mentioned in **Taittirīya Upaniṣhad**, that is, passing from one sheath to the other is a natural accomplishment and **adept** attainment due to their realization of **Brahm** in these **Kośas** and these by a knowledge of the secret of **Existence**. Withholding the temptation to dilate further, let us go to the next **Sūtra**.

**4. Tatsahacaraśca Paro Hyabhāva-Swarūpaḥ Trigūṇātma-Prakṛitī, Devī, Māyēti, Brahma Śakti, Nānārūpēti Kathayate.**

1. It is said that ‘**Abhāva-Swarūpa**’, its associate, is described as **Prakṛiti** (matter) three qualified, as **Devī**, as **Māyā**, as **Brahma Śakti** and as **Nānārūpa**.

## NOTES

The other aspect of ‘**Apara Brahm**’ and termed ‘**Abhāva**’ is postulated by the Lord as ‘**Swarūpa**’ or formful. This term **Abhāva** suggesting as it were an opposite feature of **Bhāva** should not be deemed to mean ‘**non-being**’, as it is generally done since it is no state such as ‘**non-being**’ at all, but there is changefulness of ‘**being**’; and such changefulness is the hall-mark of ‘**Swarūpa**’ or form, and hence ‘**Abhāva-Swarūpa**’. By denying ‘**Existence**’ altogether, we land ourselves in the precarious regions of ‘**Neti-Neti**’, which is a complete blackout from the highest positive point of view of **Puruṣha**. Though this **Neti-Neti** is the highest, it cannot be conceived.

Buddhism also declares the highest as ‘Nought’ but it stresses on the ‘Abhāva’ aspect, leaving out **Bhāva**. This it considers as ‘Nought’ the highest but of this we need not to go into here. So then ‘Abhāva’ in this **Sūtra** has no reference to such an absolute negation as non-being. But it carries, however, a relative negation in reference to the positive **Bhāva**, and such relation is in the nature of changefulness to **Existence**. Such changefulness, not being inherent in **Puruṣha**, and by virtue of its being a necessity as a companion to the said **Puruṣha**, the **Swarūpa** or form becomes present, and as ‘**Swarūpa**’ we see the infinite changes that are eternally going on, no one knowing when they started and no one know when they would cease to be.

What it is that brings about this changeful existence and what it is, in fact intrinsically? The Lord declares it in five names as **Trigūṇātma-Prakṛiti**, **Devī**, **Māyā**, **Brahma Śakti** and **Nānārūpa**. It follows therefore that the ultimate cause for this formful manifestation with its multiple changes is **Brahma Śakti** and ‘**Puruṣha**’ is just ‘**Existence**’ lending aid to the said **Brahma Śakti** to cause the projection of this wonderful **Jagat** with its never ending forms.

The five names given to this ‘**Abhāva-Swarūpa**’ carry certain vital significance with each, which is being different from the other, in the same way attributed to **Puruṣha**, **Paramātma** and **Ātman** in the last **Sūtra**. All these names, however, refer to **Brahma Śakti** which is given out as the eternal companion of **Puruṣha**. This **Śakti** associated with **Paramātma** is known as **Devī**, the Divine Mother. **Ātman** is in companionship with **Trigūṇa Prakṛiti** or three-qualified matter and the three qualities are well known **Sattva**, **Rajas** and **Tamas**. Similarly, the term ‘**Māyā**’ may be said to go with **Jīva** and ‘**Nānārūpa**’ with **Akṣhara**, the grossest formful manifestation of **Brahm** and known as the ‘**Word**’ having sound and significance. **Māyā** is not a power of illusion. It is a power of transformation of **Brahma-Śakti** causing the One to appear as many **Jīvātmās**. And ‘**Nānārūpa**’ is a conglomeration of the dazzling multiplicities, which cause a complete separativity, the characteristic of sound, its waves and intonations. Each of these is said to symbolize a form!

So it is, that **Brahma Śakti** or the power of **Brahm** that causes the appearance and disappearance of what is called manifest existence in changefulness. ‘**Absolute Existence**’ is beyond the jurisdiction of **Brahma-Śakti** and this it cannot change its power consists in creating a pseudonymous existence and altering it always through the creation of form, **Swarūpa**.

Towards the creation of the form, the **Śakti** is said to transform itself as matter or **Prakṛiti**, so as to supply to itself the material necessary. The **Prakṛiti** or Matter that thus originates is deemed to be endowed with the three qualities naturally, and hence it is called three-qualified **Prakṛiti**. It should be also noted in this connection that the status of the three-qualified **Prakṛiti** comes to be associated with that aspect of **Brahm** termed as **Ātman**. In the higher **Paramātma** and **Puruṣha**, the three-qualified Matter is not present. It is more exclusively **Śaktic**; whereas the aspects of **Jīva** and **Akṣhara**, subjection to the three qualities is implied and hence the bondage of **Jīvātmās**. We shall be referring to this aspect which is intimate to us, as we come to it later on.

**Śakti** is generally classified as three-fold: masculine, feminine, and neuter. What are called as neuter **Śaktis** are those qualities **Sattva**, **Rajas**, and **Tamas** of **Prakṛiti**. **Prakṛiti** or Matter is '**Jaḍa**' (lifeless), and the three qualities which are the reflection of matter are deemed so, which are more of the blind category. It is non-productive and destructive in its nature. This is what is called **Prakṛiti-Śakti** or **Prakṛiti Guṇa**. That which is called feminine is **Strī Śakti**. It is also called consequent on its creational ability. It is also known as '**Vyavasāya Śakti**' or the power of functioning in terms of **Knowledge**, **Desire**, and **Activity**—**Jñāna**, **Ichhā**, and **Kriyā**. We shall be dealing about this in detail when we come to the relevant **Sūtra** thereon. **Puruṣha-Śakti** is that which is concerned with the state of '**Being**' or **Existence**. It is this supreme power that causes other powers to operate and hence it is termed masculine.

### 5. *Bhāvarūpaṁ Brahmaiva Hyātmarūpaṁ Gīyate.*

1. **Bhāva** in its aspect of form (**Rūpa**) is **Brahm** verily and is said to be termed **Ātman**.

### NOTES

By the postulation of this **Sūtra**, the Lord teaches that the aspect of **Brahm** named **Bhāva** is two-featured **viz.** **Swabhāva** (natural) and **Swarūpa** (formful). As to what **Swabhāva** is, the Lord taught it in **Sūtra 3** above. Herein the **Swarūpa** feature of **Bhāva** is explained. The Lord calls this also as **Ātman**. That is to say, what is termed as **Ātman** has a **Swabhāva** aspect and a **Swarūpa** aspect as well. In its **Swabhāva** aspect, **Ātman** is the worshipful **Īśhwara** termed as '**Antaryāmī**'—Immanence. What is it in its **Swarūpa** aspect is the question. This is an important philosophical point, which has to be understood by **Sādhakas** well.

This **Swarūpa** aspect represents the **Universal-Self** and the Cause for world projection. This comes about in virtue of **Ātman** getting into association with the '**Abhāva**' aspect of **Brahm**, which is '**Brahma Śakti**'. That **Brahma Śakti** is always formful—**Swarūpa**—was explained in **Sūtra 4**. With the advent of **Brahm Saṅkalpa** for the creation of cosmic world-processes and its contents, **Brahma Śakti** assumes a form. And this form is the Cause of the **Jagat** and is known as "**Saśhaktika Brahm Swarūpa**"—Formful **Brahm** in association with **Śakti**. For it is with the aid of **Śakti** alone that **Ātman** can project the **Jagat**. So that, **Śakti** becomes the dominating figure in world-processes. And each and everything associated with it must be endowed with a form, and **Ātman** is no exception. This primal and first **Swarūpa** of **Ātman** goes by the name of **Cit**, generally translated as consciousness, but in fact quite a different thing, though akin in meaning. It may be noted that **Brahma-Śakti** is also known as **Citrūpiṇī**.

This **Cit** is the starting point of the world-creational activities. It may be stated also that this is the mental plane, for all creational activities of the Universe start in the **Tattva** called **Manas** (Mind). **Saṅkalpa** referred above takes place in the region of the **Manas** only. Hence, the usual idea that the entire creation is a projection of the **Cosmic Mind**. Such a **Cosmic Mind** represents the **Universal Self**, which is the '**I**'—**Aham**. The Lord in the **Gītā**, when stating '**Aham Ātma, Guḍākeśa**'—Oh **Guḍākeśa** (**Arjuna**), I am **Ātman**—refers to this **Universal 'I'**. This '**I**' is

*Jīvabhūta*, the life-giver, the Cause, and the Sustainer of the Universe, which is termed as ‘**Parā-Prakṛiti**’ by the Lord in the **Gītā**. Such a **Universal Self**, which is the Cause, also goes by the name of **Śuddhātman** on a different level.

What is known as **Individual-Soul** is **Jīvātmā**. Defining **Jīvātmā** in *Sanātana Dharma Dīpikā*, the Lord declares: “*Lokān Adhiṣṭhitau Hyātmā Jīva Ityucyate*”—**Ātman** ensated in **Loka** is known as **Jīva**. It is not necessary to remind that this **Jīva** belongs also to the **Swarūpa** category of **Ātman**. This **Ātman** ensated or submerged in the world and going by the name of **Jīva** is termed as **Aśuddhātman**. When it is said ‘**Loka**’ it means our bodies as well, on the well-known dictum that which is in **Macrocosm** is in **Microcosm**. This term ‘**Aśuddha**’ attributed to **Jīva**, which means ‘**impure**’, is due to the fact of what is known as ‘*Āvarta-Doṣha*’ or ‘*Kārpaṇya-Doṣha*’ expressed by **Arjuna** to the Lord.

It is a fetter, which being subtle prevents even the highest aspirant from realizing his own true inner self, if its true nature is not determined and broken. Sage **Gobhila** defines the essential nature of **Jīva** as “*Soyam Mama Iti Vijñānam*”—the knowledge that this is mine. Whereas “**I**” is the characteristic of **Ātman**, “**mine**” is that of **Jīva**. “**I**” represents ownership to **Prakṛiti** or matter, whereas “**Mine**” represents the subjection to matter or **Prakṛiti**; and such being the characteristic of **Jīvātmās** encased in individual bodies, results in bondage and subjection and hence it is **Aśuddhātman**.

From that point of view—Point of **Ātman** as the Cause—*Kāraṇa*—**Jīva** is said to be **Kārya-Para**—the term **Kārya**, though translatable as effect, really stands for “**effect-motive**”. That is why we find that all **Jīvas** are attached to results. This attachment is its bondage resulting in shabby functioning. In the divine scheme of creation-activity etc., in **Samsāra**, every **Jīva** has a purpose to fulfill and hence it is named “**Kārya-Para**”. As to what this purpose is, it is its duty to find out and discharge it and this constitutes its real work.

Due to its subjection to **Prakṛiti**, **Jīva** gets under the influence of “*Ahaṁkāra*”—aspect of the said **Prakṛiti** and being confined to the little bodies it abides, attaches itself to the fruit of action. And this is called “*Kārpaṇya-Doṣha*” (attachment to the fruits of action to the limited self); also termed as “*Kṛipañāḥ Phala Hētavaḥ*” (one who is attached to the fruit of action to oneself is known as “**Niggard**”). Further details may be had in the Article *Para and Apra Prakṛiti* and also *Jiva and its Gati* appearing in the *Suddha Dharma*. This **Bhāva-Swarūpa** and the **Abhāva-Swarūpa** of the next **Sūtra** refer to their relationship with the activities pertaining to the infinities of **Jagat** projection. Let us learn the **Abhāva-Swarūpa** in the next **Sūtra**.

## 6. *Taccaiva Abhāvarūpaṁ Prakṛitiriti.*

1. Verily its **Abhāva-Rūpa** or changeful form is **Prakṛiti**.

## NOTES

The term “its” in the **Sūtra** refers to **Brahm**. That is to say, “**Abhāva-Rūpa**” which goes by the name of **Prakṛiti** or Matter is declared to be the other aspect of **Brahm** itself. This postulate brings out in bold relief the status of **Prakṛiti** in the **Brāhmic** scheme. This is because what is termed as **Prakṛiti** or Matter is **Śakti** itself in different states and hence its great importance. **Kumāra** says: “*Śakti Adhiṣṭhāna Bhedēna Prakṛitiḥ Sa Ca Kathyate*”—**Śakti**, consequent on change of place, is termed **Prakṛiti**. So, what is called matter and force are not two different things in their intrinsicity. Matter is force latent, and force is matter, active. That is all. And because Matter is **Śakti** and also **Brāhmic** at that, it is said to be “*Swataḥ-Siddha*”—self-created.

However, it is “*Jaḍa*” (inert) and devoid of any consciousness, though self-create. It is termed **Mūla Prakṛiti**, which is said to consist of the well-known 24 **Tattvas** or basic principles viz. the five **Mahābhūtas**, the five **Tanmātras**, the five **Karmēndriyas**, the five **Jñānēndriyas**, **Manas**, **Mahat**, **Avyakta** and **Ahaṁkāra** (**Gītā**, Ch. XIII-6). In these, the **Ātman** abides giving momentum to their functioning by its mere presence. Man is said to be a complete organization of these 24 elements of **Mūla Prakṛiti**, which is not, in lesser creations.

In the fully organized vehicle known as Man, there is full scope to the individual **Jīvātmās**, either to continue their subjection to the **Prākṛitik** influence or to get a release from it and overcome it, thereby realizing its true **Ātmic** state. Such of those who have raised themselves to the status of **Yuktas** spoken of in the **Gītā** are said to know the influence of **Prakṛiti** in its entirety and infinite manifestations. As such they become able to steer clear without becoming subject to it. But this does not mean rejecting it, which can never be done at any time in view of its all-compelling status in the divine scheme and its eternal association with the **Ātman**, which is explained in the next **Sūtra**.

### *7. Tau Syātām Brahmaṇo Hi Śarīrabhūtau Swabhāvau Sanātanau.*

1. Of **Brahm**, they are embodiments inherently and eternally.

## NOTES

This **Sūtra** brings out in completeness the state of **Ātman** and **Prakṛiti**—Spirit and Matter—in their intrinsicity and eternally regarding their relation to the all-ensouling and imponderable **Brahm**, as being its very embodiments in the shape of our own nature—**Swabhāva**. These embodiments or **Swabhāva** of **Brahm**, are of the nature of nuclei—noumenal manifestation prior to manifest phenomena, when this mysterious **Brahm**, as it is said, resolved as a result of its desire to divide itself into many from its ever unitary state of Oneness—‘*Ekoham Bahu Syām*’ etc. In this **Saṅkalpa** or resolve, its unitary state is there forever and it is its embodiment that multiply into many through the process of mutation.

It seems necessary to bring out the truth once again here that **Para-Brahm**, the supreme, imponderable, immeasurable, immaculate, and the never knowable ultimate, which demands our attention and homage through subtle compulsion, as the rock-basis of the entire fabric of creation can be looked at both positively and negatively, depending on the kind of learning and upbringing we have. When looked at positively, we have the name and form constituting the totality of oneness going by the name of **Brahm**, which, then becomes the rational basis for the manyness as creation, etc., constituting the **Cosmos**.

If we look at it negatively, we may stretch out rationalism to such an extent as to reduce the infinities of manyness into this ultimate as “**Zero**”. And that is what is said to be done by the Buddhists in their philosophy when they state “**Māyā**”. Such a negative formulation is also available in the famous “*Neti-Neti*” (*Not-this, not this*), which we find in *Bṛihadāranyaka Upaniṣhad*, but of which no notice seems to have been taken, hence it is a never knowable state, quite legitimately, through any kind of tests by us, even though one might have raised himself to the state of **Mahātma** or the very **Īśhwara** himself. And that is what is indicated in the repose of **Mahā-Viṣṇu**, the **Paramātma**, the **Īśhwara**, on the serpent bed, the serpent representing the phenomenal universe brought under complete subjection.

