CHAPTER V.

(Bhakti rendered to Bhagavan Vasudeva generates speedily Vairagya or Renunciation towards dualities and produces Jnana or Knowledge which leads to the vision or realisation of Brahman.) BP III-32-33.

SAMKHYA THEORY OF KARMA,JÑANA,BHAKTI AND YOGA.

We have seen so far how Vidyā as explained by Bhagavata is resourceful for the attainment of salvation. This Vidyā as explained previously should not be mistaken as the 'Cit' svarūpa of the Absolute. It is the Vrtti of Citta which becomes capable to have the revelation of the Supreme. It is for this reason, described as the Brahma-Vidyā or Para Vidyā. The Vedic Sāmkhya represents this Para Vidyā. We have also seen how the Vedic or the Aupanisadic Sāmkhya accepted Bhagavata Tattva and became Vaiṣṇava and the Bhagavata Dharma accepted the Sāmkhya concept. It is for this reason that Lord Viṣṇu who is the Supreme Absolute is the centre of the Vedic or Aupanisadic Sāmkhya. The sage Kapila who reoriented the Sāmkhya is shown in the Bhagavata Purana and elsewhere, as the incarnation of Lord Viṣṇu. So also Lord Kṛṣṇa who is the Supreme Absolute to the followers of Bhakti Path as well as the Jnana-path is shown as the spokesman of the Sāmkhya in the Bhagavata Purana and through him, the Sāmkhya system is explained to Sri Uddhava.

Synthetic approach of Bhagavata—

Bhagavata Purana has all the while brought out and exposed co-ordination or synthesis between the system of Jñāna, Bhakti and Yoga. All these systems...
subsist here as interdependent on each other. They are different parts or branches of the same tree of Indian Philosophy and as such no categorical or air-tight distinction can be demarcated for distinguishing distinctly each of them or for showing the superiority of one over the other. Some conservative or puritan followers attempt to do so, but no importance need be attached to such views. There may be voluminous writings analysing each of these paths with illustrations, analogies or mythological stories, but ultimately their aim or end is centred round the same goal. Rational and unprejudiced thinking will finally lead to this view, for which reason only the Indian thinkers had to come to the conclusion that what is achieved by the Sāṃkhya can be also achieved by the Yoga and that the Jñāna Yoga (theistic Sāṃkhya) directed towards the Supreme and the unqualified (Nairgūnya) Bhakti, when towards the Supreme are one and the same ultimately, the goal of both being the same Bhagavān or the Paramātman. In the course of the diagnosis and description of these paths individually, the followers of these paths might have digressed or overemphasised their beliefs, but they have never diverted the paths from the ultimate end or goal. Bhāgavata considers that just as all the rivers terminate in the ocean, so also the Vedas, Yoga (Shakti) Sāṃkhya (Jñāna), Renunciation (Tyāga), Austerity (Tapas), Control of mind by Yoga methods (Dama), Truth speaking—all these end in the Absolute, by aiming at It. Never mind whether they worship the Lord Siva

1) प्रायं ब्रह्मचारी जीवानमयो गोपी सारस्वत मनीषिकाम्। सर्वं अर्पितं दु:क्षणं समर्पणं ॥

B P K - 47-43 P K - 40-10
and Lord Viṣṇu, both mean the same thing. Bhāgavata does not make any distinction between these beliefs. The great Bhāgavata Jāda-Bharata states," Salutations to Thee, the protector of the various religions (Dharma-pati), the great prescriber of the regulations for leading (righteous) life (Vidhi Naipuṇya), the establisher of Yoga(Yogāya), the very form of Saṁkhya (Saṁkhya-Sūtras), the Lord of Prakṛti or Maya (Prakṛti Is'varāya), the Lord Nārāyana (the establisher of Bhāgavata or Nārāyana religion), the God Hari." This way of co-ordination or synthesis of all paths is also beautifully described by the Bhāgavata while describing the Virāt Purusa," Tapas (Yoga) is my heart; Vidyā (Jñāna) or (Saṁkhya) is my body; acts(Karma) are my form; Sacrifices are my limbs; Religion(Dharma) is my mind; and the presiding deities enjoying the objects are my life breaths." Thus to the Bhāgavata outlook, all such paths mean one and the same. They are indispensable for reaching the goal. It, therefore, advises its followers, that the Bhāgavatas who resort to the feet of the Lord will attain Bhakti, Virakti, Bhāgavata-Prabodha (Jñāna) and then ultimately the Supreme bliss (Parama Sānti).

Theism co-ordinating Karma and Jñāna:-

The Vedic thinkers and seers are sometimes criticised by some of the modern thinkers by stating that the Vedic hymns are the poems of the aboriginals and that their worship of various forms of Nature are the crude forms of worship by these aboriginals. Ranade says," We must
note that the Ṛg Veda is a great hymnology to the personified forces of nature and thus represents the earliest phase in the evolution of religious consciousnessnamely the objective phase of religion." But the Vedic seers were more advanced than the mundane thinkers. The Vedic hymns had become manifest to the Vedic seers as mystic revelations, after practice of severe austerities by them, to have the vision of their Gods and their hymns, as already indicated in the first Chapter. The Vedic Hymns cannot therefore be classified as poems of emotional and intellectual imagination or the early phases of philosophy. The Bhāgavata states: "The various elements of nature like the sky, wind, Agni, waters, earth, light, the rudimentary elements (Sattvani), quarters, trees, rivers, and oceans form the gross body of Lord Hari. If one surrenders to or worship such objects with auster devotions (Ananya), considering them as the body of Hari, the path to the Supreme God will be thrown open to them." In the case of a devotee who worships these elements (considering them as Bhagavān himself = E vac), devotion (Bhakti), dispassion (Virakti) and the mystic revelation of the Supreme state will arise simultaneously, all the three states revealing at one and the same time, just in the way as each morsel of a square-sweet-meal causes the sense of satisfaction, nourishment and quenching of hunger, all at one and the same time." Just as the trinity of satisfaction, nourishment and quenching of hunger results in contentment after the meals, so also the trinity of devotion, dispassion and mystic revelation of the Supreme state results in the same state of being.

1) श्री वयुपा:ः श्रीहरि-प्ररतिक्रिया स तिष्ठे न विश्वे द्विविदीकाः।
श्रीरं नामकरणां तस्मान श्रवणस्य नाम ॥ ब्रह्म-२.२४।
2) भारत वर्तमानम् वैराजीरविन्दु-धूपसिद्ध नरसंहिक मधुकरः।
अग्रहांस्यां ध्वस्तस्यां: युक्त: स्यु'िधुसिद्धोऽध्यात्मकः ॥ अभिध-४२।
and the revelation will also end in the Supreme bliss, the Svarūpa of the Lord. To conceive the Lord as existing in all the perceptible forms (Purusam yad rupam) is the Saguna Upāsanā which should not be mistaken or underrated as crude or aboriginal method. In fact, the worship of the Lord in his formless (Avyakta) aspect, is a very difficult method in the initial stage of Upāsanā as stated by Bhāgavān and therefore, one will have to adopt and develop the Savikalpaka Upāsanā by constant practice and training etc to achieve the Nirvikalpaka.

"That mind alone which can be fixed upon the gross form of the Bhagavān with Gunas (Saguna) can perceive the highly subtle, resplendent Parabrahman, who is also known as Bhagavān and Vasudeva who is Nirguna. The Saguna Upāsanā is essential for the purification of the Citta and for making it fit for receiving the revelation of the Nirguna and is indispensable for the practice for the attainment of the ultimate. The Vedas which sing prayers for worship of natural forces aim to raise the worshipper to the state of the Absolute, "Let this mortal clay (Self) be the immortal God." "Vouch safe, O Indra! that we may be you." There is nothing like Heno-theism or Pantheism, as urged by some, in the method of Saguna Upāsanā, which together with the Nirguna worship, constitute one and the only one way of Upāsanā. They need not be separated from each other, calling each one as independent. The Vedic singers had not only recognised the external or physical worship of the God by physical ways but also discovered the internal worship of the God by internal

1) Bhg. 8.2-5
2) Bhg. 8.2-5 atmanah Tathā gatah prakāśaḥ Tasya tattvātmanam prakāśante vijnātām tam tattvātmane iva. || 8P 5-16-3
3) RV VI.3.19.25
4) RV II.1.11.12.
measures. The modern thinkers very often trace the Bhakti Origin to the Varuṇa hymns of the RV. Nicol Macnicol states:— "It is possible to trace in the conception of this deity (Varuṇa), a movement of the minds of those ancient worshippers towards a theism of wonderfully lofty character." "When it has been realised that even the heaven of heavens cannot contain Gods, it is natural and inevitable to turn inwards and to seek Him in the movements of hearts and the monitions of the conscience." The Suparna hymns, the Nāsadiya Sūkta and Vis'vedeva Hymns which have been cited in the First Chapter not only contain the delineation of the Absolute Supreme, but also the theistic measures to be adopted by the Jīvātman with the imperfect mind to attain the stage of the Absolute.

These sages attained the Sato-bandhu through the Asat or Citta by searching devotionaly in their caves of hearts with wisdom. Search for Truth was not through the agnostic intellectual wisdom. Such search also pre-supposes the fervour of thought as well as the earnestness of the intuitional heart and the preparation of the mind through devotional ways to receive the divine revelations. We can, thus, here discern the theme of devotion. The terms like 'Indra' 'Vāyu' etc were not then the mere warrior Gods of the fighting tribes but were also the names of the Saguṇa or Nirguṇa Parames'vara as explained in the First Chapter.