Such is the yogic meditation pose of **Mahā-Śiva** and **Mahā-Brahma** enseated in **Lotus**. And this phase is fully brought out in the teachings of the Lord in the **Gītā**, when he says, even though he is an **Avatāra** and a representative of **Brahm**—“*Brahmaṇo Hi Pratiṣṭhāham*” in Chapter **XIV**, he adds in the *Kaivalya Dharma Gītā*, Chapter **VII** (**S.D.M.**) that he offers his obeisance to **Puruṣha**—“*Tameva Cādyam Puruṣham Prapadye*”, the First Emanation from **Brahm**—“*Yataḥ Pravṛittiḥ Purāṇī*”. That is to say, **Puruṣha** the First manifestation of **Para-Brahm** when it resolved to multiply itself into many, is its positive feature, its negative feature never being known except felt as a power, to act as a whip for the evolved world-processes and its contents to return back to its original state of **Brahm** itself.

In the extant philosophical understanding of the Ultimate in this land, there is a good deal of confusion between these two phases of **Para-Brahm**—the positive and the negative represented as zero. The usefulness of the negative phase is for the purpose of withdrawing from the phenomena to **noumena**, while the positive one, hailed as **Puruṣha** as stated above and which is declared as **Para-Brahm** itself is the basis of the phenomenal world, the Supreme manifestation of which is **Ātman** and **Prakṛiti**, declared as embodiments of **Brahm** in this **Sūtra**. These two ever in conjunction bring out the phenomenal universe.

The **Ātman** spoken of here is said to be masculine and **Prakṛiti**, feminine, which is the **Śakti** of **Para-Brahm** crystallized as Matter and called **Prakṛiti**. In this conjunctive state, which is one of absolute equilibrium, **Ātman** and **Prakṛiti** are said to be **Avyakta** or unmanifest. In the Sanskrit language, the difference between these two as masculine and feminine is brought out by the term ‘*Avyatana*’ denoting the former and ‘*Avyakta*’ denoting the latter, which when abides as **Prakṛiti** or Matter is termed ‘*Avyaktam*’.

It is declared to be the fourth or **Turīya** or Yogic state. The **Ātman** is known as **Paramātma** here, the other states of **Ātman** being, **Kēvalātman**, **Jīvātmā** and **Akṣharātman**, occupying the planes of **Mahat**, **Manas** and **Indriya** respectively. That is to say **Ātman**, a general term, has various states as pointed above in accordance with the various planes of matter formations, occupying these planes with different nomenclatures and giving the needed life force to them.

It is **Puruṣha** that is the positive **ONE**, and not the **Ātman**, though for all practical purposes, it can be declared as **One** which is out of vision, in general, but it can be visioned etc. and so the dictum is *Ātmā Vā Are Draṣṭavyaḥ, Śrotavyaḥ, Mantavyaḥ*, etc. It is not ‘never knowable’ like **Para-Brahm**, though representing it as unseeable generally. And this **Ātman** as such is hailed as ‘**Swarūpa**’ or the form of **Brahm** with name etc. And **Prakṛiti** as the ‘**Swabhāva**’ or nature of **Brahm** supplying the needed material for the name to have a form. It is this that is brought out in this **Sūtra**, the two being declared as the embodiments of **Brahm**. This arises the importance of the knowledge of ‘**Swarūpa**’.

#### **8. Swabhāvau Tau Nitya Yuktāvubhau Api.**

1. In their very nature these two are eternally in union.

#### **NOTES**

This **Sūtra** is a constant reminder of the truth that **Ātman** and **Prakṛiti** or **Spirit** and **Matter** are ever present in eternal union and there is no such state in which one or the other is absent. What is generally stated as transcending **Prakṛiti** is nothing else than overcoming the *Triguṇātmic* (i.e.) the **Tāmasic**, the **Rājasic**, and the **Sattvic** influences exerted by **Prakṛiti** through getting a control over them. In the world of effect, they are ever-present in close union as the Cause. That which is known as the **Avyakta**-plane is the seat of **Yoga**.

#### **9. Yoga Hētavaśca Jñāna-Icchā-Kriyā Saṁhāra Brahma Dharmā Bhavanti.**

1. The cause as well as effect of **Yoga** is **Knowledge**, **Desire**, **Action** and their summation, which are known as **Brahm-Dharma**.

#### **NOTES**

The term ‘**Hētu**’ in this **Sūtra** is translated both as cause and effect not only because it has these two contrary meanings, but because it represents the interchange of direction in the projection of the world-processes and also a contraction thereof.

It is clear that the ultimate is **Yoga**—**Yoga** of **Ātman** and **Prakṛiti** in the highest plane of **Avyakta**. Abiding in this place they project the world-processes and the effect produced thereon is **Jñāna**, **Icchā**, **Kriyā** and **Saṁhāra**, which are declared as **Brahm-Dharmas**. That is to say the **Dharmas** or laws by which the creational etc. activities are brought about are knowledge etc. This is known as **Pravṛitti** or **Upakrama**. Even though **Yoga** is present always, it is only partially reflected in the realms of **Jñāna** etc. which are termed worlds, each in itself. In the act

of **Nivṛitti** or **Upasamhāra** where there is a cessation of the world activity, **Jñāna** etc. which were effects before act as causes to enable **Individual Souls** to get back to the **Avyakta** state of **Yoga**. This idea is brought about in the **śloka** "**Avyaktādīni Bhūtāni Vyakta Madhyāni**"—that all beings emanate from **Avyakta**, abide in **Vyakta** for a while and get back to **Avyakta** again. The **Vyakta** state is that which is mentioned as **Jñāna**, **Ichchā**, **Kriyā** and **Samhāra**, which are **Brahm-Dharmas**.

Though **Yoga** pervades all—**Sarvaṁ Yogē Pradiṣṭhitam**, in its real sense, the term can be applied only to that state of **Avyakta**, wherein **Ātman** and **Prakṛiti** are in union on a par with each other which is not obtained in other levels. The **Yoga** mentioned in this **Sūtra** refers to the highest **Yoga**, which is known as **Śuddha Yoga**.

**10. Brahmanāḥ Pañcadhā Hi Vibhaktam Swa-Viśhayaka Jñānam Para-Kāraṇa-Avatāra-Arccā-Antaryāmy Aham Iti Swarūpam Bhavati.**

1. The division of **Brahm** as five-fold viz. **Para** (Transcendence), **Kāraṇa** (Cause), **Avatāra** (Incarnation), **Arccā** (Worshipful), and **Antaryāmī** (Immanence), constitutes the knowledge of its (**Brāhmic**) own state as **Aham** or 'I' in terms of (the aforesaid) formful features.

## NOTES

To that oft-mooted question as to what **Brahma-Jñāna** is, this **Sūtra** is a direct answer. Herein, the gracious Lord teaches as to what constitutes **Jñāna** or knowledge mentioned in the previous **Sūtra**, as forming one of the four main features of **Brahm-Dharma**; the other three being **Ichchā** or desire, **Kriyā** or actioning, and the **Samhāra** or synthesis, which emanate due to the eternal Yogic state in which **Ātman** and **Prakṛiti** abide, when once they assume the formful state. And formful states of **Brahm**, as was already explained, as **Ātman** and **Prakṛiti**, are for the purpose of **Samsāric** world-projection.

The **Bṛihadāranyaka Upaniṣhad** says that the mysterious **Brahm** made the famous **Saṅkalpa** or ideation for such world-projection. And this ideation as we learn it already, was '**Ekohaṁ, Bahu Syāṁ Prajāyēti**' (I am one, let me become many beings). From this it should be also clear to us as a mass of **Brahm** that it is our own **Saṅkalpa** that is the cause of the multiplicities in which we get ourselves entangled.

Now, in this **Saṅkalpa** of **Brahm**, there are two parts as it should be evident. One is '**Ekohaṁ**' (I am one), and the other is '**Bahu Syāṁ**' etc. (let me become many). These two ideations respectively represent the act of individualization as One and that of expansion as Many. Individualisation is the '**Aham**' or **I-ness**, which may be termed as a self-awareness of a constant and eternal unitary state as '**Ekatva**', which **Brahm** *prima facie* in its embodiment as **Ātman**. '**Bahu Syāṁ**' etc. is an expansion of the unitary consciousness, made with a view to getting itself multiplied into Many, for which, the matter aspect of **Brahm** as **Prakṛiti** furnished the necessary

aid—the two forming the integral constituents of the world-processes that spring into being as a result of the said ideation. Consequently, **One-ness** and **Many-ness** being the characteristics of **Brahm** transformed as **Jagat**. It is implemented by the Lord in the **Gītā** thus—‘*Ekatvēna, Prithaktvēna Bahudhā Viśhvato Mukham*’—the face of the cosmos as many is one and infinite.

Whereas ‘**Aham**’ or **I-ness** is the one, undivided, unitary state, the division of this ‘**I**’ into many is primarily five-fold—the five **Brāhmīc** forms given out in this **Sūtra** as **Para, Kāraṇa, Avatāra, Arccā** and **Antaryāmī**. Thus we get at the famous ‘*Pañca Brahma Swarūpas*’, which are known by the names of **Puruṣha, Paramātmā, Ātman, Jīvātmā** and **Akṣharātmān**, about which we shall have occasion to refer later on. Thus, from this **Sūtra** we learn that it is **Brahm** itself in its individualized state as ‘**I**’ has assumed the five-fold forms. Accordingly, knowledge of **Brahm** is nothing more than of knowing the unitary ‘**I-ness**’ which is self-knowledge, in terms of the aforesaid five-fold **Swarūpas** and such knowledge also goes by the name of **Brahma-Jñāna**. As such it should be borne in mind that in the scheme of **Brahma-Jñāna**, there is not only the need to know the five-fold divisions of **Brahm** as **Para**, etc., but that such five-fold division is nothing else than the unitary state of **I-consciousness** just expanded for the purpose of world-processes with their different kinds of consciousness. Anything short of this cannot be obviously **Brahma-Jñāna** is what we learn from this **Sūtra**.

Of all knowledge, that **Brahma-Jñāna** is the highest has been declared in no uncertain terms by the wise. This has been stressed because it is this knowledge alone that could help man to find out an exact and precise understanding of himself which no other knowledge can. What the Delphic oracle is known to have said ‘**Know thyself**’ is a call to **Brahma-Jñāna**—a term not being known in those days, just ‘**Know thyself**’ was stressed. For in an attempt to know oneself which is **Brahm** in its individualized state as **Ātman**, one is able to know the many aspects of **Brahm**. So **Brahma-Jñāna** should not be deemed as an abstraction, since it is the highest concrete reality.

Because we are able to correctly assess and estimate the nature of this **I** concept in us except haphazardly, due to a faulty conception of it without realizing its full scope and its extent, a sense of complete separativity has become the ruling factor coming into operation in terms of conflict at every step of human relationship. Needless to say that this has resulted in untold miseries in the world quite exemplified in the present day. Through the inculcation of proper **Brahma-Jñāna**, the subtle operations of **I-consciousness** can be correctly gauged in individuals, which would help them to get free from the growing aberrations of what is known as ‘*Swārtha Doṣha*’ or ‘*Kārpaṇya Doṣha*’, which constitutes the heresy of self-centeredness, creating disharmony, disunion and disquiet in human relationship. **Arjuna** was so overcome at the most psychological moment and the Lord counseled him in the knowledge of **Brahm** to get himself free from the faintness of that heresy. As such **Brahma-Jñāna** consists in knowing and correctly estimating the status of **I-ness** in terms of the five-fold divisions as taught by the Lord in this **Sūtra**.

Herein, 'I' as 'Para' or **Transcendence** refers to that highest state which transcends **Prākṛitik** or matter influence, which is seen in the lower levels—*Yat Paraṁ Prakṛitē Param*. In this state there is a complete cessation of all kinds of activities. Such is declared to be the nature of **Ānanda** or bliss, the characteristic feature of what is called '*Ānanda-Kośa*' or the sheath of bliss, in which 'I' as 'Para' abides, free from all kinds of ideations—*Sarva Bhāva Vivarjitam*; also called a state of complete '**Śama**' or equipoise. This is also known as '*Turīyāṭīta*'—transcending the fourth state. **Śrī Haṁsa Yogī** says that a realization of this aspect of **Brahm** is possible through an utter negation of all material ideation. This aspect as 'Para' gets itself revealed to the proximity of **Brahm** as it is called. What is known as the study of '**Samaṣṭi Omkāra Vidyā**' is said to pertain to this.

The second one 'I' as **Kāraṇa** or **Cause** pertains to that aspect which holds a complete sway over the entire **Prākṛitik** field. This is what is known as '**Turīya**' or the fourth state in **Adhyātmic** literature. It is also said to be **seed state**, or the **root state**. The Overlordship of **Brahm** as **Paramātma** in regard to the entire world-processes in all their features is what is implemented in the term '**Kāraṇa**'; nothing happens without **Brahm** as **Paramātma**, the All Cause.

The third 'I' as **Avatāra** or **Incarnation** is in regard to that periodical descent of **Brahm** into the realm of world-processes which are its creations, for the purpose of either inaugurating or setting right the natural evolutionary course of events when they are retarded or impeded by those that are called **Asuras** and **Rākṣhasas**. These being overcome through a preponderance of material fascination, forget their own real divine nature, thus causing the said impediment. Inaugurations of new **Dharmas** are made so as to suit the nature of the people and the times in which they live. As it is well known now, the advent of **Bhagavān Śrī Mitra Dēva** is with a view to inaugurate the **Śuddha Dharma** in the present age. Though born in the year 1919, January 26th, as to when he would publicly make his divine appearance is an expectation of all those devoted to **Śuddha Dharma** ideals.

The fourth '**Arccā-Mūrti**' or the **Worshipful** is a representation in figures of those that incarnate, as objects of worship. The place where these figures get located become consecrated centers for congregation, prayers and worship by the devotees.

The fifth 'I' as **Antaryāmī** or **Immanence** is what is called **Ātman**. It pervades the entirety of creation and due to the presence of which life functions. It has its seat in the heart-cave of all beings to enable the devotees to realize its true nature. Its formful features is exactly a replica of the **Prākṛitik** or matter vehicle with which it is clothed when functioning in the world-processes as separate living life. Worship of this **Antaryāmī-Ātman** is deemed as the highest for a successful functioning and termination during one's sojourn in the world-process.

### **11. Brahma Śaktistadicchaiva.**

1. Its desire itself is **Brahma-Śakti**.

## NOTES

That ‘Desire’ is **Brahma-Śakti** itself is a new teaching embodied in this **Sūtra** by the Lord. That this desire is an aspect of **Brahma-Dharma**, we were already instructed. The individualization of **Brahm** as ‘*Aham*’ or ‘*I*’ and its five-fold division are due to the **Saṅkalpa** of **Brahm**, as was explained under the previous **Sūtra**. What is called ‘*Saṅkalpa*’ is the force element in ‘*Ichhā*’ or desire. It follows then, that **Brahma-Śakti** as the desire force of **Brahm** gives the necessary impetus to **Brahm** to cause the projection of the worlds with their **Dharmas**. From this it should be patent that what is egregiously taught that desire should be given up is an incorrect teaching, for, without desire or **Brahma-Śakti** nothing is possible.

Even the very attainment of the highest goal gets to be a mere mouthing of words in the absence of desire and associated with it the necessary zeal. **Brahma-Śakti** being the desire propeller, **Brahm**, in its absence can do nothing. Nor is there such a state as **Brahm** remaining devoid of its **Śakti**. And in fact there is no difference at all between **Brahm** and **Brahma-Śakti**. When we refer to **Brahm**, we speak only in terms of **Brahma-Śakti**. And it is well known that **Śiva** meaning **Brahm** can do nothing except with his **Śakti** which is **Brahma-Śakti**.

**Śrī Haṁsa Yogī** states in *Sanātana Dharma Dīpikā* that, according to **Tattvadarśīs** or knowers of truth, what is termed as ‘*Kāla*’ or time is that, wherein, **Brahm** gets subjected to the ‘*Upādhi*’ or influence of desire—*Brahma Ichhā Upādhikā Kāla Iti Tattvadām Matam*. And **Brahm** as **Kāla** is declared to be the Cause of all causes—*Brahma Yat Kāla Rūpaṁ Sarva Kāraṇam*. From these teachings we get at the realization that what was mentioned as ‘*Kāraṇa*’ in the previous **Sūtra**, the second of the five-fold division of **Brahm**, attains its status as such through its active association with its own desire nature which is **Brahma-Śakti**, when as a result, the worlds spring into being. In the ‘*Para*’ state **Brahma-Śakti** abides latent and in the state as ‘*Kāraṇa*’, it becomes patent as life. Such a feature of **Brahma-Śakti** in actual operation is its actioning or ‘*Kriyā*’ aspect, which is explained in the next **Sūtra**.

### *12. Tat karma Ca Śriṣṭyādikaṁ.*

1. Its actioning is creation etc.

## NOTES

*Śriṣṭi*, *Sthiti* and *Samhāra* (creation, abiding for a while and disintegration respectively) are the activities that are the characteristics of the world and its contents. These constitute what is called the ‘*Kriyā*’ aspect of **Brahma-Dharma**. These activities are of a ceaseless nature in which **Brahm** is said to be ever engaged, governing them by its aspect as ‘*Kāla*’. When in **Gītā**, the Lord, in his Representative capacity of **Brahm**, spoke of his being ‘*Kāla*’ or Time destroying the worlds—*Kālo’smi Loka-Kṣhaya Kṛit*, it does not mean that He is out to destroy, since creation, sustaining for a while and then destroying it being the nature of ‘*Kāla*’, such a meaning is implied in the reference to it. Being subject to Time and its limitations as we are, we cannot

grasp as to when these activities started, nor can we envisage their extent. It is so vast, and infinite, even as the very nature of **Brahm**.

We are just told by the **Śrutis** that these activities started with the ideation of **Brahm** to become Many—**Bahu Syām**; and we are just to take it as that. Nor is there any need for us to know this, because the absence of such a knowledge will not in any way materially affect our endeavors to know and realize ourselves. And knowing ourselves is most important, for in doing so we increase our memory capacity gradually to such an extent as to become enabled to discover, in the first instance, the number of times we had been subject to these processes of birth and death with an interim of a short span of life in between under the influence of ‘**Kāla**’. A further search in the same direction may help us to attune ourselves with the said ‘**Kāla**’, so much so, the secrets of our entire world-processes may get themselves revealed, in their usual course.

Transcending ‘**Kāla**’ could be done only when one attains ‘**Īshwaratva**’ or Lordliness as God. It is a long way off for us. And it is also conditioned with the dawn of **Self-knowledge—Ātma-Jñāna**, as a first step, which is within Time and then **Brahma-Jñāna** with a view to transcend it. When the Lord says in the **Gītā**—‘**Bahavo Jñāna Tāpasā Pūtā Mad Bhāvam Āgatāḥ**’ (many purified through the austerity of knowledge have attained my state), he envisages the possibility to transcend time through the high purification engendered by the **Brahma-Jñāna**. This is with the aim consciously participating in the **Brāhmic** activities in the way in which it is done by **Brahm**, which is the ‘**Kriyā**’ aspect posited in this **Sūtra**.

The Great Ones of the Divine Hierarchy—**Śuddha Dharma Maṇḍalam** who have attained the status of **Yogis, Ṛishis, Siddhas** and **Mahātmās** are ever engaged, participating in the divine **Brāhmic** plan in respect of creation etc. It is with a view to actively generate a desire in human beings who have attained a higher stage in their evolutionary course of life, to so participate in this divine scheme, that the existence of the Hierarchy was publicly made known and the principles and philosophy of **Śuddha Dharma** were given out to enable man to get prepared.

### **13. Vinā Ca Irītrayātmakabhāvaṁ Swarūpaṁ Saṁhāraḥ.**

1. **Brahma-Swarūpa** of the form of **Brahm** as **Saṁhāra** or **Synthesis** is unitary or oneness, in which the three-featured aspect is not present.

## **NOTES**

This is an important **Sūtra**, in that, the Lord teaches the significance of what is called **Yogic** functioning. In the ultimate **Yoga**, which is the attaining of the state termed ‘**Para**’ there is a complete cessation of all kinds of activities. It is the state of **Turīyātīta** or transcending the fourth, as was already stated. It is also termed as the seat of silence—**Mauna**. In the fourth or the **Turīya** state, however, the functional activities originate, which are of Yogic kind. It is this kind of **Yogic** activity that is termed **Saṁhāra** or **Synthesis**, which is the anterior state of **Yoga**. It is as good as having achieved **Yoga**, but not in its ultimate. As one of the fourth features of

**Brahma-Dharma** to achieve **Yoga** as was stated in the 9th **Sūtra**, **Samhāra** implies activity, and its nature is unitary, because the **Brahma-Swarūpa** herein is oneness known as **Ātman**—**Brahma-Swarūpam Ātmānam Ekam**, and in this state, it is said to function. What kind of function it is, let us see.

The term ‘**Samhāra**’ which is synthesis implies infinity as it should be obvious. But it is a state of Oneness according to this **Sūtra**. **Samhāra** means one and many. That is to say the many or infinite gets resolved into one and one expands as infinite. This is what is conveyed in the **Śvetāśvatara Upaniṣhad** in the dictum ‘**Ekam Bijaṁ Bahudhā Yaḥ Karoti, Tam Ātmā Astam**’—That which transformed one seed into many, is **Ātman**. **Samhāra** then is the seed state, wherein the activity of transforming one seed into many and vice-versa is eternally going on. This is the nature of the state of **Turiya** or the fourth state, which is declared to be the seat of peace—**Śānti**. And it is the **Ātma-sthāna** or the seat of **Ātman**.

Herein, **Jñāna**, **Ichhā** and **Kriyā**—knowledge, desire and action—do operate; but their operations in the seed state of Oneness, do not have the mark of separateness, as this is **Jñāna**, this is **Ichhā** and this is **Kriyā**, as they are obtained in the lower levels. And hence the **Sūtra** says—‘**Vinā Ca Iri-trayātmakabhāvaṁ**’—devoid of the three-fold features. The knowledge arises immediately then, there is the desire with actioning and ensuing result. There is an at-oneness in this **Samhāra** state of **Turiya**. Quite along with this cardinal feature, Time and Space are present also in their seed state. Thus arises the infinitude of creational and other functionings.

It is the mode of functioning which is called **Yogic**, in which the **Trimūrtis** and the great **Hierarchs** are ever engaged; they having realized their own **Ātmic** nature, participate in the creational activities of **Paramātma**, by which name the **Ātman** in the **Turiya** state is hailed. And thus, it would be seen that **Samhāra** is the highest form of **Brahma-Dharma** to achieve **Yoga**.

#### **14. Brahmaṇasca Śarīriṇasca Dharmāḥ Śarīreṣhv Evābhivartantē.**

1. **Brāhmic** embodiments and **Dharmas** multiply in the embodied as such.

### **NOTES**

In this **Sūtra**, not only the functioning of **Brahm** but also the ‘**how**’ of it is given out by the Lord. In the previous thirteen **Sūtras** barring the first one, the fundamental nature of **Brahm** in its ‘**Swabhāva**’ and ‘**Swarūpa**’ aspects which are absolute, the relative aspects of the **Swarūpa** level, the conjunctive (**Yogic**) nature of the various **Swarūpa** aspects and the resting **Dharmas**, acting both as cause and effect from the stand point of **Brahm** and the aspirant respectively, the intrinsic characteristics of the four **Brahma-Dharmas**, were postulated explanatorily, as preliminary to the teaching of the ‘**how**’ of the functioning of **Brahm**, embodied in this **Sūtra**.

That the **Brāhmic** functioning is effected only through its embodiments is what we learn here. It is not as if **Brahm** remains ever without functioning at all; for **Brahm** as ‘**Neti-Neti**’ is not what

any one can concern himself with, from the knowledge point of view, because of its inviolable secrecy; and **Brahm** as *Satyaṁ-Jñānaṁ-Anantaṁ* is our datum-level to get at knowledge of It and its working. That **Brahm** is, is that it has two embodiments—**Spirit** and **Matter**; its working is the creation of manyness—*Anantaṁ*, through its innate **Power**—*Śakti*, reflected as such through **Spirit** and **Matter** as qualities or **Guṇas**.

**Spirit** and **Matter**—**Ātman** and **Prakṛiti**—themselves represent the highest form of intelligence—*Cit* and complete ignorance—*Jaḍa*, respectively. For functional purposes, however, **Spirit** or **Ātman**, notwithstanding its highest intelligence, is, by itself as good as **Matter** or **Prakṛiti**, the embodiment of ignorance. It is only through its association with **Prakṛiti**, that the intelligence, which is of the **Ātman**, comes into relief and not otherwise and hence the important role of **Prakṛiti**. This role of **Prakṛiti** consists in its ‘**Swabhāva**’ or natural state, not only to bring about and get reflected the intelligence of the **Ātman** in its peak state, but also to regulate this flow of intelligence as various degrees thereof through its innate and self-create qualitative states, stages of subtlety and planes of being consequent thereon, the whole panorama of various kinds of activities in their infinities that constitute the very cream of life, are launched in being. These are known as ‘**Dharma**’, which imply a perfect state of orderliness in this bewildering infinitude of varieties, demarcated under the main four categories of **Jñāna**, **Ichhā**, **Kriyā** and **Samhāra** and termed ‘**Brahma-Dharmas**’, as was mentioned by the Lord and explained in the previous **Sūtras**.

The term ‘**embodied**’ in this **Sūtra** is to bring out the view of the infinities of creational ramifications referred to above as the function of **Prakṛiti**, made possible through **Śarīra** (bodies). From **Amoeba** to **Nārāyaṇa**, the condition of embodiment is present forever. Hence, ‘**embodiment**’ should not be taken to mean as referring to human beings alone. They include the sub-human and super-human also. And it is through these visible embodiments—mineral, plant, insect, animal, human, angelic and divine—that **Brahm** with its two prime embodiments as **Ātman** and **Prakṛiti** sets afoot its creational grandeur with **Dharmas** in close association with them, as to present a marvel of orderliness; to learn which, an aspirant worth the name dedicates his entire life. This does not imply closeting oneself in a cave and jungle alone.

So it is the **Mahāvākya** or the great saying of the **Śuddhas** is *Sarvaṁ Khalvidam Brahm;* *Sarvaṁ Brahma Swabhāva-jaṁ; Sarvaṁ Āvaśyakaṁ*—everything verily is **Brahm**; everything is of the nature of **Brahm**; everything is necessity.

### **15. Evaṁ Brahma-Dharmābhivardhanānam Eva Brahmaṇo Vyavasāyāḥ Śāśvataḥ.**

1. The multiplication of **Brahm-Dharmas** thus, is the eternal functioning of **Brahm**.

## **NOTES**

This **Sūtra**, while postulating the functioning of **Brahm** as the multiplication of **Dharmas**, defines also such functioning as ‘**Śāśvata**’ or **eternal**. This is **Sanātana Dharma**—the terms

‘**Sanātana**’ and ‘**Śāśvata**’, even while indicating an eternity transcending time, space and causation, also implement a duration, a continuity, a cause and effect in respect of the **Dharmas**, which are inevitably governed by time etc. But no one can possibly say as to when and where this commenced and when and where it would cease to be. However, from the point of view of knowledge, which should have a starting point somewhere, it is said that this functioning by **Brahm** commenced with its famous ideation—*Ekoham, Bahu Syām Prajāyēti*—I am one, let me become many.

The term ‘**Vyavasāya**’ in this **Sūtra** and attributed to **Brahm** carries with it a very high significance. It is used in the sense of ‘**functioning**’ which is different from act or work; nor does it mean effort, resolution or idea only, in which sense the term is used also. Herein, it is used to indicate the entirety of creational and destructional activities with the interim sustenance for a while of the created beings, with perpetuity and continuity in absolute orderliness, in terms of **Dharmas**, which is the very crux of **Brāhmic** secret.

In the **Gītā**, the Lord states: ‘*Vyavasāyātmikā Buddhir Ēkēha Kuru-Nandana, Bahu-Śākhā Anantāśca Buddhayo Avyavasāyinām*’ (The intellect of the resolute is single-pointed, O scion of the Kurus; but the thoughts of the irresolute are many-branched and endless). In this, the importance of ‘**Vyavasāya**’ or functioning is stressed as an attribute of that supreme **Śakti** known as ‘**Buddhi**’, the direction it takes, being deemed as the very canalizing force of **Ātman**—‘*Buddhir Ēva Ātmano Gatih*’. When this **Buddhi-Śakti** is engaged in functioning or **Vyavasāya**, it has a singleness of purpose; and it gets frittered in various directions, when it is not so engaged. Such **Vyavasāya**, by us aspirants consists in knowing and falling in line with **Brahm**’s ‘**Vyavasāya**’ in the propagation and infinitizing the operation of **Brahm-Dharmas**—**Jñāna, Icchā, Kriyā** and **Samhāra**.

And this is what is called **Sanātana Dharma**, and this feature is constant and present everywhere, as the root of creative intelligence and preservation. Hence it is, everyone is bound to know it as a first principle before any other thing.

#### **16. Sa Ca Anādyantaddehabhūtānanta-Tattvāt.**

1. This is without beginning and is endless, because the embodiments thereof are even so.

#### **NOTES**

This **Sūtra** is just an explanatory stress of what is conveyed in the previous one, reiterating and emphasizing the imponderability of a determination in time of the origin and also of the infinities involved in the act of multiplication of these four **Brahma-Dharmas**. What are called world-processes are nothing more than a collective functioning of **Ātman** and **Prakṛiti** in terms of these four **Dharmas** set afoot by **Brahm**. The state of infinity is to be predicated therefore, in virtue of the millions of varieties of different degrees getting manifested with corresponding changefulness. Embodied beings are manifestations of this phenomenon.

Though these are changeful for all appearances, there is a continuity and perpetuity in respect of the stress of a particular feature of one of these **Dharmas**. And until this is brought out in bold relief the embodied beings who are the agents of operation undergo a series of transformation through repeated births and deaths, towards effecting it. So it is said every embodied being is a type-design of **Brahma-Saṅkalpa**. When these facts are completely realized by the embodied beings, the work of finding out the kind of **Brāhmīc** design a particular embodied being represents, is its major work and in fact its real work.

A discovery of it leads to the realization of that particular **Dharma**, which, by its inherent nature to protect, enables the knower to transcend the perils incident to this life, with an opening out of greater areas for fulfillment, with a development of further capabilities and powers correspondingly towards this.

Since **Brahm** is infinite, the individual having fully realized his place in the **Brāhmīc** functioning commences his march towards it consciously. As greater capacities accrue to the individual, greater vastas are thrown out before his vision. Consequently there is no end to this march since **Brahm** is infinite. And so it is, the Hierarchs of the Race, the **Trimūrtis**, his lieutenants, and the **Paramātma**, having attained immortality through this knowledge are ever engaged tirelessly, and ceaselessly in this joyous march towards the never-ending **Infinity** which is **Brahm**.

### ***17. Tathā Yuktānām Ca Dehabhūtānām Swa-Vyavasāya Eva Mahāpuruṣhārthaḥ.***

1. Hence, the great and grand human aim of those embodied beings who are **Yuktas** consists in functioning only in engagements congenial to themselves.

## **NOTES**

In so far as each and every created being is a type-design of **Brahma-Saṅkalpa**, it was anticipated in the previous **Sūtra** by implication that it behoves on each to discover and find out the particular design of **Brahma-Saṅkalpa** he represents for which he, she or It is projected in this world-process. The non-knowing of this design is root ignorance. Deposited as this design is in the causal body of the individuals, it has to be learnt through means congenial to such knowing. Because this design varies with various individuals, it cannot be learnt through conditioning and regimentating the mind.

The mind has to be kept in a state of true pliability, so as to help the scintillant intelligence to catch at the design and launch it in the field of actioning.

And this is named herein as '**Swa-Vyavasāya**'—one's own functioning. Those that are called '**Yuktas**'—that is to say, those that have attained the status of **Yuktas** as the result of their having developed this kind of intelligence are said to engage themselves in such '**Swa-Vyavasāya**', which is in accordance with the particular kind of **Brāhmīc** design of which he became the knower. This is functioning in engagement congenial to oneself. Consequently, it is the bounden

duty of everyone to discover this, because it is deemed as the greatest goal of human attainment—*Mahāpuruṣhārtha*.