Along with the ritualistic ways (Yajana), there was thus the Nivṛtti path known to the Vedic thinkers. The Yajana and Bhajana ways run concurrently in Indian Philosophy. The term 'Bhajamahe' is used in the RV in the sense of devotion also. The Bhagavata

1) Nicol Macnicol, *Indian Theism*, p. 11  
2) Ibid., p. 13  
3) शैली कंदूपाकाते निरूपिते। हृदय अनित्या कन्योभिमाना।। RV X-128-4  
4) अहरस्ते विशिष्टे सुपत्तिः ज्ञाते।। RV I-22-157-3.
Pūrūṣa uses the terms Yajana and Bhakti in the same S'loka in one context. "An intelligent person whether he be Sarva-Kāma or whether he be without any worldly desires (A-Kāma) or he be with the desire to have salvation, should worship (Yajeta) the Supreme Purusa by resorting to the rigorous Bhakti path. The terms 'Yajana' and 'Bhajana' convey the meaning of devotional worship and hence the ritualistic Yajana way was also having theism with it. Very often the sacrifices of Vedic Singers or the Brāhmaṇa sages were performed with some motives (Sakama). They, therefore, requested in their hymns or mantras their Gods to grant 'this' or 'that' or to destroy 'this' or 'that' which was obstructive to them. The rewarding of the desires by these Gods in reply to such requests, have been glorified and illustrated through Brāhmaṇas to take up to Yajña with devotion and there is, therefore, the continuation of the Vedic theism in the Brāhmaṇas also.

We have also seen that the same one Purusa Sukta hymn of the RV has been accepted by both the Pravṛtti para Bhāgavatas and the Niyṛtti para Bhāgavatas for supporting their own Bhāgavata Dharmas, as explained previously. There was no sense of distinction made in the modes of worship like Yajena which was the external mode of worship, or Bhajena which was the internal or mental mode of worship. The Yajena of the ritualists and the 'Bhajena' of the philosophers had the same underlying conception of 'Bhakti', varying however in their degrees or intensity or extent according to the motives of the worshippers.

In the Triyamaka hymn, we notice that the term 'Yajjara' is used for the worship of God with a request of the devotee for freeing
him from bondage. In a broad sense, we may take on the basis of the tradition that 'Yajana' represented the Karma Kanda, and 'Bhajana' was meant to feed the 'Jñāna Kanda'. There was no antipathy in these systems. Even during the period of Bhagavan Kṛṣṇa when the Nivrttipara Bhāgavata path came to predominance, and when the Prāṇa path slightly went to the background, the latter ritualistic path had not still lost its hold from the public mind. What do the Kṛṣṇa yāga and As'vamedha Yāga of the Pāṇḍavas, in which the Lord Kṛṣṇa participated, indicate? It is mentioned in the Bhāgavata Purāṇa, that Anaka-dundubhi Vasudeva, the father of Lord Kṛṣṇa approached the sages with the question:—

"Do you be pleased to explain to me how by performance of Karma the bonds of Karma fall off." The sages including the sage Nārada who is the exponent of the Nivrtti mārga replied, —"It has been laid down by the pious that the destruction of Karma by performance of Karma is possible by the way of the reverential worship of Viṣṇu who is the great Lord of all Sacrifices (Śarva yajña Is'vara) through the way of sacrifices. The wise on the authority of the Sāstra (Sāstra-caksus) state that this performance of sacrifice enables the control of the Citta (by purification); this is the easiest way to salvation, this is the performance of the highest Dharma and affords solace unto the Soul." This passage appearing in the Bhāgavata which advocates the Nivrtti mārga illustrates how the Bhāgavata is synthetic or Co-ordinative towards the ritualistic way. The Bhāgavata always holds the view that the extirpation of Karma is never possible.

(1) कर्मसा कर्मिन्द्रस्य अथा स्थायात्मक-स्थातात्। ब्र-84-29
(2) कर्मस्य कर्मिन्द्रस्य प्राप्त साधु विद्वृत्तिः। ब्र-84-28
(3) कर्मस्य कर्मिन्द्रस्य न आस्त्याविनितिः। ब्र-84-25
except through Jñāna and Bhakti; but still here it says with reservation about the possibility of the extirpation of Karma through Karma. Narada states in this context:—"What a pity it is that Vasudeva, the father of Bhagavan himself is asking questions to others like us for the redress of his Karma! There is no wonder in this! He considers the Lord as still a child and does not want to seek redress from him! Familiarity breeds contempt! Proximity is here the cause of disregard! Are not the residents of habitations near Ganga resorting to waters of other rivers for purification, though Ganga water is the source of purification?" In any case, this view of the Bhāgavata indicates that rituals should not be objected to, when they are performed as an act of worship of God, without desire for their fruits. The Yajana or ritualism is brought into picture in this context here as a measure to purify the Citta and there is not much difference between this aspect of Yajana and that of Bhajana or Jñāna.

It is seen, from the history of Indian philosophy, that ritualism which is the crown of the Karma path, has not been weeded out from the Indian Soil where it is so deeply rooted as being an inseparable part of it. It has been possible for the Indians to drive away Buddhism and other agnostic faiths from India, when they tried to uproot karma or ritualism from the Indian faith but not the Karma path. This shows that India is never prepared to lose the Karma path. This karma-path has come to stay with us from ages long, by getting interwoven with the Indian Religion and cannot, therefore, be taken away from us.

The BG therefore, states:—"None can survive even for a single
minute without performing *Karma* (*Karma* may have been used in
a broader sense but this does not matter much.)"

The term 'Yoga' used in *BG* is very often interpreted as
a second word for 'Karma' and the word 'Śamkhya' as a synonym
for 'Jñāna'. 'Karma' also sometimes includes *Bhakti*. The *BG*
while explaining these words states:- " *Jñāna* and *Karma* paths
(Śamkhya and *Yoga*) are considered by the unwise only as
distinct from each other." The *Upanisads* brought out a new
light in *Karma* by inculcating that the surrender of 'Karma'
and its fruits at the feet of the Lord is the surest path of
salvation. The *IU* states:- "Into blinding darkness enter those
who worship Ṭvīḍyā (only) and those who delight in Ṭvīḍyā enter
into still greater darkness as it were." Radhakrishnan while
commenting on this S'loka states:- "This verse refers to the
dichotomy of work (karma) and wisdom (Jñāna) and suggests that
while those who are lost in works without the wisdom of the
spirit enter into darkness, those who are exclusively devoted to
the pursuit of wisdom to the neglect of works, enter into still
greater darkness." Therefore, this Up.laid the foundations of
the Naiskarmya Karma which the *BG* further fostered and developed
it into an esteemed theme. *Bhāgavata* voices this Naiskarmya
theme and states:- "A person who, performing all actions laid
down by the Vedas but without entertaining any sense of
attachment to them, surrenders them to the Lord, attains the
highest fruit through this way of Naiskarmya. The S'ruti which
consigns fruits to (actions) does so, only to induce its
followers to take up to *Karma*." This Naiskarmya has been equated

1) अधर्म तर्कः प्राक्षाठो येश विभाषुप्रार्थेः | तस्म भौव खरे ते तण्य त्रियो हि विभाष रसायः ॥ ९० १

2) पु. 1, ५७३

3) ब्राह्मणात्मन्व विभिन्नो कृत्यादेव पितृमहापि | सैकार्यो समधे सिद्धं ब्राह्मणवर्त्तिष्ठ नरक्षुणिः ॥ ६५ ३-४६
with Jñāna, and if the ritualistic Karma and its results are performed and dedicated to the Lord, how can Karma or ritualism go down in the eyes of the esteemers? BG states that the paths of action are mysterious and he, whose actions are burnt away by the fire of Jñāna (i.e. Naiṣkarmya) is called as a sage or Pandit by the wise. This view is also supplemented by the Bhāgavata by stating that the Sage Nārāyaṇa propagated and preached this Naiṣkarmya path. It also states, "One will have to perform Karma, so long as one has not developed a spirit of renunciation towards it", but when performing Karma one should dedicate Karma to the Lord, considering Him as the Lord of Karma (Karma - Adhyakṣa)."

Jñāna - Yoga:-

Along with the injecting of a new spirit in the Karma-path, the stalwarts of Upaniṣadic or Vedic thoughts introduced theism in the high renunciation spirit of Jñāna. It is not possible to state whether at any ancient stage earlier to the Upaniṣads, Jñāna was so highly idealistic as to be above theism in the Indian history of Philosophy and therefore, one cannot state with precision how and when the reconciliation between the Jñāna and theism was brought by introducing theism into Jñāna. Only Buddhism or Cārvāka could dispense with God or theism, but not so the Indian Vedic Philosophy. Some notice such view of theism even in the idealistic teaching of the Sage Yājñavalkya in BU but the Idealistic Absolute in this Up. is itself the Supreme God. The Absolute of Supreme God who in the real idealistic sense, has nothing to do with the universe is

1. BG 14-17 and 19. (2) गर्वित्यां न स भवं स्वरूपं ज्ञानं गर्वित्यां नैव ज्ञानं द्वारा नापत्र कस्यकराः
2. श्री-4-6
3. (३) तत्त्वज्ञानीपि कृपया न विद्विषां थावतां ॥ श्री-20-८
4. (४) क्षत्रियां उपरेति विद्विषां निद्विषां ज्ञानं नैव ज्ञानं द्वाराः प्रकृती फलस्वी ॥
5. श्री-12-22-७५
also every-thing with it. He is with it and still above it!

This is the mystery of the Absolute. Theism breathes fully in the BU also, which does not dispense with Karma or Bhakti. All these paths are very close to each other. It is already explained previously, how Samkhya got wedded to Bhagavata Dharma and how the latter accommodated the Samkhya thought in its Dharma. Since all the Vedas and Upanishads are advocating Jnana, Bhagavata Dharma could not have survived and prospered, if it had preached Bhakti to the utter exclusion of Jnana, since it would have landed it in a precarious position by being labelled as A-vaidiKa. Similarly the Vedic Samkhya would have become atheistic, like the Classical Samkhya, if it had divorced theism from its theme, in the Vedic times.

Srimad Bhagavata is often previously described as being the only Purana which deals more elaborately with the Sage Kapila, the theistic Samkhya and its relations with the various paths. It champions, of course, the cult of Bhakti, being itself a treatise preaching Bhagavata Dharma. It will have to be admitted after fully studying this Purana that it, while complementing and enshrining Bhakti, does never relegate the position of Jnana. It has, no doubt, made the sage Kapila, the spokesman of Samkhya or Jnana marga, to speak highly of the Bhakti by incorporating it in his system. For this accommodation of the Bhakti and also for his being the high thinker of Jnana, Bhagavata considers the Sage Kapila as the incarnation of Lord Visnu, in the same way as other Puranas do. He holds the same high position in Bhagavata as Lord Krsna who also emphasises the Samkhya so equally and strongly as the sage Kapila. The sage
The sage Kapila also is made to accept the Vyuhas which further form an important part in the Pancarātra system, as explained previously. It can also be seen from the Bhagavata that the Sanat-Kumāras who are the embodiment of Jñāna from their very birth, admire very highly the Bhāgavata Dharma. Such ways of depicting Bhāgavata Dharma through the mouths of the great Jñānins need not be taken as a skillful device of the Bhāgavata Purāṇa for elevating its Bhāgavata Dharma to that of Jñāna and that without such upholding, Bhakti would not have prospered or the like and come to the level of Jñāna. These paths are each equally great and have the support of the Vedic thought. It is already explained in the previous Chapter that the Bhāgavata thought—whether it is Pravṛtti path or Nivṛtti path is Vedic and the SB refers to this School of thought. The SB directly refers to the term 'Bhakti,' saying "These truths when taught, reveal only to those great souls who have got Supreme Bhakti towards the Absolute, an equal Bhakti to the preceptors as well as to the Gods." The other Upaniṣads also uphold the Bhajana or Upasana methods. This would sufficiently indicate that the Vedic Religion had an attitude of equanimity to these paths and Bhāgavata was also running in the same line of thought. If the sages Kapila, Sanat-Kumāras who are the predominant supporters of Jñāna or Sāmkhya paths are made to emphasize Bhakti or if the sage Kārada, the fore-bearer of Bhāgavata or Bhakti path and Lord Kṛṣṇa the spokesman of this path, speak highly of Sāmkhya or Jñāna, one need not notice any awkwardness in these views.

(1) भक्तिः स्वरूपः सदृश्यनारायणी स्थापितं श्रोतां ग्हातपी-कालस्य स्वरूपः।

(2) श्रद्धा ग्हातपीयानी प्रस्मतां पद्माकरस्य अविश्वास्या वै नित्यातिपतिः।
Jeśāna is conceived by the Bhāgavata in three ways:

(1) Firstly Jeśāna as the essence or Svarūpa of the Absolute;
(2) Secondly Jeśāna as the Apara Vidyā or the intellectual or ordinary knowledge which includes all metaphysical or vocabular knowledge which one gets by reading the Texts or books;
(3) Thirdly Jeśāna as Parā Vidyā which is synonymous with the theistic Vedic Samkhya or Brahma Vidyā or Adhyatma Vidyā by which knowledge one gets salvation or becomes one with Paramātman. The explanation of the Bhāgavata Purāṇa about all these aspects of Jeśāna is based upon the authorities from the Vedas or Upaniṣads. Regarding the first category, Brahman who is Jeśāna in essence is described as Nirguna and hence Jeśāna is not the attribute or the Guna of Brahman but its very essence. Brahman is Satyam, Jeśānam, Amanantam and Ānanda. This aspect is dealt in detail in the III Chapter.

As regards the second aspect or the Apara knowledge, Bhāgavata describes that all such intellectual or ordinary human knowledge which does not lead to the attainment of Brahman, who illuminates all the lamps of knowledge — is imperfect (Asat-dhee) and hence it is without any substantial use and is like the bathing of an elephant. Such Apara knowledge arises from the Guṇas of the Avidyā and is connected with the Citta or the Bhūttā; and being limited with the out-facing senses it is objective.

Parā Vidyā or the higher knowledge, according to Bhāgavata is Jeśāna of the third category mentioned above. This Parā Vidyā leads to Salvation and is the same as the Upaniṣadic or Vedic knowledge. It is therefore, the same as Samkhya.

(1) X-28-15

(3) श्रध्य साधारण बनाति साधिकीपरमेष्ठिः सुरत् मन्त्रस्तरी शुद्ध तत्वीय सर्वं कु दर्श्यं भवति || ॥ ॥ X-15-26
The Bhāgavata Purāṇa equates also Bhāgavata Dharma with Jñāna and makes no distinction between Jñāna and Bhakti. Siddeshvara Bhattacharya states: "While the path of knowledge with its method of exclusion should end in undifferentiated Brahman, the transcendental reality, the path of devotion with its method of transcendence should lead up to Bhagavān the unity of both the immanent and transcendent." (Underlining is ours). He seems to indicate hereby difference between Brahman and Bhagavān, since he further says, "Yet when the Bhāgavata admits the same goal for both the paths, it should be understood to mean that Bhagavān includes Brahman." We have already explained that the view of making difference between Brahman and Bhagavān cannot be accepted according to the authorities in the Bhāgavata. Much less such distinction in Brahman and Bhagavān can be accepted on the analogies of the paths of knowledge (Jñāna) and devotion (Bhakti) since no such view is acceptable to the Bhāgavata Purāṇa.

The sage Nārada was advised by the Lord Viṣṇu who appeared in the form of Hamsa stating that Jñāna is the same as Bhāgavata Dharma, leading to realisation of Self, which could be also easily had by those who surrender to Lord Viṣṇudeva. Prahlāda states that he heard Jñāna (combined with Viṣṇā) - which is the same as the pure Bhāgavata Dharma - from the sage Nārada who had attained divinity (Deva-Dāsāṇa). Thus to the Bhāgavata the terms Sāmkhya, Jñāna and Bhāgavata Dharma have the same sense. Jñāna is also equated with the Sāmkhya or Pāramahāṁsa Dharma which leads to the state (part) of Viṣṇu or

(1) 62. 8, 9, 13 (2) उनों को बोलो नाहीं ज्ञान भागवतदर्शन एवं अन्तर्विश्वास सन्यासी प्रकाशक दास | BP II-7-9 (3) भुज्जनस्तक्ष्य दुर्दैवी ज्ञानात्मक परिवर्तनम् ज्ञाण भागवत श्रुत्त्वार्थसर्वनां ज्ञाते | BP VII-6-28 (4) नानाम पदमुखेश्वरस्य विख्याते अत्यारत्त्वदेव परम्यमायमिग्नते | BP II-9-17
the Supreme Absolute. It is very often stated in Bhāgavata that it is only the Jñāna path that leads to self-realisation and it is therefore, called as Ātma-Tattva-Vibodha-mārga, Ātma-Tattva Ayabodha or Nidars'anām and Ātma-Tattva-Vibodha or Ayabodha or Nidars'anām means Jñāna only. Bhāgavata calls this Jñāna as the eye of Upaniṣāda, and thus equates the Jñāna or Śāmkhya with Āpanisadic knowledge.

Like the Upaniṣāda, Bhāgavata also considers the favour of the Supreme Paramātman as essential for one seeking salvation in addition to the efforts through Jñāna. It is significant to note that dry-Jñāna is not itself sufficient to attain salvation but the grace or compassion (Anukṛṣpa) of the Lord should also dawn upon the Seeker of Ātma-Tattva for casting away the Karma or Guṇḍogas attached to him, or for freeing oneself from the ignorance or the beastly instinct (Pas'u buddhi), which creates the sense of distinction like 'He is different' 'I am different'. Bhāgavata therefore, stresses that the efforts of those towards whom the Lord is not well disposed (for want of respect by these towards the Lord) will go to waste in as much as such persons will be showing disregard to their own souls (who is the Lord). It is, therefore, emphasised that with the slightest favour of the Lord to him (who has devotion or respect to the Lord) one will be able to have the knowledge of the Lord,

(1) Ātma-Prajñāpitāmātri śraddhā || BhP III - 4-20
(2) Ātma-Prajñāpitāmātri śraddhā || BhP III - 32-36
(3) Ātma-Prajñāpitāmātri śraddhā || BhP III - 5-1
(4) Ātma-Prajñāpitāmātri śraddhā || BhP III - 14-24
(5) Ātma-Prajñāpitāmātri śraddhā || BhP III - 7-12
(6) Ātma-Prajñāpitāmātri śraddhā || BhP III - 5-12
(7) Ātma-Prajñāpitāmātri śraddhā || BhP III - 13-1
whereas the one (without such favour and also respect to the Lord) will not attain the same with strenuous searching through (dry) knowledge even for a great length of time. Like a devotee’s love for God, the grace of the Lord is also inherent and perennial. The devotee’s love (Bhakti) begets the God’s love or grace.

\textit{Jñana and Bhakti:-}

Thus the Bhāgavata considers that \textit{Jñana} will not dawn upon the seeker of Truth without the latter developing faith or regard towards the \textit{Atman} or \textit{Brahman}. The seeker of knowledge must have regard or attraction towards the \textit{Atman}. It is for this reason that it pleads that ‘To all beings, their own selves or souls are the dearest’, and that ‘Things or beings like wealth, women and children are endeared to the beings because such things become dear to the soul.’ It also clarifies that even though the body of a person is the object of great love, yet it cannot be so dear as the Soul itself, because ‘love for existence becomes very strong to a person even when the body gets impaired or weak. Thus this view of endearment of the Soul is based upon the BU. Here the seed of Theism is traced to one’s devotion towards one’s own soul. The Indian Philosophy and Bhāgavata equates Body with the Soul by stating that Lord Hari (or Kṛṣṇa) himself is the Soul or the self of the embodied beings and preaches that a person, after acquiring knowledge by

\begin{itemize}
  \item [1)] \textit{अत्यःपि न देव पद्माधुमदनोपदेशसदादत्सुन्त हीत पुन हि, अत्यःपि कुतुहल भक्तमाहृत्तोन्नत्तप्रियोऽपि विद्येयम्} \textit{BP X - 14.29 }
  \item [2)] \textit{मन्तव्यमापनी भूतानाः नूतन स्वतंत्रत्वं कृत्यत्वेत्} \textit{BP X - 14.50}
  \item [3)] \textit{द्वितीयोऽयमहि भक्तानाम्} \textit{BP X - 14.53}
  \item [4)] \textit{हृदयमेव शपिया गुणानुसारं शरीरिनां भक्तित्वा शरीरिनिर्देश भक्तिकृता महीनांसी} \textit{BP X - 18.13}
\end{itemize}
himself or through some other source or person and after controlling his mind, should concentrate in his heart upon Lord Hari (thereby his own self) by giving up attachment towards all. Here is conveyed the Bhakti-Tattva. The way of Bhakti is essential for training the devotee to get attracted towards the Soul. It is this Bhakti that leads to the knowledge of Self. Bhagavata, through the Sāṁkhya of the sage Kapila, states that "Bhakti rendered to Bhagavān Vasudeva generates speedily Vairāgya or renunciation towards dualities and produces Jñāna which also leads to the vision or realisation of Brahman."