**Gītā** speaks of ‘*Swa-Dharma*’, which is an exact corresponding term of ‘*Swa-Vyavasāya*’ mentioned in this **Sūtra**. ‘*Vyavasāya*’ is ‘*Saṁsāra-Vyavasāya*’ or functioning in the world-process. World-processes or **Saṁsāras** are given out as four in the main **viz. Jñāna-Saṁsāra, Icchā-Saṁsāra, Karma-Saṁsāra** and **Samhāra** or **Yoga-Saṁsāra**. We, human beings are said to be in the world-process of actioning or **Karma-Saṁsāra**.

That **Jñāna, Icchā, Kriyā** and **Samhāra**, however by themselves are the four **Brahma-Dharmas**, we were taught already. Thus, it could be seen that, between **Brahma-Dharmas** and world-processes or **Saṁsāras**, there exists a kind of close intimacy with each other. So it is declared that **Dharmas** shine resplendently in conjunction with ‘*Vyavasāyas*’ and ‘*Vyavasāyas*’ get enlivened through **Dharmas**. Consequently ‘*Swa-Vyavasāya*’ is ‘*Swa-Dharma*’, and ‘*Swa-Dharma*’ of a particular embodiment is the particular **Brāhmic** design ordained for it.

‘*Swa-Dharma*’ should not be made to mean merely caste-functioning in terms of **Brāhmaṇa, Kṣatriya, Vaiśya** and **Śūdra**, as it is usually done in the **Gītā**-commentaries. These caste functionings have their origin in the ‘*Guṇas*’ or the qualities of individual embodiments. These embodiments are ‘*Prākṛitik*’ in nature, and so the ‘*Guṇas*’ and the caste-functionings, which these ‘*Guṇas*’ generate have only the bodily or **Prākṛitik** basis as such and not the soul basis. ‘*Swa-Dharma*’ has a soul basis on the other hand. And as to what this ‘*Swa-Dharma*’ is, the individual has to discover for himself and cannot be known by performing caste-functionings, which are merely a conditioned and regimented life and as such cannot generate a pliable mind, quite necessary to know one’s own **Dharma**. So it is, the Lord, in the **Gītā** exhorts and extols the one, who transcends the **Guṇas** or quality-forces and also acts formulated thereon as **Yukta**-functioning. And ‘*Yukta*’ is one profusely eulogized in **Gītā**.

Though regimented caste-functioning is gone in this land and with the Caste System has commenced to collapse, the released quality or **Guṇa**-forces are taking a wild turn with false ideas of ‘*Swātantrya*’ or **freedom**, which again have only a bodily basis, and so there is a complete upsetting of all moral and social laws and a clash of individual ‘*Swātantryas*’. The whole world over in the name of such ‘*Swātantryas*’ is under a sort of deluge, due to an inordinate release of these quality-forces, which generally take a subversive and ruinous turn. So, it is necessary to overcome these quality-forces and attain the state of ‘*Niṣtraiguṇya*’—transcending the three qualities according to **Gītā** and then engage ourselves in ‘*Swa-Dharma*’.

It is with this end in view that **Śuddha-Dharma** thought has been released. Aspirants and well-wishers of humanity must make it their study.

### **18. Tad Vyavasāya Sādhanam Ca Brahma-Sanātana-Dharma-Vijñānam.**

1. The aid conducive to such functioning is the knowledge of **Sanātana Dharma**.

## NOTES

This **Sūtra** makes it clear that even for the performance of one's functioning conducive to one's own nature, which is '**Swa-Vyavasāya**' or '**Swa-Dharma**', the knowledge of **Sanātana Dharma** is an absolute necessity.

For all **Dharmas** are rooted in this supreme **Dharma**, though they take multiple forms according to time, place and personality. And this is the reason why **Dharma** is difficult to be determined and hence cryptically declared—'**Aṅur eṣhu Dharmah**'—**Dharma** is of the nature of atom which means that it is outside the pale of general classification when applied to individuals. And individual's **Dharma**—'**Swa-Dharma**'—may be anything according to his nature, being governed by qualitative forces known as '**Guṇas**', resulting in **āsuric** or **daivic** nature as the case may be—the heredity principle having only a very minimum influence.

So much so, it is not as if there is such a thing as '**Adharma**'; for a while the **Dharma** that is followed by **daivic** people is termed '**Dharma**', the **Dharma** that is observed by the **āsuric** people gets known as '**Adharma**'. That is all. Nor is there anything absolute in the two, since there is always an element of '**Adharma**' in those declared '**Dharma**', and '**Dharma**' in those declared '**Adharma**'. And these two kinds of opposite **Dharmas**—**Dharma** and **Adharma**—have, nonetheless, their root basis only in **Sanātana Dharma**, which is absolute for all time, for all places, for all beings.

This absoluteness of **Sanātana Dharma** is so because it is just a reflection of the mode of functioning of the **Absolute—Para-Brahm**, which has transformed itself into '**Jagat**' and its contents out of its own sweet will, pleasures and ideation. As such, a knowledge of this **Eternal Dharma** is a valid necessity for functioning in the world. And it is only those that are freed from the grip of '**Swārtha Doṣha**', or '**Kārpaṇya Doṣha**', as King **Dhṛitarāṣṭra** and **Arjuna** respectively termed that greatest enemy of man—the separative tendency that stresses the sense of '**me**' and '**mine**' in the realms of thought, word and deed, and difficult to overcome normally, can discharge their functions normally. Those that are termed '**Yuktas**' in the previous **Sūtra**, having realized the fact of all-pervasiveness of **Brāhmic** law, also realize their role as '**Agent**' only and vacate the make-believe initiative role.

Such **Yuktas** of **Brāhmic** consciousness get themselves blessed with a complete knowledge of **Sanātana Dharma**. And the Lord in the **Gītā** extols such '**Yuktas**' calling on all to qualify themselves for this status.

### **19. Vyavasāyādikāraṇam Ca Prakṛitiśca Saṁsāro Nānārūpaḥ.**

1. **Saṁsāra**, which is the basis of functioning and material in nature, is multiformed.

## NOTES

The term '**Saṁsāra**' in this **Sūtra**, which is declared to be the material basis for the performance of '**Vyavasāyas**' is of a very great significance and has to be understood clearly. This is because we are in it. The general spiritual teaching of **Vedānta** and of allied literature to reject '**Saṁsāra**' for attaining '**Mokṣha**' or freedom, if valid, it is only after a thorough knowledge of what it is, its scope and purpose and the nature of its influence. Even then, there is no such thing as '**rejecting**' **Saṁsāra**, due to the simple fact that it can never be rejected at any time because it is **eternal**, as the very **Brahm** itself. The idea of '**rejection**' of **Saṁsāra** has crept into the religious belief of this country, because of the ignorance of the true nature of **Saṁsāra** and the inability to tackle it as a result.

The exuberance of this land advocated this idea of '**rejection**' of **Saṁsāra**, naming it '**worldly life**' and deeming it as inconsistent and as opposed to '**spiritual life**' is something like '**give the dog a bad name and hang him**'. There is no such thing as absolute worldly life without the spiritual element in it or *vice versa* in any plane of being, because '**Spirit**' and '**Matter**' emanated in their conjunctive relationship with the very ideation '**Saṅkalpa**' of **Brahm**, the **Absolute**, to transform itself from its unitary state of oneness to that of many or infinite.

This oneness or manyness, both being becoming of the **Absolute Brahm** constitute the very nature of '**Saṁsāra**' which is also declared as '**Brahma-Saṁsāra**' and **Sanātana Dharma**, being the law, mode and manner in which the '**becoming**' of **Brahm** into one and many, gets obtained, is revealed for us to know. And hence '**Saṁsāra**' should never be rejected even in thought, since it can never be done except as a make-belief which is false utterly.

What Mahārṣi **Gobhila** says in respect of '**Saṁsāra**' is worth noting in this connection by serious students. He says **Yajña** (dedicatory offerings), **Dāna** (acts of charity), **Tapa** (austerity), the two **Vidyās** or learnings **Parā** and **Aparā** (higher and lower), bondage and freedom, post-mortem existences, have been declared and explained only on the basis of **Saṁsāra**. So also, the **Brahmic** knowledge in terms of **Om, Tat, Sat**; the ideas of **Sthūla** (gross); **Sūkṣhma** (subtle), **Kāraṇa** (causal), **Turīya** (the fourth), and the five-fold conceptions of **Brahm** in terms of **Akṣhara, Jīvātmā, Ātman, Paramātmā** and **Puruṣha** shine because of '**Saṁsāra**'. So it is authoritatively clear that **Saṁsāra** is not to be '**rejected**', notwithstanding the fact of its material nature, as it is incorrectly advocated so far in this land.

But there is such a thing as **overcoming** '**Saṁsāra**'. Why should it be overcome, it may be asked, when it is postulated that it is eternal. The idea of **overcoming** '**Saṁsāra**' dawns because of the ills and evils associated with it, the evanescence and joylessness of it, and the helpless repeated transmigratory existences in it forced by **Karmic** bondage. Since these are true in respect of world life (**Prākṛita Saṁsāra**) or a life subject to the influence of matter, the act of overcoming them does not take place with a mere knowing of the existence of the spiritual principle of **Ātman**, its counterpart.

It results with the knowledge of the ways of spiritual principle—‘*Ātma Saṁsāra*’; and associated with it only, a man commences to function, in a state of freedom from ills. That is to say, since **Saṁsāra** is associated both with **Ātman** as well as **Prakṛiti**, it is only through an understanding of the very nature of ‘**Saṁsāra**’ and not merely **Ātman** or **Prakṛiti** that one can attain absolute freedom. So it is said ‘*Saṁsāra Vijñānaṁ Mokṣha Sādhanam*’—knowledge of ‘**Saṁsāra**’ is a practice to attain freedom. As such the important question arises—what is ‘**Saṁsāra**’.

According to the **Sūtra**, ‘**Saṁsāra**’ *prima facie* is not only declared to be material in nature—**Prakṛiti**—but also the basis—*Adhikaraṇa*—for functioning, making *Vyavasāya* a possibility. And because of the infinite shapes and planes, possible to be assumed for purposes of movement, **Saṁsāra** is defined as ‘*Saṁsāramāyōgyaḥ Saṁsārah*’ (**Saṁsāra** is that which is characterized by movement). This state of dynamism is obtained in the various world-processes, which **Saṁsāra** is.

In the **Gītā**, when the Lord enunciates as the principle of his Religion, the knowledge of **Kṣhetra** and **Kṣhetrajña**—*Kṣhētra Kṣhētrajñayōr-jñānam Yat Tat Jñānam Matam Mama*—he stressed the importance not only of **Ātman**—**Kṣhetrajña**, but also of **Prakṛiti**—**Kṣhetra**—and *Tattva-Jñāna*. While the term ‘*Adhyātma-Jñāna*’ is what it connotes, ‘*Tattva-Jñāna*’, as referring to **Prakṛiti**, is because ‘**Tattva**’ herein connotes the rudimentary **Tattvas** or atomic principles, twenty-four in number, so well known, as those of **Gāyatrī**. These twenty-four **Tattvas** go to make the ‘*Adhikaraṇa*’ called **Saṁsāra**, which is multiformed and infinite due to various kinds and degrees of combinations. According to **Śuddha Tattva**, these combinations of twenty-four **Tattvas** go to make only four in the main and are termed **Tattva-Kūṭas**.

They are:

1. *Indriya-Tattva-Kūṭa* or senses-group in which are grouped the five **Mahābhūtas** (earth, etc.), their five **Tanmātras** (smell, etc.), the five **Jñānēndriyas** (eye, etc.) and the five **Karmēndriyas** (hands, etc.);
2. *Manas-Tattva-Kūṭa* or mind-emotion group;
3. *Mahat-Tattva-Kūṭa* or intellection and knowledge group;
4. *Avyakta-Tattva-Kūṭa* or the group in which **Ātman** and **Prakṛiti** abide undivided.

In the **Gītā**, the **Ślōka** ‘*Indriyāṇi Parāṇy Āhuḥ*’ etc. (Chap V-25, S.D.M. edition) brings out the significance of these main four **Saṁsāric** planes. According to the dictum ‘**as above so below**’, the planes of **Saṁsāric** matter obtained in the objective world have a corresponding similarity to those in the subjective being of individuals also. However, the objective **Saṁsāric** planes have also different denominations as **Lōkas** or worlds such as **Bhū**, **Bhuva**, etc. Movement in these objective planes is effected by the individuals in their whole being in course of time; whereas in the subjective realm of man, the **Ātman** is alone made to effect the movement in one’s ownself.

Those that aim at this through meditative practices are known as **Yogis**—*Yōga-ratas*; while those that aim at the former engage themselves in the performance of **Hōmas** or fire offerings

and such like ceremonials with material means and these are named *Bhōga-ratas*—seekers of enjoyment. While the **Yogis** get the benefit of the latter also, the latter for all their efforts get only an evanescent sojourn in the higher worlds and are subject to rebirth in this world, to take to **Yogic** endeavor which they have failed to do resulting in their fall.

The Lord in the **Gītā** says: *‘Ābrahma-Bhuvana Lōkāḥ Punarāvartinōrjuna’* (Worlds up to the realm of **Brahmā** are subject to return, O **Arjuna**). It is through **Yoga** only, the capacity to transcend this is got. It is stated in the **Gītā** thus—*‘Mām Upētya Punar-Janma Na Vidyatē’* (Attaining Me, rebirth, subject to **Karmic** forces, does not happen).

Now, these movements in these **Saṁsāric** planes are associated with corresponding sensations of those planes, the movement being the **Vyavasāyas** or functionings in the various planes consequent thereon. In the **Gītā**, the nature of these functionings, also four in number according to the four planes, is given out in the **Ślōka** *‘Icchā Dvēṣhaṁ Sukhaṁ Duḥkhaṁ’* etc. of Chap XXI – 6 (S.D.M. edition). Herein *Icchā* etc., refers to the functioning in the mind-emotional plane in man which is *Manas-Tattva-Kūṭa* or **Manas-group**. *Icchā* or **desire** is the very nature of the ‘**Manas**’ plane and consequently the sensation of desire when ‘**Manas**’ is made to operate constitutes its very **Śakti** or power; the other associates of ‘*Icchā*’, namely ‘*Dvēṣha*’ etc., are the results of ‘*Icchā*’-functioning. It is this very ‘*Icchā*’ or **desire** that gets transmuted to ‘**Bhakti**’ or **devotion** when directed to **Īshwara**. Normally, with human beings, devoid of devotion, ‘*Icchā*’ causes attachment only—spiritual or material. This is ‘*Icchā*’ or **Manas-Saṁsāra**.

The term ‘*Dhṛiti*’ has reference to **Yogic**-functioning or **Yoga-Saṁsāra**. Since **Yoga** does not merely mean a practice, nor a mere attainment of **God-consciousness** only, but also refers to such **Yogic** functioning. ‘*Dhṛiti*’ does not mean merely fortitude. It means that supreme capacity to hold together the functions of **Manas**, **Prāṇa** and **Indriya**, through **Yoga** forever. The Lord refers to this in the **Gītā** *‘Dhṛityā Yayā Dhāryatē’* Chap XXI – 10 (S.D.M. edition). This **Yogic** functioning by man which is performed with consciousness in the ‘**Avyakta**’ plane is unitary-functioning or whole function. The functionings in the other three planes are not so, being disjointed in their nature in the absence of **Yoga**.

Of these four **Saṁsāras**—**Mahat**, **Manas**, **Indriya** and **Avyakta**—the first three form a group and the other one is so by itself, because all get integrated into it, and hence **Yoga** constitutes the main two divisions of ‘**Saṁsāra**’. Similar terms obtained in the ‘**Darśanas**’ should not all be confused as having any kind of reference in any way to what is mentioned here. The **Sāṅkhya** and **Yoga** knowledge go by the famous name of ‘*Yoga-Brahma-Vidyā*’ which treats about ‘**Brahma Saṁsāra Dharma**’ in terms of three and one—*Trivaikatva*. Of the two **Vidyās**—**Parā** and **Aparā**—the former treats of **Yoga** and the latter of **Sāṅkhya**.

What is meant by transcending ‘**Saṁsāra**’ and attaining ‘**Mōkṣha**’ is that act of overcoming the helpless repeated births and deaths in those three **Saṁsāric** planes of **Mahat**, **Manas** and **Indriya** through a knowledge of **Aparā-Vidyā** and reach the unitary **Yoga** plane of **Avyakta**

through **Parā-Vidyā**, which is euphemistically declared as drinking the nectar of immortality—*‘Vidyayām Amṛitam Aśhnutē’*.