"Bhakti is essential to the seekers of Jñāna and all acts (Karma) performed for the propitiation of the Lord, produce Jñāna combined with (Parā) Bhakti (Samanvitaṁ) as its part (Tat Adhīna)." Bhakti by becoming an essential part of Jñāna creates Vairāgya or renunciation. When, through Bhakti, one gets purified satiety of mind (prasannata) i.e. concentration of mind, he becomes detached (Mukta-saṅga) from the dualities. By this act of detachment, the Vijnāna or the ultimate knowledge of the Supreme (Tattva-Vijnāna) will shine or dawn upon the seeker. With realisation or experience of the Self, the bonds of heart or duality (enveloping the soul) will fall off and all the limitations like thinking, doubting, will be dispelled; and whatever Karma is there will automatically vanish once for all. A person when he develops exclusive intensive devotion (Naisthikī Rati) towards Brahman will also acquire, under the guidance of the preceptor, the power of Jñāna and Vīrāga, by

1) यद्य सर्वोऽभिधिहृदं अत्सर्वं सः प्रातिभवाः। हृद्ये कृतार्कि ग्रेहातः परेर्मेज्ञस्ति नरायण। ॥ ६८१-१३-२६ ।
2) बतुदृश्यात्त भगवद्योऽभिषेषोऽभिज्ञातः। ॥ ६८२-१२-२३
3) अद्य तिर्यग्या कम्याभिषेषोऽप्यतः। ॥ ६८३-५-३५
4) इत्यत: बतुदृश्यात्त भगवद्योऽभिज्ञातः। ॥ ६८४-२-२०
5) भिष्यते त्यद्येवत्थिस्मिज्ञित्यतं सर्वं संयतः। ॥ ६८५-२-२१
which he will burn away the powerless Liṅga-body (Hṛdaya) which is the shelter of the Jīvātman (Jīvakośa), like fire burning away the fuel, which is its source." Bhāgavata cites the instance of the king Prthu, in this connection, who, having his mind and Citta purified by the worship of the Divine Lord, with the intense following of concentration or recollection of Lord in the mind, (Samsāra Anupūrtya) acquired soon Jñāna with Vairāgya, due to the sharpness of which sword, he was able to sever the bonds of the Liṅga body which is the stay of Jīvātman and the cause for the limitations like thinking and doubtings (Sams'aya Padam). Thus Bhakti may therefore, be considered as essential for the paving of the path for Jñāna for self-realisation and thus indispensable. Therefore, the self-realisers adopt the path of Bhakti without any motive (Ahaītkī). The spotless (Nirāджana) and pure (Amala) Jñāna leading to Brahman will not also come or reveal according to the Bhāgavata, even if one be free from desire (Nishēma), when the Jñāna is not supported or associated with theism or Bhakti towards Lord Achyuta, much less to speak of those whose Karma is not dedicated to the Lord, even though it is without any purpose (Karānya). It is no doubt true that the sages have no limitations or restrictions and the prescriptions or procedures of the S'āstra for observing or performing any act or for desisting from the same, but still such sages who ever remaining in communion with Nirguna Brahman will express joy.

(1) अत्र सत्येऽहं सादीश्वरी पुराणात् ब्रह्मकीर्तिकविवाहम| 
देशरथवीरे दुतं आरक्षीये पुष्यायस्य च आरक्षीये प्रसिद्धिम् ॥ ५५ ॥
(2) तद् भगवान् सकृद्धे परिवर्त्ते जगद्धार्मिकोऽरुपयो जगद्धार्मिकोपायम्| ॥ ५५ ॥
(3) आश्रमश्च गुनोऽयं विन्दुर्भिः अद्गुण्डो अद्गुण्डरी | 
कृतम् ज्ञातिः भवेऽविश्वदेवति च ज्ञातिः ॥ ५५ ॥
(4) श्रीकामे भव्यद्वृत्त भावप्रविष्टे न शोषितो नामनमुपावलम्। ॥ ५५ ॥
when they near the recitations about the wonderful glories of the Lord S'ri Hari. The sage S'uka says:— "It is true that my mind is ever in communion with Nirguna Brahman and yet my mind became diverted towards the narration of the Bhagavata Purana to me by my father, as it contains the holy glories about the wonderful deeds of the Lord of the Universe." When the self-realised Jnânis consider themselves inclined towards Bhakti to the Lord, its essentiality for the Mumukṣus cannot be overlooked. Vidura, when he met the sage Maitreyā, his preceptor, on the bank of Ganges requested him:— "O! Great among the Sādhus! Do thou instruct me about the divine path (Vartma) by following which the Bhagavān residing in the hearts of beings purified by Bhakti will grant to me the ancient Jñana which is promulgated by the Vedas and which leads to self-realisation. The favour or grant of Jñana by the Lord residing in 'Bhaktipūta' heart conveys the sense of theistic Jñana. Those who drink the nectar-like themes of the Lord will have their hearts purified by the ever-growing devotion and thereby with the freeing of their hearts from Vāsanās or thoughts (Vṛttis), they will acquire the knowledge (bodha), the essence of Vairāgya and leading to Vaikunṭha. If the seekers of knowledge take to Jñana (directly) without Bhakti they will be wandering in wilderness and their path will not be easy, and it will be as futile as those of seeking for rice-grains by the pounding of mere husk. Bhagavata, therefore,

1. Bhagavata Purana
2. Bhagavata Purana
3. Bhagavata Purana
4. Bhagavata Purana
5. Bhagavata Purana
purports to stress upon Jñāna or Śāṁkhyā by uniting it with Nairgūṇya Bhakti. The sage Kapila who advises this Nairgūṇya or the Ātyantika Bhakti thus prescribes a higher state of Bhakti for the attainment of the Supreme and thus makes such sublimated Bhakti alone as equivalent to theistic Jñāna. It is, therefore, insisted by the Bhāgavata that the Bhakti should be modelled on the lines indicated in the S'ruti (S'ruti Čr̥ita Bhakti). Jñāna which levels the ditches (Çakras) in the highways of unrest caused by the three guṇas, which favours to us self-realisation (Ātma Prasāda), which dispels our attachment to the Guṇas or Māyā, and which is regarded as the way to Kaivalya. Such Jñāna is the same as the exalted Bhakti (mentioned above.) Bhaṭṭacārya states:— "Bhāgavata thus welcomes knowledge co-operating with devotion — what the Bhāgavata resents is indulgence in Frankenstein intellectualism divorced from the tendered gap of life." Dasgupta also says:—

"This theistic Śāṁkhyā as described in the Bhāgavata, which is of course quite different and distinct from the theistic Śāṁkhyā of Patañjali — is not an isolated instance which can be ignored; for most of the Purāṇas which have a Vaiṣṇava tradition behind them generally agree in all essential features with theistic element of Kapila Śāṁkhyā (Jñāna) of the Bhāgavata! Jñāna according to Bhāgavata, brings about a harmony between Viyoga through Vairāgya (Renunciation) and the Yoga through Bhakti. The Sage Sanatkumāra who is the supporter of Jñāna while defining 'Yoga' states:— "Withdrawing the mind from all

1. सनातकायं रक्षय नाग्नियायं नाग्नियायं भगिन जगान्महं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं
2. सनातकायं रक्षय नाग्नियायं नाग्नियायं भगिन जगान्महं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं
3. सनातकायं रक्षय नाग्नियायं नाग्नियायं भगिन जगान्महं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं भगवं भवान्नाहं
objects (Sarvato Mana Ākṣaya) one should consign it unto ME
(Mayyaddha āves'ya yathā)." Withdrawal is here Viyoga and
consigning is Bhakti. By thus bringing harmony or unity
between Bhakti, Vairāgya through Jñāna or Yoga, Bhāgavata aims
here at reconciling the differences between these paths.
Bhāgavata also has introduced the Ārāma Mahāśaya Dharma or the
Samnyāsa into the fold of Bhāgavata Dharma, as explained above,
in furtherance of its theme of bringing unity between all
these paths of Sāmkhya or Jñāna or Samnyāsa and Bhakti or Yoga.
It defines the Ārāma Mahāśaya Dharma, as the one containing
Bhakti, Jñāna and Vairāgya meaning thereby that the latter have
their unity in Ārāma Mahāśaya Dharma. The conception of such a
unity in Ārāma Mahāśaya Dharma or Jñāna or Bhāgavata Dharma is a
sort of 'mosaic' of Jñāna, Vairāgya, Yoga and Bhakti and is
intended to import co-ordination or synthesis among these
systems.

Superiority of Jñānī and his Jñāna:

It should not be however
taken that Bhāgavata proposes to under-rate Jñāna-Marga by
incorporating in it the theistic aspect. There are many paths
recognised by the Bhāgavata like digging of wells etc., for
public utility, asceticism (Tapas), Sacrifice, Charity, Yoga, Samādhi
etc., which are calculated to contribute to the welfare of human
beings - all aiming towards the propitiation of God. But the
Bhāgavata considers the three Yogas - Jñāna, Karma(Yoga), and
Bhakti alone as helpful and leading to Salvation, no other path

(1) Bhakti prācāyīṁ bhakti saṁgāyaṁ śatamānamśāhye mahāvatāyaṁ

(2) Bhakti prācāyīṁ bhakti saṁgāyaṁ śatamānamśāhye mahāvatāyaṁ

(3) Bhakti prācāyīṁ bhakti saṁgāyaṁ śatamānamśāhye mahāvatāyaṁ

(4) Bhakti prācāyīṁ bhakti saṁgāyaṁ śatamānamśāhye mahāvatāyaṁ
being there, besides them, (so efficient). Even among these paths, the Bhāgavata prefers Jñāna alone as the most benevolent one, with the help of which one easily crosses the insurmountable ocean of miseries. With this vindication, it approaches the Upanisadic saying that salvation can be had through Jñāna only. Lord Kṛṣṇa says to Uddhava in Bhāgavata:-

"I am the most cherished object, the personal aspiration (Svartha), the instrument (Hetu), result, Svarga, Apavarga to a Jñānin and there is nothing else, besides me. So beloved unto him. It is only those who have secured the stage of Jñāna or Vijnāna, that can know or realise my exalted position." It also states in the tone of BG:- "Such a Jñānin is most beloved to me, for he alone can perceive me by knowledge." Bhāgavata does not hesitate to state expressly that the Jñānin who has realised God is God himself, by stating:- "That person who in fact, realises "Bhagavān" is the most beloved, He is my Soul; from Him (Bhagavān) there will not be even the slightest fear" is the true Jñānin; such Jñānin is the preceptor or Hari himself.

Jñāna in Bhāgavata is purely Advaita.

Bhāgavata is advocating Advaita i.e. extreme idealistic monism through Jñāna path.

Dasgupta says in this connection "In XI-13, this monistic
interpretation or rather this monistic transformation of Sāmkhya reaches its culmination." Such monistic view is predominantly found in all parts of the Bhāgavata though only one part is specifically pointed out by Basgupta. Bhāgavata while explaining the supremacy of Jñāna, advises a Mumukṣu to reflect upon the Absolute Ātman as non-dual, formless, Nirguna, in whom the Universe of unreality causing sense of distinction is superimposed or made to appear (Pratiyāta). "It explains in Advaitic way that " Bhagavān is eternal, free, pure and knowledge (Vibuddha tattva); He dominates Prakṛti which is mulled by action; in Him the Māyā, creating the universe, of Sat and Asat is superimposed (Vibhāti) and it will disappear soon after the purification or the annihilation of the mind (Viveka Vidhūte), like the sense of garland (or rope) reviving as real after the disappearance of the mistaken notion of serpent." The Adhyāsa or Superimposition is explained by Bhāgavata as caused by Avidyā. It explains also: "The empirical universe caused by ignorance (Avijñatā) manifests so long as one does not realise his self; and with one's acquiring the true Jñāna, it disappears like the misconception of a rope as serpent vanishing after the appearance of the true knowledge of the rope." To those questioners who raise a question as to how the Absolute who is formless, without attributes, non-manifest, and who is purely expressed in negative characteristics can be realised, and to those who take the Absolute truth as only a hypothetical or imaginative

(1) Hitār., IV, p. 273
(2) तत्केजुम्हा अद्वितीयमशुद्धत्वस्थः आत्मगौरवमथालाभम्। अत्यथातिभावतिभविषयं निर्विकल्पतमथविद्यामिति॥
BP. IV-2.29.
(3) यत्यथा शरस्वते कथानकन्तु कथास्थिये भाषाय विवेकविवेच्यते अयो नास्तिकमन्त्रः
तैं विचिन्तयते प्रकृतिमन्त्र सत्यस्वरूपादिप्रत्येकस्मिन प्रत्येक स्वतः॥
BP. IV-22.38
(4) अत्यथातिभावतिभविषयं निर्विकल्पतमयो भूमितस्मृतिकोषायमिति॥
BP. IV-14.18
(5) अत्यथातिभावतिभविषयं निर्विकल्पतमयो भूमितस्मृतिकोषायमिति॥
BP. IV-14.25.
conception, Bhāgavata states in a monistic way: "Although it is difficult to comprehend the Absolute (Tēe) who is Agunā, Arūpa, Avikriya, it is possible to know or realise the Supreme through the purification of Antahkarana (Amala, Antarātmabhip) with the help of (self manifest) Self experience (Sva-anubhava) which presents automatically the monistic (Ananya) Self knowledge. (No external help is possible to reach, as the Ātman is one without any externality or internality). The self-knowledge or intuition will dawn, on its own initiation, with the disappearance of all duality. The non-dual Ātman is Svayaṁ Prakāśa and no second reality can shine here.

Bhakti towards God churns the heart and makes it pure for enabling it to wane away, when the knowledge of the ultimate finally shines or reveals (Vibudhya Bhaktyaiva) Ājñāna which is the Upaniṣadic Cakṣu will, after the purification of the heart, lead further up to the vision of the Truth. One need not search for this Truth elsewhere. Bhāgavata says: "Thou (the Absolute) and the Soul of all beings! People search for the Absolute outside considering the objective world as Reality, even though Thou art their internal Self! O! What a colossal ignorance of the ignorant people! Pious people should seek the Absolute within their hearts by eliminating all the non-soul (Atat) or non-dual aspects (coverings). Knowledge is essential here, to the seekers of self (for elimination of Asat..."

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1) सत्यरिष्टि भूमन् भौद्भा अनुसर्यते विवाहित्विरुचिभाष्यतात्सविभिद्
अपि क्रियात् स्वातंबर्ति असुभाष्यते अनुन्यायभाषयता नाधयता || यप-14-6
2) विवृपक्तत्व भक्तमयात् || यप-14-5
3) अभस्ति भवानि परं भूला परभाषानयेण किमि अनोलविइ हुन्विता अहोरूपाण्नातित अनंतर तत्त्वस्तैः भवन्वस्ते भयैः सम्भूतस्तैः || यप-14-27 को
or ignorance), since there can be no self-realisation without the knowledge of the unreal (for denying it against the reality) in the case of seekers of self, as in the case of the recognition of a rope as a rope, it is impossible without the denial of the knowledge of a serpent. Knowledge helps one to weed out the ignorance (Avidyā or Ajñāna) which is enveloping ones self." Bhāgavata also warns," To those dualistic Stalwarts (Viṣṇa Vādins) who accept diversity (Bheda) in Thee, Thou appearest diverse accordingly and in the case of those Jñānins (Sama-matin) who hold the Absolute as the eternal truth, Thou wilt be the (Eternal and Ultimate) Truth and there will result to them the self-realisation (in their case), just as a piece of rope will appear and contine to appear as a snake in the case of misconceived people (Bhrāntāh) and will appear as a rope only to those with right perception." There is no scope for the Absolute being bothwise - truth and untruth except to the perverted. In fact the Absolute is beyond the scope of dispute of the Sophists (Viśdānavasara) whose mind and inclinations have become clouded by such S'āstras as containing baseless scepticism (Kutarka S'āstra Kalila Antaḥkarana) arguments, conclusions and misconception of facts. When the Māya covering the Ātman has vanished (Uparata samasta māyāmaya) and when there is the least scope for any duality, how can the two-fold manifestations like - Kartrtva or Karyattva - which is impossible (Durgha) - manifest bothwise? The Absolute has no two essences (Svarūpas) (Svarūpādvaya - Abhāvat). All these authorities of the
Bhāgavata are indicative of the high monistic conceptions of Bhāgavata as made out from the fundamentals of Jñāna which are enunciated by it.

Vidvat-Sāmyāsa or Jñāna-Sāmyāsa-

Vidya or Jñāna or Sāmkhya

which are equated with each other as explained above, lead the Upāsakās to the Absolute. The S'rutis whose Caksus are the Jñāna or Sāmkhya plead their inability to reach or cognise the Absolute. Cognition involves the distinction of 'Seer' and 'Seen' but since the Absolute is above such duality there can be no such relative cognition of the Paramātman. The S'ruti Gītā which is the cream of the Bhāgavata Purāṇa states that (S'rutis) cannot cognise the Absolute (Nirvikalpaka) directly, since such Nirvikalpaka Brahman is beyond the approach of speech or beyond any delineation through words or imaginations of mind or the faculties of intelligence. The S'rutis state:— "The Nīgamas can delineate the Lord, when He (becomes Savikalpaka and) gets engaged in the act of creation after being followed by Māyā (Ajā)." But in the case of the Absolute who is without ends and therefore whose ends cannot be known even by the Gods or the S'rutis get fruitful only by describing the Absolute by negative methods (Atad Nirasanena) i.e. by denying the dualistic or unreal elements against that Reality, (and not by directly describing the Absolute which is above approach)." The Sage Sanandana states that the S'ruti statements are like the bards singing to the sleeping king, his glories. The Upaniṣadic Jñāna or Vidya which is connected with the Savikalpaka Brahman and

1. केशवदुर्गास्वामी 
2. यदि श्रवणेऽपि श्रवणेऽपि अति अन्तरस्य समेत मभौधसि त। 
3. आपि श्रवणे सादार्जं साधर्मस्य प्रनक्षिप्तवर्गे। अज्ञेयं तत्र न सभूर्धं वेदां तद्भवत्ते वा ब्रम्हविवेकाः।
which is, in a way, relative and presupposes thus a sense of duality, though prevailing in subtle or limited degree or extent. This Vidya is still an aspect of Māyā, but it leads to liberation, unlike the Avidya which leads to empiricism. It is explained previously that this Vidya according to the Bhāgavata is the Cit-Sakti and thus the highest power which can annihilate its own source the Māyā and consequently its own existence. The Supreme Lord is the master of this Cit-Sakti. He, because of His control over this Sakti, is free from Māyā and its guṇas in his essence. The seeker of knowledge or Vidya is to develop this Cit-Sakti or Vidya which is Sāmkhya or discriminating knowledge (Anvīkṣakī-Vidya) which has a power with it. Vidya or Sāmkhya is not mere knowledge (Na Jñānamātraṁ) but something more, a power also. Just as a Yogi gains some powers by practice of Yoga-exercises, so also a Jñānī acquires the Cit-Sakti with his ardent mental aspiration (Mumukṣutva) to acquire self-realisation and with his mental development through Tapas. It is this Sakti that abolishes all duality and restores him to his primal status. The real Jñānī who has secured Aparokṣa Jñāna by mastering the Vidya or Sāmkhya, or the spiritual powerful internal knowledge with his austerity or Bhakti towards the Lord, and who does not bother much about the logical or physical knowledge (Parokṣa Jñāna) will soon have directly of its own accord the flash of Light of his own effulgent Self or Truth which is same as Paramātman. When this monistic state or Kaivalya thus manifests to the seeker, there ends the Māyā—the duality—including the Avidya and Vidya. The Jñānī will then feel that all this objective world is due to Māyā and has no reality. This Kaivalya is thus Super-Vidya or Super-Knowledge. All scientific theories comprising of the Physical Sciences, Psychological Sciences and even the spiritual Science of Vidya or Upaniṣadic knowledge, all Saktis including Cit-Sakti with have to be relinquished by the Jñānī, as all these theories or ways are imperfect at the door or alter of the Perfect Truth. Bhāgavata calls this relinquishment of knowledge as Vidvat Saṁnyāsa or Jñāna Saṁnyāsa. It explains this aspect vividly in Prthu Vyākhyāna.