**20. Yāvaccā Driḍham-Idam Brahma-Sanātana-Dharma-Vijñānam Tāvad Ēva Vyavasāyaśca Tadādhikaraṇaśca Tatkarṣu Rātmanaśca Prabhūtvam Śruyatē.**

1. So long as the knowledge of the eternal law of **Brāhmic** functioning is firm, so long is heard the lordliness of general functioning, the basic planes on which it is carried on, and of the actor or the agent which is the **Ātman**.

## NOTES

This **Sūtra** not only proclaims in unequivocal terms the high importance of the knowledge of **Sanātana Dharma** of **Brahm**, to all of us—the evolving human beings, who are *‘Saṁsāris’*—but also states, how in the absence of this knowledge, the functionings of individuals remain merely poor, prosaic, uneventful and mechanical. This is because **Ātman**, which is the agent of **Brahm** and who is the actor truly to bring to pass the ideation of **Brahm** in terms of *‘Dharma-Saṁsāra-Vyavasāya’* (Dharmic world functionings), is precluded therefrom by the overwhelming forces of **Prakṛiti**, which are the three-fold **Guṇas**, otherwise known as *Guṇamayī Māyā* or **Māyā** merely. Becoming subject to these forces, it loses its lordliness and becomes a slave to the enjoyment of the material pleasures. It is in this state **Ātman** is called **Jīvātmā**, and all of us are in this state.

The tragedy of it consists in the fact that we are also unaware that we are **Jīvātmans**, but assume importance, identifying ourselves with the name and form endowed to us by **Prakṛiti**. And in this state, we undergo the experiences of pleasure and pain through a series of helpless transmigratory existences. It is only when the awakening comes, which must be sooner or later, that man gets to realize that he is not merely a body with the importance of a name and form only, but that he is a soul, or **Jīvātmā**, as do many **Jīvātmans**, and gifted with a **‘Manas’** and **‘Buddhi’** capable to overcome the bondages in life and also penetrate the secret of its mystery. With the dawn of this higher knowledge, he slowly gets diverted into the worship of **Īshwara** in himself which is *‘Ātmopāsana’*.

This also results in his overcoming the bondages imposed by **Prakṛiti** and its forces so long; and in the realization of the truth that he is only an agent of the **Ātman** within himself and does all actions that are to be done in a dedicatory spirit—*Yajña* to it; which ultimately results in his losing the separative **Jīva** consciousness and getting his consciousness identified with the **Ātman** within himself, which is also seen by him as all-pervasive also. It is at this stage that the Overlordship of **Ātman** over every form of **Prakṛiti** gets established and true functioning—*Vyavasāya*—commences. Even there, the **Ātmic** consciousness exercises its lordliness, only when it recognizes itself as the actor-agent of **Brahm**, for **Brahm** is **Absolute** and not so the **Ātman**.

Such a true knowledge of **Sanātana Dharma** is necessary for all-round lordliness as mentioned in the **Sūtra**—lordliness in the ways of functionings, lordliness in the planes in which the functionings are effected and the lordliness of the agent, the **Ātman**, who does all these.

It is a very high level indeed; and it is from such a high level that Lord **Kṛiṣṇa**, the **Avatār**, gave out his teachings of **Gītā** graciously, to help the evolving individual souls. The famous declaration by the Lord about himself (Chap III-6 S.D.M.) is arresting. He deems himself as the agent of **Brahm** of **Amṛita** (divine knowledge), of the **Eternal Dharma** and of consummate bliss; while on his own, he is the very **Ātman** himself—‘*Ahaṁ Ātmā Guḍākēśa*’. And so, he sends up a tribute of praise and adoration to the one even above himself—the **Puruṣha**—**Tām Ēva Cādhyam Puruṣham Prapadyē** (Chap VII -13 S.D.M.). This is a truth that should be noted by the **Sādhakas**.

Therefore, it should be clear, how important the knowledge of **Sanātana Dharma** is to the individual and society, even for just a peaceful living in this world and normality. So it is incumbent on everyone to know and study the truth of **Sanātana Dharma**.

**21. Ārabhya Hi Nārāyaṇāj Jāgaj Janmādi Kartuh Paramēśvarāt Paramātmānōha Paramapuruṣhād Brahmā Viṣṇuśca Rudrāśca Anyē Dēvā Mahātmānō Maharṣhayaḥ Siddhāśca Mānavāśca Prāṇinaḥ Sarvēpi Swa-Vyavasāyam Yathā Sanātana Dharma-Vijñānam Ācaranti.**

1. Beginning from **Nārāyaṇa**, the Lord of Evolution, Preservation and Involution, **Paramēśvara**, **Paramātmān**, the supreme beings **Brahmā**, **Viṣṇu**, and **Rudra**, other **Dēvas**, **Mahātmās**, **Ṛiṣhis**, **Siddhas**, Men, and all other animate beings, all discharge their natural functionings only to the extent of their knowledge of **Sanātana Dharma**.

## NOTES

In this **Sūtra**, not only the absolute supremacy of **Sanātana Dharma** is reiterated, but also that, all, whoever it is, from **Amoeba** to **Nārāyaṇa**, perform their functionings only to the extent of their knowledge of **Sanātana Dharma**. The highest knower of **Sanātana Dharma** is **Nārāyaṇa** and the least is **Amoeba**; all others, Men, **Ṛiṣhis**, **Siddhas**, **Mahātmās**, **Brahmā-Viṣṇu-Rudra**, and **Paramātmān** progressively occupy the graded scale of this supreme knowledge according to the extent of their limits.

It follows, therefore, that it is incumbent on everyone to know what **Sanātana Dharma** is, its implications and workings to the extent of their capacity, if they desire to free themselves from the agonizing influences of fortuitous living and lead a life of freedom, which means understanding the **Eternal Law** or **Sanātana Dharma** and act in consonance with it.

Herein, **Nārāyaṇa** is the **Puruṣha**, the direct representative of **Brahm**. The occupant of **Ānandamaya-Kōśa**, which is **Turīyātīta** or transcending the fourth, otherwise known as the fifth or the ultimate plane. This is the farthest limit—**Sā-kāṣṭhā**—and the final refuge—**Sa Parā**

*Gatih*; also hailed as **Yōga-Nārāyaṇa** ever in conjunction with **Yōga-Dēvī**; and He is the Lord of **Creation, Preservation and Convergence**, all in one.

His lieutenants in this act are **Brahmā, Viṣṇu and Rudra**, discharging the functions of *Sṛiṣṭi*, *Sthiti* and *Laya* respectively and they are termed **Paramapurushas** in this **Sūtra**.

The Overlordship of the cosmos is exercised by **Paramātman**, who is the *Turīya-Tattva* or the fourth plane. This Overlordship consists in exercising control over the movements of *Pravṛitti*, *Nivṛitti* and *Yoga*. He is also hailed as **Vāsudēva**. And in this work, he is assisted by **Aniruddha, Pradyumna and Saṅkarṣhaṇa**. Details on this head can be had in Chapter II—*Nara-Nārāyaṇa-Dharma-Gītā* of **Śrī Bhagavad Gītā**.

**Brahmā, Viṣṇu and Rudra** also represent **Paramātman** in reference to their particular acts of *Sṛiṣṭi*, *Sthiti* and *Laya*. And how they do it can be equally gathered in the second chapter stated above.

For all these, to discharge their respective functionings, it is the knowledge of **Sanātana Dharma** that helps. And its mystery is such that, the highest knower of it is **Yōga-Nārāyaṇa**, the refuge of all.

**Mahātmās, Rīṣhis and Siddhas** are the *Adhikārapuruṣhas* who occupy a distinct role in respect of *Sṛiṣṭi* and *Laya* and *Pravṛitti*, *Nivṛitti* and *Yoga*. And their knowledge of the working of **Sanātana Dharma** is less, due to their own constitutional get-up. And as regards, men and other animate beings, being '*Samsāris*' or evolving beings, the knowledge of **Sanātana Dharma** is by far less. In fact, they may not know the name even, let alone its workings; although, in fact, they are governed by it unconsciously. And it is due to the want of this knowledge that men are tossed about in life helplessly, leading a chance life taking delight in evanescent things and failing of attain *Swātantrya* or freedom of life and living.

Hence, it is stressed that it is necessary for everyone who would like to achieve the said freedom to have a knowledge of **Sanātana Dharma** to the extent of their own limitation, which is quite enough for their purpose to start with.

**22. Ataḥ Sarva-Saṁsāra-Juṣhām Puruṣhāṇām Vijñānam Ēva Swānurūpa-Vyavasāyaḥ Sādhanatamam Bhavati.**

1. So, with all beings, who delight in investigating the mystery of the world-processes, higher knowledge (**Vijñāna**) alone forms the most effective means in carrying out the work appropriate to him.

## NOTES

Since **Sanātana Dharma** is supreme and its knowledge is stressed as a necessity for all, to those that would like to investigate the mystery of the world-processes in terms of birth and death etc.

taking a delight in such investigation, so that they may display a special dexterity in regard to their own nature propelled functioning, the acquisition of **higher knowledge**—*Vijñāna*—is important, as the Lord deems it.

‘*Vijñāna*’ is not to be understood as mere knowledge, because this term carries a very high technical significance from the view-point of **Tattvas**.

*Samjñāna*, *Vijñāna*, *Prajñāna* and *Jñāna* are four terms used in **Upaniṣhads** and other **Adhyātmic** literature to mark the various kinds of knowledge formations. The general meaning of the term ‘*Jñāna*’ as knowledge, technically refers to that which pertains to sensory transactions of *Indriya-Tattva-Kūṭa* and has the object of realization of **Akṣharātman**; ‘*Prajñāna*’ on the other hand pertains to the comprehension of the ‘*Vibhūti*’ of **Ātman** that takes infinite forms of high excellences, endowed with certain powers to bring about a particular purpose, and the knowledge of the mind emotional plane or *Manas-Tattva-Kūṭa*; ‘*Samjñāna*’ is **Yogic** knowledge and otherwise called **Śuddha-Vijñāna** and refers to the knowledge of **Paramātman** in the fourth plane, which is *Avyakta-Tattva-Kūṭa*.

‘*Vijñāna*’ signifies that knowledge about the **Ātman** in its *Kevala-aspect*, the witness as well as the propeller of world functioning, abiding in *Mahat-Tattva-Kūṭa* or the knowledge-plane. It is this aspect that is at once *Nirguṇa* as well as *Saguṇa*, about which the Lord refers to in the next but one **Sūtra**.

### 23. *Vyavasāyaḥ Sarvēśhām Śriṣṭi-Sthiti-Samhāra Rūpaśca Bhavati.*

1. For all, *Vyavasāya* or functioning is of the form of creative, preservative and synthetic (activities).

## NOTES

This **Sūtra** defines ‘*Vyavasāya*’ that is functioning. It is termed as activities pertaining to **creativity** (*Śriṣṭi*), **preserving** or **protecting** those that are created (*Sthiti*) and then **synthesizing** them into the one whole (*Samhāra*). These activities are propelled by the qualitative forces that constitute the very nature of **Prakṛiti** or matter and they are **Sattva**, **Rajas** and **Tamas**—**Rhythm**, **Mobility** and **Inertia**.

To give a tone to these qualitative forces, by virtue of which each one is enabled to perform actions congenial to one’s own nature, ‘*Vijñāna*’ as was postulated in the previous **Sūtra** is very important. For all kinds of activities, knowledge or *Jñāna* is necessary, for knowledge and action go together always. Here knowledge is termed as ‘*Vijñāna*’ and not merely ‘*Jñāna*’. As to what ‘*Vijñāna*’ means, the Lord defines in the next **Sūtra**.

It is one of the kinds of higher knowledge. For it is ‘*Vijñāna*’ alone that would enable the activities to take to a completely intelligent course, in terms of creativity etc. If not, all these activities will not have the feature of excellence and orderliness; and in so far as we are in the

World of action, the importance of such orderly and excellent functioning can never be minimized. If not, the whole thing will redound in chaos, as it is at present in the world, being bereft of higher knowledge, and ‘**chance**’ becomes the law of life, which is the characteristic of mass method of actioning. This kind of mass actioning is propelled by the wild qualitative forces that are unchastened by ‘**Vijñāna**’.

In such a state of wild actioning, mostly by **Rājasic** and **Tāmasic** qualities, the destructive feature of activities alone takes dominance. And destruction is an activity which is against the law of life and is formulated by ignorant people and **resorted** to by men of cruel deeds. That such destruction is against law is proved by this **Sūtra** itself which does not even recognize this kind of activity. This fact has to be quite clearly borne in mind.

However, generally, three kinds of activities—**creation, preservation** and **destruction**—*Sṛiṣṭi*, *Sthiti* and *Samhāra*—are catalogued. In this **Sūtra**, however, the Lord postulates ‘*Samāhāra*’ as the third activity and not ‘*Samhāra*’. **Samāhāra** means **synthesizing**, while ‘*Samhāra*’ means **destruction**. Being so, doubts regarding the relative nature of ‘*Samhāra*’ and ‘*Samāhāra*’ are bound to rise. Could it be that synthetic activity is allied to ‘**destructive**’ activity?

There is bound to be amazement when it is stated that it is so. Synthetic activity involves a total destruction of all those forces that perpetuate ‘**separativity**’ as the law of life. Of the three activities, that of **synthesis** is of a very big order, for it is, in fact, an intelligent prolongation of the ‘**preservative**’ feature. The enemies of preservative activity are destructive and this is caused by ‘**separativity**’—that nature in human beings congenitally incapable to recognize the divine order in life.

This separative nature is destroyed by the power of ‘**synthesis**’. Such a power of synthesis is **Yoga**. Hence **Gītā**’s frequent call on people to become ‘**Yogis**’ by generating a frame of mind called ‘*Samatva*’ since it leads to **Yoga** and **synthesis**—‘*Samatvaṁ Yoga Ucyatē*’. This helps to destroy the lower nature in the individual which is ‘**destructive**’ in its very nature and **tends to** the augmenting of creative and preservative forces. This is done with ‘*Yoga-Bala*’—strength of **Yoga**.

And until a man realizes this truth, he can never overcome the ills incident to life and not at all the overcoming of the frequency of a helpless transmigratory existence. Through the aid of ‘*Vijñāna*’, the nature of synthetic activity is got and this would help the attainment of freedom.

This age of **Kali** is said to be one of ‘**Samāhāra**’ or **synthesis**. The frequency of wars and other disturbances caused in the world are a sort of total adjustment of humanity as a whole to **shed** its ‘**separativity**’ and generate the feature of **synthesis**. And until this feature becomes an accomplished fact in the world, there will be no peace at all since every attempt toward it will be only from a wrong angle. Therefore, it behoves on men to resort to ‘**Vijñāna**’ so that they may learn how to engage themselves in activities not only congenial to their nature, but also for the general welfare.

**24. Vijñānaṁ Hi Brahma-Swabhāva Viśhayakaṁ Ēva Bhavati, Brahma Ca Bahudhā Varnitaṁ Śrutīṣhu Sarvāsu Saḡuṇaṁ Nirguṇaṁ Iti.**

1. **Vijñāna** or **higher knowledge** consists in that of those pertaining to **Brāhmic** nature, by **Brahm** is meant that which is described in various ways in the scriptures as **Saḡuṇa** or **Attributeful** and **Nirguṇa** or **Attributeless**.

## NOTES

To the question as to what is meant by ‘**Vijñāna**’, here is the answer given by the Lord. He says that it pertains to that of **Brāhmic** nature in terms of **Saḡuṇa** and **Nirguṇa**. In the ‘**NOTES**’ under **Sūtra 22**, it was pointed out that ‘**Vijñāna**’ belongs to one of the four main categories of knowledge viz. **Samjñāna**, **Vijñāna**, **Prajñāna** and **Jñāna** and that it refers to that of **Ātman** abiding in the **Mahat-Tattva-Kūṭa** or knowledge-plane, wherein, **Ātman** is at once **Saḡuṇa** and **Nirguṇa**. In the spiritual literature of this country, especially in the **Upaniṣhads**, a lot of information is available describing the characteristics of **Saḡuṇa** and **Nirguṇa**. While ‘**Saḡuṇa**’ which means **attributeful** is generally recognized as referring to the **Trimūrtic** forms—**Brahmā**, **Viṣṇu** and **Śiva**—that of ‘**Nirguṇa**’ is not so much a common knowledge being confined to what is known as ‘**Advaita-Vedānta**’, the other two—**Dvaita** and **Viśiṣṭādvaita**—giving only a secondary or practically no importance to it at all.

There are endless quarrels between **these** schools of thought on these features of ‘**Saḡuṇa**’ and ‘**Nirguṇa**’ about which we need not go into here. Be it as it may. Here the Lord posits that **Saḡuṇa** and **Nirguṇa** are both important as being the very nature of **Brahm** and the theme of ‘**Vijñāna**’. ‘**Saḡuṇa**’ attribute of **Brahm** refers to Divine **Incarnations** such as **Rāma** and **Kṛiṣṇa** in addition to the **Trimūrtis**. The ‘**Nirguṇa**’ form is that which is termed in the **Śrutis** as ‘**Sākṣhī**’ or **witness** abiding in the heart-cave. These two forms, **Saḡuṇa** and **Nirguṇa** are intimately associated with world-processes, and hence, they have to be carefully studied and investigated to know the extent of their influence. That which is above these two is ‘**Śuddha**’ and is the characteristic of **Brahm** in its ‘**Para**’ aspect. The Lord mentions this in the next **Sūtra**.

Activities in general are also classified as **Pravṛitti** and **Nivṛitti**. ‘**Pravṛitti**’ is usually that method of engaging oneself in the world activities with attachment for world-objects and the resulting contractual gains. To this kind of activities, the ‘**Saḡuṇa**’ form is the highest ideal, as the embodiment of all excellent attributes and as the conferrer of boons, sought by the **Devotees**. This may be generally termed as the worship of extra-cosmic **God**. ‘**Nivṛitti**’ is withdrawal from world activities and pursuing a course of activity, which has for its object the attainment of knowledge and to those that pursue this course, the ‘**Nirguṇa**’ is the ideal. While the **Vēdas** are deemed to teach the path of **Pravṛitti**, the **Vedānta** is said to **teach Nivṛitti**. What is termed as **Śuddha** activity, is a higher kind of activity, which even while engaged in the course of **Pravṛitti** and **Nivṛitti** has for its aim the realization of **Brahm** in its ‘**Para**’ aspect.

Only those that are free from the grip of ‘*Swārtha-Dōṣha*’ or ‘*Kārpaṇya-Dōṣha*’, the heresy of separateness, due to an excessive preponderance of I-ness and mine-ness associated with the body, and brought about through the purifying influence of *Samnyāsa* and *Tyāga* can effectively engage themselves in the **Śuddha** mode of activity. The theme of **Śrīmad Bhagavad Gītā** is in reference to this mode of activity which results in, after a due completion of world-activities, **Brahma-Samīpya**, approximating to the **Brāhmic** goal, the highest in that category. Such a science dealt with in the **Gītā** is neither **Vedānta** nor any of the existing spiritual teachings and is known as **Yōga Brahma-Vidyā** or the **Synthetic science of the Absolute**, which has to be mastered by one and all, the correct approach being the Text of the **Gītā** published by **Śuddha Dharma Maṇḍalam**; the signifying influence of which is fully brought out, as in nowhere else, in the commentaries thereon by the **Yogins** of **Śuddha Dharma Maṇḍalam** and of whom **Śrī Haṁsa Yōgi** stands foremost.

**25. Ayam Ēva Hi Brahma-Vijñāna-Kramah: Prathamam Brahma-Tad-Vibhūti-Vijñānam, Brahmaiva Kāraṇam Vyūhamiti Tasya Tad-Vibhūtēśca Vijñānam Dvitiyam, Brahmāvatāra-Rahasya-Swarūpa-Vibhūti-Vijñānam Tṛtīyam, Brahmārcha-Swarūpa-Tad-Vibhūti-Vijñānam Caturtham, Brahma-Ātma-Swarūpa-Tad-Vibhūti-Vijñānam Pañcamam; Iti Hi Śruti-Vēditam.**

1. The order obtained from the knowledge of **Brahm** is verily as follows: Firstly, the knowledge of **Brahm** and its **power**; Secondly, the knowledge of **Brahm** and its **power** as the **cause of manifestations**; Thirdly, the knowledge of the **secret of Incarnations** of **Brahm** and its **powers**; Fourthly, the knowledge of the **nature or worshipful Images** of **Brahm** and its **powers** and Fifthly, the knowledge of **Brahm** as **Ātman** and its **powers**; such is the **scriptural** teaching.

## NOTES

The gracious Lord in this **Sūtra** gives the order in which ‘**Brahma-Vijñāna**’ has to be understood and realized. In the **10th Sūtra**, the Lord gave out what constituted **Brahma-Jñāna** in itself as being a self-understanding in terms of a **five-foldness** which is the very characteristic of **Brahm** as **Para** (Transcendent), **Kāraṇa** (causal), **Avatāra** (incarnation), **Arcā** (worshipful) and **Antaryāmi** (immanent).

In the previous **Sūtra**, what the term ‘**Vijñāna**’ connotes was taught as referring to the two-fold general classification of ‘**Brahma-Swarūpa**’ as ‘**Saguṇa**’ and ‘**Nirguṇa**’; which are the two important aspects in relation to the world and its contents, and which are deemed ‘**Śakti-Swarūpas**’, by which is meant that all the functionings in the world-processes are carried on with ‘**Śakti**’ in the leading role. And because **Brahm** as ‘**Saguṇa**’ and ‘**Nirguṇa**’ bound by ‘**Śakti**’ sets on motion the never-ending world-processes, it does not mean that **Brahm** vacates its own nature as ‘**Para**’ or **Transcendent** or **Śuddha**, the eternal. Consequently, according to **Śuddha-Tattva**, **Para** or **Śuddha-Brahm**, **Nirguṇa-Brahm** and **Saguṇa-Brahm** are the general three-fold total classification given to **Brahm** in its eternal association with **Śakti**. Accordingly, the five-fold **Brahma-Swarūpas** mentioned in this **Sūtra** are seen to correspond to the above three,

in that, the **Para** aspect as denoting **Śuddha-Brahm**, the **Kāraṇa** aspect as referring to **Nirguṇa-Brahm**, and the other three—**Avatāra**, **Arcā** and **Antaryāmi** aspects—as being **Saguṇa-Brahm**.

And in so far as a mere knowledge of **Brahm** is incomplete without understanding the place of **Śakti** with it, it is exhorted in this **Sūtra** that the order of '**Brahma-Vijñāna**' redounds itself in the knowing of **Para** or the **Transcendent** with its powers, of **Kāraṇa** with its powers and so on. From this it should be borne in mind by those that seek **Brāhmic** knowledge, that **Brahm** is not to be deemed as '**ultimate**' but as the **Transcendent**—'**Para**'—which can be grasped through that **Vidyā** which teaches about negation as '**Nēti Nēti**'. It is with this *prima facie* grasp of **Brahm** as one of '**utter negation**', and having realized its extraordinary power, that one should proceed to know and realize its next aspect as **Causal**—**Kāraṇa**—and the powers associated with it in the act of projecting the world-processes; thereafter the doctrine of divine **Incarnation** and its powers in this descent could be fruitfully appreciated and realized; and this creates a devotion for the worship of the **Images** of the divine **Incarnations** as **Arcā Mūrti**; which ends in getting into tune with the immanent **Ātman** pervading all creation and the powers associated with it. Such is the order of **Brahma-Vijñāna**, which starts with **Brahm** in its transcendent aspect and ending in its realization as **Ātman**.

**26. Atō Brahma-Swarūpasya Ātmōḥa Tad-Vibhūtēśca Vijñānam Vyavasāya-Sādhanam Paramam Ityabhiḡyātē.**

1. Therefore it is deemed that the knowledge of **Brahma-Swarūpa** as **Ātman** and its powers is the highest means for the proper functioning by one in the world-process.

## NOTES

In this **Sūtra**, the Lord stresses the importance of **Ātmopāsana**, as it should be evident. **Sādhakas** and students should bear in mind the important significance herein, in that, this **Ātmopāsana** is exhorted, not as an end in itself, but only as the means for a very effective discharge of one's own functioning in the world-process. And as such, it follows that this realization of **Ātman** has to be brought about, not by renouncing **Saṁsāra**, but by being in it only. This is because **Ātman** has no separate existence except in association with **Prakṛiti**, the basis of **Saṁsāra**. And this **Saṁsāra** set afoot by **Brahm** has neither beginning nor end.

**Śrī Haṁsa Yōgi** explains that it is given only to such of those **Great Souls** who have intellectually and otherwise grasped the significance of **Brāhmic**-knowledge in its completeness, as given out in terms of **Para**, **Kāraṇa**, **Avatāra** and **Arcā**, that would be able to take to **Ātmopāsana** with the greatest felicity, as immanent, not only in one's own heart but in all the formful manifestations. Such great-Souls only are said to be the highest in the class of **Yogis**. For, in them, the root-enemy which is '**Swārtha-Dōṣha**', giving way to the one **Ātman** which is of the **Brāhmic** form, runs the **Ātma-Yōga Gāyatrī** in the **Bhadraketu** and **Vāmadēva Vidyās**. **Ātman** is not to be worshipped either as such or as **Brahm** itself. It should be worshipped as

**Brāhmic Form, the Representative of Brahm.** For, **Brahm** can never be a theme either for knowing or worship in view of its absolute state extolled as '*Nēti Nēti*', being beyond conception. All **Brahma-Vidyās** speak of that **Brahm** which can be conceived, and this conceptual **Form** of **Brahm** is **Ātman**. It is this, eulogized as **Eternal**. He is the **Lord**, He is the **Īshwara**, He is everything worthy of worship either as *Saguṇa*—**attributeful**—or *Nirguṇa*—**attributeless**.

In its transcendent state as '*Śuddha*' which is its '*Swa-Bhāva*'—**own nature**—it is known as **Śuddhātman**. And this **Śuddhātman** takes all forms in the world-processes and so its realization is pointed out as the all-pervasive **Ātman** eternally abiding in all. When this **Śuddhātman** is in association with **Prakṛiti**, the other aspect of **Brahm** that is the medium for its manifestation in the world-process, it gets into the bondage of **Prakṛiti** thus **losing** its pure nature and gets to be termed **Aśuddhātman**—the **Ātman** that is **impure**; which is the **Jīva**—the **individual soul** struggling in life as life. This knowing of **Ātman** is not a mere intellectual knowledge of it, though it is held as final in the expositions thereon, since it is held to be something beyond and as such unrealizable. This is not what the teachings of **Śuddha School** say. While **Brahm** as such is unrealizable, **Ātman** can be visioned and contacted. And it is to get at this visioning that the intellectually grasped knowledge about **Ātman** has to be applied. **For**, if this knowledge is not backed up with direct visioning of **Ātman**, it is likely to take undesirable turns.

So is it, the Lord **Śrī Nārāyaṇa**, at the time of setting up of **Śuddha Dharma Maṇḍalam** stressed the importance of visioning this **Śuddhātman**. Says He—*Upāsamānā Swātmānam Tad Antastam Tathā Param, Yaḥ Paśhyati Viśhuddhātmā Sa Yāti Paramām Gatim*—worshipping one's own self, he, who visions the **Śuddhātman** beyond it, reaches the supreme path. Herein, the worship of one's own self as a preliminary to the visioning of **Śuddhātman** consists in the fact of recognizing firstly that man is a soul in the body and as such, the two are to be maintained with due regard to both. This is effected through the generation of the **eight-fold Ātmic qualities**, and controlling the **Prākṛitik** qualities of *Sattva*, *Rajas* and *Tamas* through the aid of the conjoined efforts of knowledge, desire and action in their higher and lower aspects, generating mental equipoise in external relationship that is disturbed by the turbulent **Prākṛitik** qualities, pursuing a normal life known as treading the **middle path** by avoiding excesses, shunning vileness of any sort in thought, word and deed, engaging oneself in purposeful meditation of **Brahma-Swarūpa** on right lines with the aid of the *Japa* of **Yōga-Gāyatrī**, which alone will make the meditative efforts fruitful—all these are deemed to be *Upāsana* or **worship of one's own self**. In other words, a proper use of the body and soul is its '*Upāsana*'. The inner eye *Divya-Cakṣuḥ* gets opened consequently and the **Śuddhātman** is visioned in its pristine purity.

As a result of this visioning, the practicing **Yogi** aspirant gets in course of time all those **Yogic beatitudes** as fruition catalogued in the **Sūtra** as spiritual lustre, brilliance, splendor, wisdom, strength, with capacity to assume any form at will. For he becomes an **Adhikārī** thereby—an

**office bearer** in the hierarchy of **Śuddha Dharma Maṇḍalam** either in the group of **Vidyādhikāris**—**Teachers of wisdom**—or **Lōkādhikāris**—**Rulers of worlds**—to take an effective part in the furthering of the object of the divine plan in respect of this globe. The path becomes more and more clear in course of time to enable his functioning in the whole of this **Solar System** and thereafter other **Solar Systems** as well. This is what is termed as '**Paramām Gati**' in the **Sūtra**.

Thus should be understood the importance of the all-pervasive **Śuddhātman** and the correspondence fruition.

It is **worthwhile** to bear in mind in this connection that it is not as if a special qualification—**Adhikāra**—is necessary for the study of **Brahma-Vidyā**, usually urged in the religious circles, to become an **Adhikārī**. On the other hand, it is exactly the opposite. Study and **Ātmopāsana** lead one to become an **Adhikārī** according to the teachings of **Śuddha Dharma Maṇḍalam**—**Ātmopāsanayā Śuddhām Vindatē Adhikāritam**. Hence the term '**Adhikārī**' should not be deemed as one duly qualified to study **Brahma-Vidyā** and with corresponding-**Ātmopāsana** becomes an **Adhikārī** in the Hierarchy of **Śuddha Dharma Maṇḍalam**.

**27. Yāvad Ēva Vijānāti Swātmani Sarvarūpam Sanātanam Brahma-Swarūpam, Tāvad Ēvāyam Puruṣhaś Cōjasvī Varcasvī Jñānī Balī Kāma-Rūpī Ca Adhikārī Bhavati.**

1. When the aspirant-**Puruṣha** comes to know that the **Ātman** in himself is the **eternal Brāhmic Form** abiding in all, he, then, gets endowed with **(spiritual) lustre, brilliance, splendor, wisdom and strength**, with ability to assume any form at will, having become an **Adhikārī**.

## NOTES

The fruition that one gets as a result of **Brāhmic** quest is narrated in this **Sūtra**. In this quest, it is not enough that one realizes the **Ātman** in oneself alone. He must realize it as **all-pervasive**, abiding in the heart-cave of all, even as the Lord says in the **Gītā**—**Sūtrē Maṇigaṇā Iva**—like the thread passing through the beads. It must also be further realized that this **Ātman** is **Brahma-Swarūpa**—**Brāhmic Form**. **Brahma-Swarūpam Ātmanām Ēkaṁ** and the '**Duṣṭa Ahaṁkāra**' and the like gets annihilated and having thus become free, which is achieving **freedom** in the true sense, they are able to discharge effectively what all they have to do in this world-process and also be sources of greatest help to all.

Thus, when one, as a result of **Brahma-Vijñāna**, is able to reach the stage in which the **Brahma-Swarūpa** as **Ātman** gets to be realized and worshipped as **Immanence** in oneself and in all, he overcomes the heresy of **separativity** mentally and also those dual notions of high and low, virtue and vice, right and wrong, pain and pleasure that war against each other, and achieves the highest happiness in store for men in the **Samsāra** here and also thereafter. This kind of **Ātmic worship** is known as that of **Śuddhātman** and one who is its votary is acclaimed as

**Śuddha**. Thus is seen the great importance of **Brahma-Vijñāna**, to be acquired, not ultimately, but in the first place, which automatically leads to **Śuddhātmapāsana** and the realization of happiness.