Bhakti:- Bhakti or Bhajana along with Karma and Jñāna is traced to the Vedas as already explained previously. A question is very often raised as to how the Bhakti can purify the mind, how there is any prima facie justification for worship of God and how, by the
act of Bhakti or worship of the God, one can purify the mind?
The Bhagavata, in the Advaitic way explains1: "God, who is
the Lord of the Soul or mind, who is complete in Himself and who
is compassionate, does not seek after worship by the worshippers
for His own sake, or purpose, from the devotees. (Worship of
God does Him no good or bad, since He is Self-sufficient). The
honour or worship which a person offers unto the illustrious
Lord returns or rebounds to the worshipper himself, even as the
decorations of one's countenance or prototype face goes back
to enhance the beauty of the image reflected (Pratibimba face),
and brushes aside his impurities." This means to say, the
Vrittis of the worshipper by being withdrawn and focussed round
the Lord will centre round the Atman who is the Lord himself.
By getting highly purified with the Atyantika Bhakti, not only
the Citta but also the Jivatman will ultimately be one with
the Nirvikalpaka Brahman. That act (of worship) which thus
pleases the God (by our mind centering round Him) is the real
Vidyā, in view of its help in getting identified with the Lord.
This brings co-ordination between Vidyā and Bhakti.

To the Bhagavata, all Sadhanas are useless unless they
have the touch of Bhakti or unless they have the Bhakti
welded into it. It asks, "What is the use of Yoga, Samkhya,
Samnyāsa, study of Vedas, path of public welfare, if they do not
admit the Lord Hari who alone confers the knowledge of self
(Atma Pradāp)?" It therefore stresses that "Dharma

(1) सातहैं भक्तिमेव अयुक्तमित्रे निलोकान्नां शान्तम् अनहुनिविरुध्यं चरणं औपरि।
(2) संबंधे ब्रह्मानां अन्तः विच्छिन्नं ब्रम्हं त्रिविदं संबंधते प्रतियुक्तस्य अथ युक्तिष्ठं || (BP IV-7-11)
(3) सातहैं भक्तिमेव अयुक्तमित्रे निलोकान्नां शान्तम् अनहुनिविरुध्यं चरणं औपरि।
(4) संबंधे ब्रह्मानां अन्तः विच्छिन्नं ब्रम्हं त्रिविदं संबंधते प्रतियुक्तस्य अथ युक्तिष्ठं || (BP IV-31-12)
(righteousness), Artha (wealth), Desire (Kama) which are called trivarga, as also the learnings relating to them, the system of Logic, Polity, and the rules set forth in the Nigamas about various professions, are all true and useful, only if they are found useful and please for the self-surrender (Svatantrpana) to the great Purusa residing in one's own heart. Unlike the Classical Sankhya, bhakti to the Lord is essential and is the very touch-stone of all paths, and serves as the key to Jnana and Vairagya in the Bhagavata Sankhya. It illustrates through the story of Gajara-prajna praying for relief from the clutches of the crocodile that "none of the twelve ways which bring so much power etc., will come to the rescue (Na aradhapaya bhavanti) except the ardent and intense Bhakti." The intense love of a devotee which is known as Bhakti will earn the love of the God which is also known as divine grace. The Lord's grace is not merely theoretical but a fact experienced by all devotees who will feel at every step of their spiritual progress thinking that they have been helped by God. God's grace will spontaneously flow to the devotee in reply to the spontaneous (Avaituka and AAvyavahita) Bhakti or Love extended to the divine God.

"Bhakti, an easiest path - Bhakti of all the paths is the easiest way to salvation. The mind of a devotee will reach the Lord easily and gets concentrated on Him, through Bhakti without any exertion (Avikari), just as the fragrance reaches the nose easily with the help of the Vayu. It also gives the quickest results.

1) जनस्वर्ण जनम इति यो रशिष्चितास्विचर्चैः, ईशा, अधि, अत्युत्तम, आकाश-वक्ता।
2) जनस्वर्ण जनम इति यो रशिष्चितास्विचर्चैः, ईशा, अधि, अत्युत्तम, आकाश-वक्ता।
3) अथा वात्सर्याः प्राणिद्वारेऽन्ति गायत्री आचार्याः, पुष्प बृहस्पतिन्याते आयन्विताविद्वारम्।
(as compared with other paths). An intelligent person, whether he is efforting with some motive in view, or without motive, or is desirous of salvation is recommended to take up to intense Bhakti (to achieve his end). This path is recommended because it is open to any one to take up to it, including women and all classes of beings whether he be a celestial, or an asura, or a man or yakṣa, or a gandharva, or a dvija, a sage and he will be blessed by the Lord when he adores the feet of the Lord with devotion. No keeping of vows (vrata), nor multi-knowledge nor the like is considered as a qualification necessary for pleasing the Lord or for becoming a Bhakta. In view of its being thus thrown open to all without reservation and without regulation, it is recommended as the most benevolent (Śiva pantha) for self realisation (Brahma Siddhaye) and for fixing one's mind upon the Bhagavan who is the soul of all.

There are no doubt, thousands of ways for the extinction of Māyā and its Gunas as well as for the concentration of the mind. The Sage Narada, after considering them, recommends the earnest longing or passion (rāti) towards the Lord, as the best method. Discourses with the good people, on the glories of the Lord will generate śraddha, rāti and bhakti, meaning thereby that there should be ardent 'rāti' or passion developed, which will further create intense Bhakti. This Bhakti should be further intensified and made single-pointed (ākāntika) and distilled or concentrated.
upon the Lord, so that it will further lead to Jñāna. This Bhakti towards God differs from the worldly love. Such worldly love in the shape or form of an emotional relation between two human beings or individuals has no place in superconsciousness where there is no scope for any duality. Love in purest and highest form towards God, and thereby towards the Self, which love is the same as Bhakti will lead to the attainment of Absolute bliss. The devotee Prahlāda says, "The pure knowledge which is attained with great difficulty, was imparted to the divine Sage Nārada, by the Lord Nārāyaṇa who is the friend and stay of all creatures. It can be had by the others when they develop the single-pointed Bhakti and when they wear the dust of the feet of the selfless devotees of the Bhagavān. It is this intense Bhakti coupled with Vairāgya that helps to control the Citta. This Bhakti Yoga is compared by Devahūti, with Bhagavad Bāna. Bhagavata means here that Bhakti serves the purposes of 'Bhagavad-Bāna' in that the devotee's Jīvatman will get merged or identified in the Paramātman (through Bhakti), so fastly and fixedly as being undistinguishable and inseparable at the ultimate stage. This simile is based on the MU saying, "S'aravad tanmayo bhavet." This devotion and longing for the Bhagavān is picturously and vividly illustrated by the devotee Vṛtra saying "O Lotus-eyed! My mind longs to see you in the same way as the tiny baby-eagles, whose wings are yet to grow, long to see their mothers, as when the hungry calves tied to the post pine for the mothers' udders, or as the love-stricken beloved craves for the sight of her
husband who is away abroad." A devotee whose mind gets so ardent and concentrated with intense longing for the Lord will plunge in the ocean of bliss and he, on the other hand, will never be craving for the water of small ditches.

Definition of Bhakti:

The Sage Kapila defines Bhagavati Bhakti as the concentration or fixation of the Vṛttis (modes) of mind (Saka manaso vṛtti) on the Lord Hari (Sattva) by withdrawing the same), along with the Īndriyas which are sunk in the objective pursuits and ritualistic acts. This mind is very fickle and on account of its extensive Vṛttis; it is very difficult to harness or to bring it under control and to fix it upon the Lord or the Ātman. The KU and the BG consider it a Herculean task to mould the mind and to merge it in the Lord Hari. The complete moulding or merging of the Mind will amount to the same as the extinction of the dualistic Ājivakos'a by the Bhakti efforts like the fire (of Bhakti) destroying the fuel (Ājivakos'a). Bhagavata also expects the full flow of the mind towards the Lord without any artificiality in it, since many of the half-baked Bhaktas are inclined to profess or utilize their so-called Bhakti for attracting followers towards them and for making it a business either with a view to popularise or to gain some earthly profits. It therefore insists on the motiveless (Ahaituki) Bhakti.

1) अन्जनेयश्वर इन्द्र मित्र द्वारा सर्वोत्तम युधिष्ठिरार्क हनुमाननाथ 
2) राममिश्रायज्ञसन्न मद्यपात्र स्वाधीनो लिङ्गवेश विस्तारित कन्यायार्क । ब्रह्म ॥ ॥ ॥ 
3) देवसंसन्य सुप्रभावित गुणसंस्कृतां भक्तिक मद्यविरुद्धार्कम् ललिताश्वार्कम् ।
4) कु ऋ ॥ ॥ ॥ ॥ । ब्रह्म ॥
5) ब्रह्म ॥ ॥ ॥ ॥
6) अन्तर्यात्मक तथा कौशल्य लोकात्मकमिलतानि धर्मम् । ब्रह्म ॥
classes of bhakti:

The Bhágavata states that Bhakti is sometimes developed through enmity, fear or humility (Bhaya) towards the God, friendly affection (Sneha) and sometimes by desire or aspiration (Kama) but at the same time it expects that the devotee should ultimately have no sense of distinction between himself and the Lord. Never mind whether the Bhakti has the approach of enmity or non-enmity. The Gopis had the 'Kama-bhakti', Kánsa had the 'Bhaya Bhakti' S'is'upāla had the 'Vairā Bhakti' and the Vratis had the 'Relation Bhakti,' and Yudhiṣṭhira and Arjuna had the 'Sneha Bhakti.' They all cherished their aims through their own modes of Bhaktis. Bhágavata recognises nine-classes of Bhakti viz., Hearing the glories of the Lord (Śravana), Reciting the same (Kirttana), Recollection (Smarana), Service unto the Lord's feet (Pūjaseva), worship (Arca), Salutation (Vandana), Service (Uṣaya), friendship (Sakhya) and self-exposition (Atma-nivedana). These are the nine forms of Vaiśnavi Bhakti. These ways will culminate to the highest pitch or climax, if these ways are adopted with a sense of implicit faith (Addhā). There are acts like gifting (Dēha), vow (Vrata), austerity (Tapas), sacrifice (Homa), contemplation (Japa), study of Veda (Śadhyāya), control (Samyama) and other things or ways which will lead or conduce to Bhakti. But however the surrender of mind by the 'Gopis' to the Lord is
considered by Uddhava as the Supreme Bhakti.

The ways of Bhakti like S'ravapa, etc, of the Bhagavata are the developments of the themes of BU stating ' S'ravapa, Manana, Nididhyasa, Dar'sana,' as the Sadhanas. Bhagavata has all the while woven the Upanisadic traditions and methods in its ways or dharma. In the case of Arcana way of Bhakti, it recommends the manasa Arcana of the Lord who resides in the heart by stating: "I (the Lord) am residing in the hearts of all creatures. The resort to the worship of my idol or image, by disregarding my existence in the heart will only amount to Arcā-vidambana (mockery of worship) and the actions of such worshippers amount to pouring ablutions into the ashes." "I never get satisfied by the worship with the costliest methods of adorations or articels of worship (say, worshipping Golden or Jewel images of God with flowers of Gold etc silver by placing the idols on the seats of Gold etc), but with the hearts sullied by impurities." (Still, however, it does not deprecate outrightly the idol worship.) A worshipper should continue to worship, (it says,) the idol of the Lord, so long as he cannot fix the Lord in the heart or cannot realise the Lord residing in the hearts of all. It wants to impress that, it is the true worship which is performed by one by dedicating his mind, his speech, his sight, his ear and other senses, without which (the worship will not be complete) the devotee will never be freed from the stupefying...
noose of death. It also goes to the extent of saying like the modern Social Workers, that the frequent worship of all moving and immoving creatures (service to beings) with the sense that the Supreme Lord resides in them is the most befitting worship.

Bhakti also varies with the Guṇas or the svabhāva of the mind of the worshippers and has therefore multifarious divisions in it. Broadly however it can be classed into Saguna or Nīrgūṇa worship. Saguna worship is further classified into three categories (1) Tāmasa, (2) Rājas and (3) Śatvika. The Tāmasa bhakti covers up the Bhakti practised with the spirit of injuring, pride, jealousy or anger but with a distinction between the Ātman and Paramātman; the Rājas Bhakti expresses itself through the worship of the idol with some end in view other than the Paramātman, like craving for fame, riches etc; the Śatvika Bhakti is the one dedicating the fruits of actions unto the Lord through a sense of religious duty, but still having the sense of distinction between him and the Lord (Pratyag-Bhāva). These are representing only the emotional temperaments of the Bhaktas who naturally value the emotional satisfactions of their minds. Such Saguna worship is not appreciated very much by the Bhāgavata which on the other hand, accepts and defines the Nīrgūṇa Bhakti as the Atyantika or the Ahaituki Bhakti. It alone is the highest
type of Bhakti wherein the devotee's mind after hearing the
glories of the Lord flows perennially or spontaneously or
incessantly towards Bhagavan, the Purusottama who resides in
the hearts of all, like the waters of Ganges flowing into the
ocean, without being subjected to any desires of motive and
without any distinctions (Avyavahita) between the Atman and the
Paramatman. Sridharsvamin interprets Avyavahita as without any
distinction. Bhagavata desires that there should be intense
communion (Tanmayatā) between the devotee's soul and the
Paramatman and threatens that the Lord would visit the devotee
with death, creating great fear in the devotee's mind, if he bears
dualistic attitude and views the slightest difference or
distinction between his Atman and Paramatman (Antarodarā). The
devotee should not have even the sense of clothes on him just
as the drunkard would not be having any such sense. Here there
is difference between the Bhakta and the drunkard in that the
Bhakta would be superconscious and not unconscious like the
drankard. There is also difference between the unconscious state
and sub-conscious state. Very often the devotees mistake the
former as the latter and in their frenzy to have the sub-
conscious state, they resort to Vama-marga like eating of
opium or smoking Ganja. Such artificial or medical methods will
not help to have communion with the Supreme. They will be ever
lost in the unconscious state even with the best intentions. It
would amount to attaining Tanmayatā in things other than the
Supreme but losing in Vama-margas like king Jāja Bharata losing

(1) झुकियाती नातें भक्ति सबसे जानवर को पीने न करोत ।
भगवान वर्जित है न ग्यारहे जाने वाले जाने न ।
सो न सुख हो तो सही हो नाही ।

(2) अवधासिता मेघहर नहाति ।

(3) अक्षमचर तस्मातो त्वं करो नानादेव ।
तथा विविधते ब्रजसूर्योऽदिष्ठये ।

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himself in the state of Mrga or deer. Here is the help of
wisdom (Jnana) or (Vidya) necessary for Bhakti. Such devotion
which helps one to get beyond the reach of Gua (by becoming
Nirguna) by which one attains the state of Paramatman (Mad-thava)
is called Atyanika Bhakti. This term 'Madbhava' appears in the
BG also and S' annotates this term as Paramatma-Bhava. The
commentator Srirudharsavamin annotates this term as Supreme
Brahman (Madbhavaya Brahmatava).

SAMNYASA OF BHAKTI:

The sage Kapila equates such Atyanika or
Nairguna Bhakti alone, with the theistic Jnana or Sankhya. If
Jnana could destroy or remove Ajnana or Avidya or Maya or
duality, this Atyanika Bhakti or the Keva Bhakti can also
dispel the Ajnana like the sum: dispelling the darkness. "Dost
Thou cast away the Linga body (Jivasa'ya) (this causes duality)
with the axe of Vidya sharpened by the single pointed Bhakti and
the worship of the preceptor and thereafter, after being one
with the Paramatman, cast away the weapon also." In the ultimate
state, all those ways will finally disappear giving place to the
transcendental monistic Kaivalya stage, where there will be no
scope for any approach, any way etc. Here alone, the Bhakti or
Jnana or Karma (Yoga) will fructify. In this Absolute state we
find the perfect harmony of all these paths, Jnana, Bhakti and

(1) संस्कृत भाषीयोपास्य अत्याधिकायुक्तः | यान्ति ज्ञात्वा बिनुपरं भुजधायोपधारेः || द्व द्व । ३२-१४
(2) भुजधायोपधारेः द्वारा ज्ञात्वा रामायणदः पुराणकालीनः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुज�ायोपधारेः ||
(3) भुजधायोपधारेः द्वारा ज्ञात्वा रामायणदः पुराणकालीनः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः || भुजधायोपधारेः ||
(4) साक्षरेण भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको
(5) अत्यथा नामधा द्वारा भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको
(6) एवं सुभाषितं संग्रहं भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको भौगोलिको
Karma (Yoga) (of head, heart and hand), since this state is beyond all such distinctions.

YOGA PATH:

The Yoga path of the S'rimad Bhagavata differs materially from the Classical Yoga as described in the Yoga Sutras which are now extant and ascribed to the Sage Patanjali and which have a glossary called Yoga Bhāṣya written by Sri Vyāsa of fifth Century A.D. Though some scholars assign the Yoga Sutras to the second Century B.C., many scholars are of the opinion that the age of the Yoga Sutra is as late as the fourth Century A.D. The Atomic theory (1-40), the Sautrāntika theory of time as a series of moments (III-52), the Sphoṭavāda, the Buddhist idealism (IV-15-17) are referred to in the Y S., due to which the historians ascribe a later date to the Y S. Some scholars consider that the criticism of other schools occur in the fourth part (pāda) of the Y S. and that this fourth part is a later addition. If all these theories are to be accepted, the traditional identification of the author of the Y S. with Patanjali the grammarian, who is assigned to the middle of the second century B.C., must fall to the ground. It is very likely that the Yoga like the pre-Classical Śāmkhya was also theistic, earlier and that at some later date, the classical Yoga of the Y S. which supports the Classical Śāmkhya must have come into existence. The mystery as to when the Classical Śāmkhya came into existence in the present form holds good in the case of the classical Yoga Sutras also. The Bhāgavata Purāṇa which has exhaustively dealt with Kapila, refers also to the sage Patanjali, but it does not accept the

(1) The annotator Sri Vyāsa should not be mistaken for Sri Kṛṣṇadvaipāyana Vyāsa as done by some. The two are different & have lived in different ages.  
(2) IP, II, p. 341(n3).
theme of the extant Yoga Sūtras. The Yoga theme of Bhāgavata is entirely theistic which is based on the Upanisads, MB and BG like the theistic Sāṃkhya. Simply because the Bhāgavata refers to the name of the sage Patañjali, we cannot give to the Y.S. an earlier date and thereby ascribe an equally earlier date to the Classical Sāṃkhya. If the Buddhist literature like the works of As'vaghosa are referring to Sāṃkhya and Yoga, they may be referring to Pre-Classical Sāṃkhya and Pre-Classical Yoga and not to the Classical Sāṃkhya and Yoga.

Yoga, in the ancient days, was very popular in India. It has its history like Jñāna and Bhakti even from the Vedic times. One of the Tablets found in Mohenjo Daro excavations bears an image like that of Lord Śiva in Yoga position. The meditation or Dhāyaṇa on Gayatri Mantra which the Brahmaṇas practise during performance of daily Sāṃdhya appears in RV. Tapas which forms the daily life of hermits is mentioned in all the Vedas (RV. I-34-9, VII-67-8, II-27-II. X-30-11, X-114-9, IV-24-4, I-5-5, I-30-7 etc. Radhakrishnan states about Tapas in AV. "We hear of great ascetics who obtain the mastery of nature by Tapas. They reduce the elemental forces to their control by this Asceticism." The Asceticism referred to here is Yoga itself. Tapas and Jñāna go hand in hand. The MU which is an Atharva Up equates Jñāna with Tapas. The search for God in the heart by the Sages, as mentioned in the Nasadiya Sukta etc, is nothing but Dhāyaṇa with Jñāna.

The Upanisads use the term Yoga as a means or path for self-realisation. This is not exactly the Astānga Yoga of the

(1) त्रिकु हृदयात्रवृत्ति ज्ञानसाधनास्थिति | BP त-15.14 (2) त्रिकु हृदयात्रवृत्ति ज्ञानसाधनास्थिति | BP त-15.14 (3) त्रिकु हृदयात्रवृत्ति ज्ञानसाधनास्थिति | BP त-15.14
Y.S. The KU calls Yoga as Adhyatma Yoga by stating: "Realising through Self-contemplation (Adhyatma-Yoga) the Absolute who is difficult to be seen, deeply hidden, set in the cave (of the heart) dwelling in the deep interior-most, Eternal, the wise-man discards both happiness and sorrow." Yoga is defined by this Up as "This, they consider to be Yoga, is the steady control of the senses. Then one becomes undistracted (Aparamattapramada varjita) and thus very watchful; for Yoga comes and goes." The SU makes still more vivid the Yoga formulae and the second Chapter of it gives detailed descriptions of the practices and effects of Yoga. The Y.S. have adopted some of these authorities.