**28. Ēvaṁ Vijñānī Svānurūpa Sa-Vibhūtika Vyavasāya-Samāptau Vyavasāyāntaram Kartum Paramam Padam Prāpnōti Paramam Padam Prāpnōti.**

1. Thus the Wise one, having completed his functioning with the aid of **Vibhūtis** or capacities generated appropriately to himself, attains, being released at the termination of his functioning, the supreme state; **attains the supreme state (in truth)**.

## NOTES

**Herein** the importance of completing one's functionings in the world, as a necessary preliminary act for attaining the supreme state is clearly brought about by the Lord. The question, however, is what is meant by completing one's functionings and how do we know that we have so completed them. To get at a thorough **understanding** of these questions, one must study the '**Bhakti-Ṣhaṭka**' of **Śrīmad Bhagavad Gītā** (S.D.M. Chapters 8 to 13) thoroughly. Whereas the '**Karma-Ṣhaṭka**' thereof—chapter 14 to 19—teaches the technique of applied practice to bring about the contacting of the **Ātman** and termed '**Abhyāsa-Yōga**' otherwise, it is the '**Bhakti-Ṣhaṭka**' that gives a complete understanding of human nature in general classified under two **broad** divisions as '**Daivic**' and '**Āsuric**', the mode and manner in which man engages himself in functioning in the world process as impelled by the qualitative forces of **Sattva**, **Rājas** and **Tamas**, the nature of these qualitative forces and how to recognize their operation, how to bring about **Mukti** (freedom from the clutches of these **three Prākṛitic** forces **causing** bondage), a knowledge of the higher and lower aspects of **Para-Brahm**, resulting in the generation of **Vibhūtis** brought about by a very high order of **devotion**. These **Vibhūtis** are acquired by the **Yogi** who is the practicing aspirant quite in accordance with his own nature and with whose aid he is able to complete the functionings that had fallen to his lot in his present birth, whatever they are. It is this feature that is spoken of in the **Sūtra 'Svānurūpa Sa-Vibhūtika'**. It should be noted particularly in this connection that the development of such **Vibhūtis** as an utter necessity to the practicing aspirant is forcefully advocated by the **Śuddhāchāryas** of the **Maṇḍalam**.

What is termed as '**Naiṣkarmya Siddhi**' in the **Gītā** may be termed as completion of functioning, though the term itself would mean the '**achievement of the state of worklessness**'. The question would be how the state of worklessness could be deemed as completion of functioning. This is a world of action and no one can remain even for a fraction of a second without doing some work—**Nahi Kaścit Kṣhaṇam Api Jātu Tiṣṭhaty Akarmakṛit**. Though we are in a world of action and are impelled to do actions, the attainment of the state of **worklessness**—**Naiṣkarmya Siddhi**—is strongly advocated by the Lord in the **Gītā**. This is because of **Karma** being associated with fruits to which man clings causing its repeated transmigratory existence, the state of worklessness is advocated; which being devoid of fruits due to non-doing, man does not get attached to it and thereby he overcomes the helpless births

and deaths forced by **Karma**. It is this kind of Philosophy which the **Vedāntic** School of thought advocated, that gave rise to the notion of giving up **Karma** by taking to the order of **Samnyāsa** which meant giving up work and maintaining that **Jñāna** is superior.

The Lord, however, taught the new way of overcoming the bondage of **Karmic** forces even while engaged in work in this world, since in a world of action, **Prakṛiti** will force us to work even if we want not to—*Prakṛitis Tvām Niyōkshyati*; for all are bound by actioning by birth and nature—*Svabhāvajēna Kauntēya Nibaddhaḥ Svēna Karmaṇā*—and the refusal to do work because it causes bondage is not a spiritual trait but an **Āhamkāric** act—*Yad Ahamkāram Āshritya Na Yōtsya Iti Manyasē* etc.—causing greater bondage and affliction which cannot be got over through **Samnyāsāśhrama** only. It is in this way that ‘**Naiṣhkarmya Siddhi**’ or state of **worklessness** is extolled. The Lord says also that this ‘**Siddhi**’ is not got either by the refusal to do any kind of work or discarding any work that has fallen to our lot or undertaken, without completing it—*Na Karmaṇām Anārambhān Naiṣhkarmyaṁ Puruṣhōshnutam, Na Hi Samnyasanād Ēva Siddhiṁ Samadhigacchati* (Chap.XIX – 19). This kind of attitude to this ‘**Siddhi**’ condemned herein is said to go by the name of ‘*Duṣṭa Naiṣhkarmya Lakṣhaṇa*’—a state of worklessness hankered after by vicious and wicked people who are lazy, in the garb of a **Samnyāsin**.

Therefore, when the Lord speaks of ‘**Naiṣhkarmya**’, He speaks of that variety of worklessness which has **completion of work** as its nature even while exercising all our faculties in work in the world. This is a very profound teaching of **Gītā** alone and not at all in **Vedānta** and **Gītā** is not **Vedānta**. The Lord’s definition of ‘**Naiṣhkarmya**’ is—*Asakta-Buddhiḥ Sarvatra Jitātma Vigatasprīhaḥ, Naiṣhkarmya-Siddhiṁ Paramām Samnyāsēnādhigacchati*—with **Buddhi** (the faculty of discriminating intellect) unattached everywhere, mind under disciplined control, the grasping nature (of the senses) loosened, the aspirant through **Samnyāsa** achieves ‘**Naiṣhkarmya-Siddhi**’. The profound significance of this teaching is that this ‘**Siddhi**’ is got by **Samnyāsa** no doubt, but by a **Samnyāsa** which has achieved the capacity to exercise the three prime faculties of man namely **Mahat**, **Manas** and **Indriya** effectively through ‘*Asakta-Buddhi, Jitātma and Vigatasprīhaḥ*’—**non-attachment, mental-control and non-possessiveness**. For this kind of **Samnyāsa** burns up the bondages of action, since it is said to be of the nature of **Tapas**—**austerity**—*Samnyāsam Tapō Rūpaḥ* and has **not** brought about by isolating oneself giving up action, but doing exactly the opposite of it, by exercising the faculties in work—*Viṣhayān Indriyaiḥ Caran*. Because this kind of **Samnyāsa** loosens the bondage, it is said to be the first purifier of men—*Samnyāsa Prathamam Śuddhiḥ*. For a work that is done free from attachment of any sort etc. is colorless and as such non-binding which means **completion of work**—*Samnyāsam Karma-Pūrti*, which is in turn **Naiṣhkarmya-Siddhi** with the freedom from a helpless birth and death impelled by the binding forces of **Karma**.

The most important point to be noted in this act of **completion of work** which is a necessity to one and all born in the world by the force of **Karmic** bondage before achieving the ability to make further march towards the goal of **Brahma-Prāpti** is, that so long as the idea of ‘**me**’ and

‘mine’ persists in man looking at everything and assessing all values on the basis of his own little personality, he is said to be swayed by the ‘heresy of self-centeredness’ spoken of in the **Gītā** as ‘**Kārpaṇya-Dōṣha**’ or ‘**Swārtha-Dōṣha**’, which is the greatest and subtlest enemy of man most difficult to overcome. Its great inimical nature consists in its pulling down a man at the most important psychological time, even unknown to himself. This is because it utterly destroys one’s own essential divine nature—**Swarūpa Nāśa**. That was the state to which **Arjuna** was reduced, when he made the appeal to the Lord. And hence so long as one is subject to this ‘heresy’, so long his work will remain incomplete resulting in **repeated** transmigratory existence with its various trials and tribulations. So that when this ‘**Swārtha-Dōṣha**’ is washed out by the purifying power of **Samnyāsa** in a given birth through the aid of those purified faculties of ‘**Asakta-Buddhi**’ etc., which ensure his acquisition of **Vibhūti**s—powers to overcome the final bondage of **Samsāra** and helpless births and deaths therein frequently. This is spoken of as ‘**Mukti**’—freedom from such **Samsāric** life, which, in its wake, enables his taking up higher activities in the **Divine Plan**. An Aspirant **Yogi** who performs actions with this mental frame of **Samnyāsa** naturally dedicates them and their fruits to the **Īśhwara**, the all-pervasive **All-Cause**. And it is this kind of surrender and dedicatory action which brings about the contacting of **Śuddhātman** unseated in the heart-cave that goes by the name of ‘**Tyāga**’, the famous second great purifier—**Dvītyaṁ Tyāga Ucyatē**. This **Yogic** method of actioning involving completion is eulogized by the Lord as of a highly **dexterous** character—**Yogaḥ Karma-Su Kauśalam**.

\* Details knowledge of **Samnyāsa** and **Tyāga** in the light of **Śuddha** teachings can be had in the book “Four Essays on **Śuddha-Yōga**”

## 29. **Swātma-Vijñāna-Ādarśānusārēṇa-Icchā-Kriyē Vyavasāya-Sādhanē Bhavataḥ.**

1. Close in accordance with the knowledge-ideal of the **Ātman** in one, **Desire** and **Action** become the means for functioning (in the world-process).

## NOTES

This **Sūtra** is an expansion of what was taught by the Lord in the **Sūtra No. 22**. In that **Sūtra**, the Gracious Lord said: “So with all beings, who delight in investigating the mystery of the world-process, **Vijñāna** (higher knowledge) alone forms the most effective means in carrying out the work most appropriate to him.” Having stated thus, the Lord explained what constitutes **Vyavasāya** or **functioning** or **work** in the next **Sūtra**; which, He put down as **Śriṣṭi**, **Sthiti** and **Samāhāra**—**creation**, **preservation** and **synthesis**. It is not as if the **Trimūrtis** alone are engaged in this work; every one of us from **Amoeba** to **Nārāyaṇa** is engaged in one or the other of these three main functionings according to the congeniality of one’s own nature to a particular work. This can be very well seen in the world with a close observation of individual human actionings. Some do creative work; while others know only to destroy. The protective feature constitutes the activities of the third group which is a general feature in all. So it can be stated that, in the main, there are only three kinds of activities to which men find themselves drawn. It is the duty of the intelligent man to find out to which kind of activity he is particularly drawn to.

Psychologists would do well to make a study of this fundamental fact of life. Having defined what ‘Vyavasāya’ is, the Lord in the following **Sūtras** taught what constitutes **higher knowledge—Vijñāna**—and this, He put down as ‘*Brahma-Swabhāva-Viśhaya*’—**pertaining to Brahm in its natural state of being as it exists by itself**—in terms of **Saguṇa** and **Nirguṇa**. Thereafter the order of **Brahma-Vijñāna** was given stressing that of all the aspects of **Brahma-Vijñāna**, that one pertaining to its **Ātmic** aspect, as the most conducive to **Sādhana** and for achievement, being associated with beatitudes which help him in his functionings and how a given particular **Vyavasāya** gets completed, opening up the way to the highest. In this **Sūtra**, the Lord teaches that, for purposes of **Vyavasāya**, it is **Desire** and **Action** that constitute the means **therefore**, knowledge serving its purpose of acquiring a mental familiarity with the ideal. So here as elsewhere the order in respect of fruitful functioning is **Jānāti (knows)**, **Ichati (desires)**, **Yatate (strives)**, and **Prāpnōti (attains)**. It is a most disastrously shortsighted teaching to say that **Desire** is to be given up, for the simple reason it can never be given up and those that say they have given up desires may be deemed as uttering a statement which is not true. For, the very nature of the eternal law of being, centers on **Ichā—Desire**—as the motive power; which, when it assimilates the knowledge therefore, stimulates the corresponding **Action**. Even as actionings can never be given up according to the **Gītā** teachings, **Desires** also can never be aimed to be given up. They require to be oriented and towards this ‘**Swātma-Vijñāna**’ helps. And when the required aid of **Swātma-Vijñāna** is got, **Desire** and **Action** commence to operate, not distractedly, but as a means of achieving the aim, for which, **functionings** are **resorted** to in the world-process. So that, **Jñāna**, **Ichā** and **Kriyā** being made to be operated upon simultaneously, **Yoga** inevitably results and such a **Yogic** method of actioning is most **dexterous—Yōgaḥ Karma-Su Kauśalam**; which, when propelled by the beatitudes got as a result of the idealizing **Śuddhātman** within, may be stated as the very **Divine Life** itself. Thus in this **Sūtra**, the coordinated endeavor of **Jñāna**, **Ichā** and **Kriyā**, as conducive to the highest is taught.

### **30. Jñāna-Ichā-Kriyā-Samāhārāṇām Dvau Hy Ātmanō.**

1. Of (the four)—**Knowledge, Desire, Action** and (their) **Summation**—two belong to the **Ātmic (Spiritual)** state and two to the **Prākṛitic (material)**.

## **NOTES**

That **Knowledge, Desire, Action** and **Summation** are the means for **Yoga**, being the very characteristics of **Brahm**, was given out in the **Sūtra 9** and all the teachings given so far are in respect of their elucidation as such. **Ātman** and **Prākṛiti** are the two fundamental rock-basis revealing **Brahm** as the whole, along with these four characteristics which constitute the **Śakti** aspect. Of these four, it is given out herein that two belong to **Ātman** and two belong to **Prākṛiti**. What are they? Before we find out which is which, let us try to understand what exactly is conveyed by stating that of these four **Śakti** characteristics, two belong to **Ātman** and two belong to **Prākṛiti**; though superficially this statement may appear obvious. **Ātman** and

**Prakṛiti** are by themselves only static entities, though the former is sentient and the latter is not so. These two have their own respective qualities natural to them. Even as **Sattva**, **Rājas** and **Tamas** characterize **Prakṛiti** qualities—*Sattvaṁ Rājas Tama Iti Guṇāḥ Prakṛiti Sambhavāḥ*—whose nature is to effect the bondage of **Ātman** in the **Prākṛitic** field—*Nibadhnanti Mahābāhō Dēhē Dēhinam Avyayam*. **Ātman** has also its innate qualities which act as its own capacity to release itself from the clutches of **Prakṛiti** and these qualities are given out in the **Śuddha** literature as **eight-fold**, namely—**Anasūyā** (jealouslessness), **Dayā** (compassion), **Kṣhānti** (quietness), **Aspṛihā** (non-grasping), **Śauca** (purity), **Akārpaṇya** (auspiciousness). Whereas **Prākṛitic qualities** causing bondage are termed **Āsuric**, even including **Sāttvic** nature—*Nibaddhyā Āsurī Matā*, the **Ātmic** qualities are termed **Daivic** because they lead to freedom from bondage.

The next question is how **Jñāna** and **Samāhāra** are catalogued **Ātma-Niṣṭhā** (**Ātman-centric**). By the term **Jñāna**, it should not be construed as the knowledge that is got by the exercise of sense-objects. It has reference not only to the **Ātmic** principle, but also to that which is exercised by the **Ātman** when it gets awakened. When the forces of **Desire** and **Action** are dominant, and the knowledge got by the sense-organs guide them, the state of **Jñāna** cannot be deemed to have commenced its being. However, when the working of the discriminating sense called **Buddhi** is brought about, it may be said that an opening in the direction of **Jñāna** has commenced, for **Buddhi** is the **Ātman's Śakti** to operate in the objective sphere. But the generation of **Buddhic** faculty by study, comparison and so forth, that is brought about can be said to have its maximum achievement when it is able to discern the nature of bondage and freedom in its absolute state. It is only then that **desire** for the **knowledge of Ātman** takes root. Since **Ātman** is **Jñāna-Vigraha**, by seeking for its knowledge with the aid of the discriminating sense, **Buddhi** is the cause and the **Jñāna** that is got is the result. And this **Jñāna** is said to be **Ātma-Niṣṭhā**. But this knowledge of **Ātmā** is only **half** knowledge. It is only after contacting the **Ātman** within and when it commences to exercise the functionings of man, that full knowledge—**Vijñāna**—is said to have been obtained since the functionings are brought about by **Buddhi-Yōga** which is **Ātman-Śakti** par excellence. This **Yogic Buddhi synthesizes** all the actionings of **Jñāna**, **Icchā** and **Kriyā** into one whole in their performances, meaning as it does through the dictates of the **Ātman**. Such a state is called **Samāhāra** or **Yogic**, which is also **Ātma-Niṣṭhā** in its deeper level. Thus we see how **Icchā** and **Kriyā** belong to **Prakṛiti**, while **Jñāna** and **Samāhāra** belong to **Ātman**.

*Daivī Sampat Vimōkṣhāyai* (Divine nature is for liberation) and these **Daivic qualities** are catalogued as **26** in three **Ślōkas**—**2, 3** and **4** of **Chapter VIII, Gītā** (S.D.M. edition)—*Abhayaṁ Sattva-Saṁsuddhiḥ* etc., which are the eight **Ātmic** qualities stated above. The six **Āsuric qualities**—*Dambho Darpo* etc.—of **Ślōka 5** therein are the offsprings of **Sattva**, **Rājas** and **Tamas**. There need be no apprehension that **Sattva** is termed **Āsuric**, for, we have **Gītā's** authority therefore that the **Sāttvic** nature is also binding—*Sukha-Saṅgēna Badhnāti Jñāna-Saṅgēna Cānahā*—through attachment to enjoyment and knowledge—*Sukha* and *Jñāna*,

though it is higher than **Rājas** and **Tamas**. And there is also the **Tāmasic** nature masquerading as **Sāttvic**. It is only when the trait of **Śuddha Sattva** is generated, it has divine significance.

With this background, when **Ātman** and **Prakṛiti** with the four **Śaktis**—**Jñāna**, **Ichhā**, **Kriyā** and **Samāhāra** or **Yōga**—take birth as formful beings in this world of action, the highest of these being man, whose birth in this world is due to past **Karmas** in previous lives, this birth is marked by a sense of bondage which is present even in the child from its birth. Bondage from the **Ādhyātmic** point of view connotes that state of dependence on anything outside one's own self and being. When the child cries as it becomes hungry, this cry denotes not only the feeling of bondage, but also the desire to get free from it. Thus, to start with, it is the **Ichhā-Śakti** that commences to operate and because this **Ichhā** or desire gets to seeking objects, as though such seeking and getting would secure freedom when it is not, its **Niṣṭhā** or state is catalogued **Prakṛiti**. So also **Action** or **Kriyā** which is exercised by sense-organs, propelled by desire towards the actual getting at the objects; and thus its **Niṣṭhā** is also **Prākṛitic**. Hence it should be realizable that of the four, **Ichhā** and **Kriyā**—**Desire** and **Action**—are **Prākṛitic**.

**31. Atah Svātmāntaryāmī Brahma-Swarūpam Upāsamānō Yōgī Brahma-Śakti-Sampannah Samagraṁ Ca Vyavasāyaṁ Sādhu-Pari-Samāpya Paramaṁ Dhāma Vrajati Paramaṁ Dhāma Vrajati.**

1. The **Yogi**, thus devoted to the worship of the **Brāhmic Form** ruling his own inner being and endowed with its power as a result, after completing perfectly all his functionings in the world-process, attains to the supreme state, yea attains to the supreme state.

## NOTES

The attainment of the supreme state—**Paramaṁ Dhāma**—which means getting to a different level of consciousness other than the one in which human beings now generally abide, seems to be conditioned by the completion of all the functionings that **fall** to the lot of the would-be **Yogi**, within the purview of this **Earth-consciousness**. A pointed reference to such completion is brought out in this **Sūtra**, to suggest, as it were, that the non-completion of such functioning vetoes the attainment of '**Para**'.

\* (The supreme state, so with a view to help the *Sādhaka* as to how he would be enabled to complete his functionings herein; to attain '**Para**')

The Lord epitomizes his previous teachings by stating, herein two important factors—the worship (*Upāsana*) of the **Brāhmic Form** as '**Antaryāmī**'—**Ātman**—and to be endowed with **Brahma-Śakti**, the latter achieved as a result of the former. For it is through the aid of **Brahma-Śakti** that the functionings get completed, and not otherwise; and to acquire the aid of **Brahma-Śakti**, it is possible by the **Yogi** only through the **Upāsana**—worship—of the **Ātman** abiding in the lotus of the heart as the '**Inner Ruler**'—*Antaryāmī*, after its being contacted.

In the same way, this **Brahma-Swarūpa**—the **Ātman** as the **Inner Ruler** governing the subjective states of macro and microcosm, the objective phase thereof is under the direct control of **Brahma-Śakti**, though both the phases are **Śakti**'s manifestation. Hence, the **Īśāvāsya Upaniṣhad** which teaches about the mode and manner in which the functionings are to be completed, as a result of their being transformed into '**Śuddha Karma Yōga**', through the discipline inculcated therein expounds this truth of **Brahma-Śakti**'s control over the objective phase in its very first **Mantra** itself—**Īśāvāsyam Idam Sarvaṁ Yat Kiñca Jagatyām Jagat**—**all the worlds and their sustaining principle (Ātman) are overshadowed by Brahma-Śakti**. Herein the term **Īśā**, a term of **feminine** gender refers, not to '**Īśhwara**' the **Male** but **Brahma-Śakti**, the **Feminine** aspect.

In the fourth **Sūtra**, the Lord taught that this **Brahma-Śakti** is the '**Abhāva-Rūpa**' of **Brahm**, and known also by various other names as '**Triguṇātma-Prakṛiti**', '**Dēvī**', '**Māyā**' and '**Nānā-Rūpa**'. As to what these various denominations indicated and the respective fields of operation of **these** different named **Śaktis** were explained in the previous **Sūtra**. And so far as we—the **Samsāris**—are concerned, it is that denomination of **Brahma-Śakti** known as '**Triguṇātma-Prakṛiti**' that governs our objective actionings as was stated already.

Therefore, it is not as if, we are not endowed with **Brahma-Śakti** already. The reason, however, why we do not feel it so, is because the '**Tri-Guṇa**' characteristic of **Brahma-Śakti** in association with us does not manifest its '**Śakti-feature**', but does only its **qualitative**, fascinate forces, causing bondage; which is all what '**Triguṇa-Prakṛiti**' is. That **Sattva**, **Rājas** and **Tamas** are the three qualities which go to characterize this '**Triguṇa-Prakṛiti**', for the building up of human bodies is well known. All these qualities, which derive their stimulation for manifesting by the presence of **Ātman** within, do so only separately either as **Sāttvic** or **Rājasic** or **Tāmasic**. This is because these qualities cannot manifest themselves simultaneously in their very nature and any one of them in such manifestation overcomes the other two. Generally, there is a preponderance of a particular quality in **an** individual, which is due to the preponderance of that kind of material in the bodily constitution and correspondingly, such quality, the individuals manifest. That is how the **Sāttvic**, **Rājasic** and **Tāmasic** people come to be classified. The **Sāttvic** class belongs to the intellectual and cultural type, and they are given to the pursuit of knowledge of the higher kind. The politicians and others of like **category**, always engaged in turmoil and strife in this **Samsāric** world-process, **striving for** personal ends, may be deemed to belong to the **Rājasic**. The **Tāmasas** are those that are concerned with nothing else except satisfying their own bodily appetites and are given to pleasure and cruel pursuits. These people are said to be completely swayed by '**Mōha**' and would not listen to any one warning them away from their pursuits. There are **various degrees** of manifestation of these **qualities** in individual natures; and from which we get at an idea of the basis of the complex and complicated matrix of workings in the world and the pronounced '**separativity**' that is the key-note of the world, going along with them, and called life; which is at once the wonderland and bane of human transactions.

While separative manyness is there as a necessity of divine ‘*Saṅkalpa*’ or ‘*Bahusyām*’, that feeling of ‘**separativity**’ between one another and which causes the untold miseries in the world is entirely due to the mischief of these three qualities; which abiding in the individual-bodies bind the consciousness of the individual to that particular body, thus creating the separative feeling. This feeling of separativity fails to accomplish the completion of functionings in this world by the individual, to raise himself up to the higher order of evolution in the direction of ‘**Para**’. Thus, arises man’s continuous transmigratory existence subject to the bondage of the three qualities, and incompleteness of functionings in every birth that is taken.

So long as these qualitative forces operate only as qualities, the *prima facie* Śakti element in them is not brought to the forefront, which could only bring about the completion of functioning. And Śakti will get itself manifested in one, only when the qualitative nature is transcended. And it is with this view of achieving the aid of **Brahma-Śakti**, that the Lord in the *Gītā* frequently stresses the importance of transcending the three qualities—*Guṇān Atītya Ētān Trīn, Guṇātīta, Nistraiguṇyō Bhava* and so on. This state of transcendence over these three qualities is what is termed ‘**Brahma-Śakti**’—attaining which, the invocation for the aid of **Brahma-Śakti** becomes fruitful. And the actual process of overcoming the *Triguṇātmic* state is through an understanding of ‘**Samāhāra**’ or **synthesis**. The discipline of ‘**Sāmya Yōga**’ inculcated in the *Gītā* generates this knowledge of synthesis. And **Sāmya-Yōga** is intimately associated with **Ātmopāsana**.

For, it is **Ātmopāsana** through **Sāmya-Yōga**, generating the secret of **synthesis**, that helps to overcome the *Triguṇic* nature causing bondage, to reach the state of ‘**Brāhmī**’ and get at the aid of **Brahma-Śakti**, to complete all the functionings in the world, freeing the ‘*Upāsaka*’ from the obligation to take frequent births and repeat the fruits of this **world-life** caused as a result of incompleteness of functioning in a given birth, and thereby retarding his forward march in the higher direction. And when the **Yogi**, as a result of such **Ātmopāsana**, with the aid of **Brahma-Śakti** completes his functionings here dexterously, he becomes accomplished to tread the path of ‘**Para**’ and eventually to reach the supreme state—*Paramaṁ Dhāma*.

**32. Ata Ēva Jagaj-Janmādikam Api Brahma-Jñānēna Brahma-Śaktyā, Brahma-Karmaṇā, Brahmā Viṣṇu Mahēshwarēbhyō Hy Anyēpi Mahātmānō Maharṣhayaḥ Siddhā Manūṣhyāśca Kurvanti.**

1. Therefore, thus, the functions of creation, preservation and involution are carried on even by **Brahmā, Viṣṇu** and **Maheśhwara**, through **Brāhmic knowledge (Brahma-Jñāna)**, **Brāhmic power (Brahma-Śakti)** and **Brāhmic works (Brahma-Karma)**; so also yet others—**Mahātmās, Rīṣhis, Siddhas** and **Men**—exercise (these functions **similarly**).

## NOTES

This is quite obvious. However, the epithet ‘**Api**’—“**even**”—in conjunction with ‘*Jagatjanamādikam*’ (the functions of creation etc.) in the *Sūtra* deserves to be well grasped by the aspirant. It is not as if **Brahma-Jñāna, Brahma-Śakti** and **Brahma-Karma** are to be

resorted to for the realization of **Brahman** or **Ātman** only. Even for the very creation, preservation and **convergence** (or dissolution) of the worlds, **Brahma-Jñāna**, **Brahma-Śakti** and **Brahma-Karma** are absolutely essential. For, the manifest world is **Brahm** exposed to ocular physical sight, as the **Mahāvākyas**—‘*Sarvaṃ Khalvidam Brahma*’, ‘*Sarvaṃ Brahma-Swabhāvajam*’ and ‘*Sarvam Avāśyakam*’—teach us. The **Trimūrtis**—**Brahmā**, **Viṣṇu** and **Maheśhwara**—who perform the functions of creation, preservation and dissolution, do so only with the aid of **Brahma-Jñāna**, **Brahma-Śakti** and **Brahma-Karma**, because the influence of these is all-compelling and no one could be exempt from seeking their operative force.

These **Trimūrtis** have attained the height of perfection in these respective functions of theirs and consequently they are the **Overlords** of these phases of activities. **Mahātmās**, **Siddhas**, **Ṛiṣhis** and also **Men** are said to exercise these functions. However, as has been stated in the **21st Sūtra**, the efficient exercise of these functions by all, depends upon the extent of the knowledge of **Sanātana Dharma** all these **Adhikārīs** possess. There is nothing strange in the Lord’s including men in this category because, whether knowingly or otherwise, men are engaged in these acts of creation, preservation and destruction. But since these acts done by men are performed in the personal ego-sense, without full knowledge thereof, there is no proper fruition and completion. And so it is with a view to realize properly the fruits of acts and also terminate them intelligently with a view to take to a higher work that men are required to resort to **Brahma-Jñāna**, **Brahma-Śakti** and **Brahma-Karma**.

Basically, the fundamental feature of the world that is projected is one of **actioning**—**Kriyā**, and we are all residents of one of the worlds of action. That is why **Karma** is held to be important. *Prima facie*, **Karma**, whatever its nature may be, falls under the category of any one of either creation or sustenance or **convergence** (or dissolution), as has been posited in the **Sūtra No. 12**. That all actions human beings perform, are in the nature of **Brāhmic-Karma** is a truth which is not at all realized by human beings because of the congenital darkness and ignorance—**Tamas**—with which the created human beings are enveloped in their physical birth in this world. Because of the non-realization of our acts as being **Brāhmic-Karma** and because man suggests to himself as the actioner and the enjoyer of the fruits of his action, he is said to be tormented with helpless transmigratory existence. It is with a view to wean the helpless individual human being from such a kind of existence that he is taught to be ‘**detached**’ to the fruits of action, to make an ‘**offering**’ of all his acts to **Brahm** and so forth, so that, the **ego-sense**—**Ahaṃkāra**—in man, which is the causer and perpetuator of the root-ignorance may be given a gradual **shake-up** and eventually removed. But the complete knowledge that one’s actions are **Brāhmic** in their very nature can **come** obviously, only when one has acquired **Brahma-Jñāna** previously; and as a result of the ‘**Kaivalya**’ the aspirant gets in virtue of such knowledge, he realizes **Brahma-Vibhūti**, in the nature of **Śaktis**.

With the aid of such **Brahma-Jñāna** and **Brahma-Śakti**, the aspirant becomes an ‘**Adhikārī**’ of **Brahma-Karma** in respect of creation etc. He is then said to have transcended the helpless transmigratory existence and attained ‘**Mukti**’ and also ‘**Prāpti**’, the **fifth Puruṣhārtha** which

gives certainty to the evolving aspirant that he had reached a state—*Paramaṁ Dhāma*—from which there is no fall. Such evolved men are the **Mahātmas**, **Ṛṣhis** and **Siddhas**. Men, before raising themselves up to these high states, have to become **Yogis** first, the order being: **Yogi**, **Ṛṣhi**, **Siddha** and **Mahātma**. So it is with a view to transform **Men** into **Yogis** that the great teaching of **Gītā** was inculcated by the **All-merciful Bhagavān Nārāyaṇa** in his **Avatāra** as **Lord Kṛṣṇa**, through **Arjuna**. And this **Kali-Yuga** being deemed as the **Age of ‘Yōga’**, a little endeavor in the proper direction leads to its fruition, the pathway becoming open to enable the aspirant to become an ‘**Adhikārī**’ in **Brahma-Karma**, which is the consummation of human wish, as it is.

**33. Bhō Kāśyapa Bhāvanā-Ātma Anātmīyam Api Sarvaṁ Dharmam Ācaratu Sarva-Swarūpam Brahma-Swarūpōpāsanaṁ Sanjāta Niścaya Jñānēna Pratyakṣa-Siddham Sannihitam Brahma-Swarūpam Ātmānam Brahma-Śaktiyutam Upāstam.**

1. Hence, **Kāśyapa**, perform all actions whether pertaining to self or not-self in terms of **Dharma** in the fulsome conviction got as a result of the meditative worship of the **all-natures Brahma-Swarūpa**, that is realized through direct perception, very nearest to one’s own being, the **Ātman**, which is the **Brahma-Swarūpa** and in association with **Brahma-Śakti**.

## NOTES

The gracious Lord **Bhagavān Nārāyaṇa** closes his teachings calling upon **Kāśyapa**, the Ruler of **Janōlōka**, for whose knowledge and benefit this discourse on **Sanātana Dharma** was originated by the Lord, to bear firmly in mind the three important features **viz.:**

1. **Performance** of all actions whether spiritual or material, with a full knowledge of **Sanātana Dharma** or **Eternal Law**.
2. The worship of **Ātman**, not merely as such, but as the **Brahma-Swarūpa**.
3. And the worship of this **Ātman** as being endowed with **Brahma-Śakti** as well: for world functioning.

With this **Sūtra** the discourse on **Sanātana Dharma** is complete.

**ŌM TAT SAT**