"Holding the body steady with the three (upper parts) erect, causing the senses and the mind to enter into the heart, the wise man should concentrate upon Brahman and with the help of that boat, (of Brahman) should cross all the fearful streams that bar one's spiritual progress. Repressing his breathings, let him, who has controlled all moments, breathe through his nostrils, with his diminished breath, let the wise man regulate his mind vigilantly... In a level clean space, free from pebbles, fire and gravel, not offensive to the eye, in a hidden retreat protected from the wind, let him sit and perform Yoga practices." This SU introduces psychological effects achieved by Yoga. The other Ups. are also replete with Yoga ideas.

1. संस्कृत  अश्रुमुद्रायेव अवस्थितं  गुरुरैं युग्मः  संस्कृतं  सत्त्वानापात्मानोऽभविन्यस्ते  देवेऽवताध  ||  1-2-12  ||
2. ततो अनुस्मरणी नमः  न्यायिकः  निर्माणितम्  सत्त्वानापात्मानोऽभविन्यस्ते  देवेऽवताध  ||  1-3-11  ||
3. विन्यासान्तः  स्थाणः  समेत  धृतिः  हुती  द्वारायणः  मन्त्रोऽन्वितके  ||  1-3-13  ||
4. श्री कृष्ण, श्री महासुधी, श्री महाविषु महामाधिपतिः  श्री श्रीमा श्री महाविषु महामाधिपतिः  श्री हुती  द्वारायणः  अभविन्यस्ते  देवेऽवताध  ||  1-3-14  ||
5. विन्यासान्तः  स्थाणः  समेत  धृतिः  हुती  द्वारायणः  मन्त्रोऽन्वितके  अभविन्यस्ते  देवेऽवताध  ||  1-3-15  ||

SU - II - 13
The MB treats Yoga in considerable details in the Mokṣa-dharma part of S'anti Parvān. There are here references to Dhāranā, Dhyāna, Samādhi both Sabīja and Nīrīṣa, Prāṇāyāma, and the ethical pre-requisites of Yoga. Yoga also appears very prominently in the BG, which is also called as Yoga-S'āstra in the Colophon below each chapter. The sage Jaigīsavya who is a great Sāmkhya thinker got the 'Yoga-tantra' composed by the king Vyavakṣena. He had also composed the Dhāraṇā S'āstra.

Vyāsa, in his glossary on Yoga-Sutra III-18 refers to Bhagavān Jaigīsavya Sage, as the one who had a memory of his experiences in the previous ten creations of world. Bhagavata refers to the Yogic powers of the sage Kardama and calls the sage Kapila as 'Yoga-Bhāskara', who is also called as 'Yoga-Vīda' in the MB.

The originator of the Yoga is Lord Hirānyagarbha according to MB and the Bhagavata. Tradition however holds that Lord S'iva is the originator of Yoga. Lord S'iva is always depicted as being in Yoga. The great Subhācārya who appears very often as the preceptor of the Asuras is known as the master of Yogas. God Dattātreya is also known as the preacher of Yoga S'āstra to Yadus and Haiyvas.

Lord Kṛṣṇa is addressed in Bhagavata as the Lord of Yogas, the secret deposit of Yogas, the Svarūpa of Yogas and the expounder of Yoga.

(1) Chapter 210, 250, 246, 253, 270, 326, 316 318 95 MB (SP).

(2) भगवदो जीविषयज्ञु सत्स्थारसहसा करणादृशयो महासेंखु अभयर्यसंभवमुपायतो

(3) विशिष्टार्थं शान्त शुद्धिकृताः सर्वविज्ञाना नात्मकार्यात् महावसुपालयस्य विशिष्टार्थास्ति स्वाधीनता ॥ ब्रह्म ॥

(4) द्वारापालो धर्मक्षेत्रो भक्तानां नाथास्ति धर्मक्षेत्रं महावेसे ॥ ब्रह्म ॥

(5) दर्शनस्य ज्ञानस्य प्रतिपत्तिः विशिष्टार्थविशेषविद्या अन्यत्र ॥ ब्रह्म ॥

(6) श्रीकुञ्जनां अनुसरणं विभागे न दृश्येऽपि सर्वत्र अन्यत्र ॥ ब्रह्म ॥

(7) योगोज्ज्वलितां योगसंध्या योगसात्यं योगसंध्या ॥ ब्रह्म ॥

(8) योगोज्ज्वलितां योगसंध्या योगसात्यं योगसंध्या ॥ ब्रह्म ॥
The Bhāgavata Purāṇa considers that the highest Yoga is that by which the mind (which always runs towards the objective world and gets attached to it) is controlled and withdrawn (from its attachment to the objective world i.e. non-soul objects) and directed inwards like the expert rider of a horse controlling the horse which is allowed to run with (frequent and speedy) gallops. The term 'mind' used here is the same as Citta or Antahkarana and its Vṛttis. Bhāgavata view of Yoga is the same as the KU saying 'Sthirah indriya dhāram'. The Y.S. also means the same thing by stating: "Cessation of all movements of the Citta or the mind". The commentator Vācaspati makes further divisions in the Citta and elaborates the same but we are not presently concerned with the same. The Citta of Classical Yoga is also the same as the Antahkarana as mentioned above.

The Bhāgavata accepts Jñāna, Bhakti and Karma-yoga only as the paths leading to Mokṣa. It comes forth by stating 'You should take up to eradicate the seeds (of Karma), which arise out of the threefold Karmas (Guṇas), only by resorting to Yoga path which (alone) will serve as an embankment against the flood or overflowing of the modes of intelligence (Citta Vṛttis) or that which acts as a set-back to the activities of intelligence. There are, no doubt, thousands of ways which preach salvation, but one should have devotion to the Lord. Bhāgavata connects Yoga with Bhakti and states: "Brahman is realised by a person who is..."
disassociated from the empiric world, by getting control over
the mind (Samahitam), through Virakti, Bhakti with Sraddha,
and constant Yoga practise. Bhakti has thus intrinsic
connection or relation with Yoga and stands on the same level
for the attainment of the Para-Brahman, as both are meant for
the control of the mind and its purification. The Yoga-sutra
also, though having alliance with the Classical Samkhya, departs
from the latter's Ani'svara Veda and volunteers to advocate
the Is'vara Pranidhana (Devotion to God), as one of the
ingredients of its theme of Niyama, which is one of the eight
constituents of Astanga Yoga. This Is'vara Pranidhana leads
to Samadhi according to the Yoga-Sutra. Is'vara Pranidhana is
also a mode of Kriya-Yoga according to Y S II, in addition
to its being one of the Astanga Yogas. Bhagavata considers
Kriya-Yoga as a part of Bhakti (Bhagavata Dharma) devoting
Chapter XI-27 for detailing with it. The worship of the Lord,
by surrendering one's mind to the Lord, which is Is'vara
Pranidhana, will end in Samadhi. Dasagupta considers that the
meaning of Is'vara Pranidhana as used in Yoga-Sutras is not
uniform, for whereas this word used in connection with the
attainment of Samadhi in Y S 1-23 stands for love, homage, and
adoration of God by virtue of which God by His grace makes it
easy for a Yogan, and this very word used in Y S 2-1 means the
bestowal of our actions upon the great Teacher. "This expression
'Is'vara Pranidhana' is used in the sense of a mode of Bhakti
in one context (1-23 and 2-45) and in the sense of one of the
'Niyamas' or 'Yoga-Aṅga' in another context. (2-32). Yoga-Sutra 2-28 lays down that all the Yoga-Aṅgas are meant for the removal of impurities from the mind and ultimately, to attain Kaivalya or absoluteness. When Yoga of the Sūtras thus resorts to Bhakti or Is'vāra Pranidhāna, there is still more justification in the Pre-Classical Yoga getting united with Bhakti in the Bhāgavata.

The Yoga Sūtras describe Yoga as Āstāṅga but the Bhāgavata is not particular about the number of Aṅgas or the number of Śādhanas. Vedānta however considers four ways or measures as essential for the attainment of salvation (Śādhanā-Catustaya) viz. S'ravana, Manana, Nididhyāsa and Samādhi. According to the Ved.Ś, Samādhi includes Yama, Niyama, Asana, Prānāyāma, Pratyāhāra, Dānārañjay, Vāhana, Samādhi. Bhāgavata utilizes these processes for attainment of salvation. The sage Śūka advises the king Parikṣit to hear the Bhāgavata Purāṇa with faith, since 'devoted hearing results in (desireless) devotion (Mati) unto the Lord Mucunda.' He also asks him to resort to frequent recitation of glories, names and deeds (of the Lord), as such Kīrtana is capable of leading one to salvation like the Bhakti or Jñāna pathē. The king is further asked to take up to Nididhyāsa, after sitting in a comfortable position and to concentrate on the Trānas mantra by fixing his mind on it, (Mano yaccheta) by conquering the breath without forgetting the mantra even for a second. These processes

(1) Eight parts
(2) Ved.Ś, p. 42
(3) एस्तांति अभावंभासन॥प्राणायामस्यहरूर्द्धार्याः॥क्रियासत्त्वास्तमिति॥ [Ved.Ś, p. 47 (Para. 31)]
(4) वर्त्तमानं स्त्रावण समानस्यकालं बन्धितं सयं || BP II-1-10 (Here '॥' indicates Śravaṇa way)
(5) गात्रं श्रेष्ठं श्रवणं निपत्तिः श्रवणं निपत्तिः || श्रवणं निपत्तिः || BP II-1-4
(6) अन्येषाः कारणाः श्रवणं || Shruṇāsānti Pasū || श्रवणं निपत्तिः || BP II-1-17
include Īsana, Prāṇāyāma, Yama and Niyama also. The king is advised thereafter to proceed with Dhāraṇā. Having attained mastery over mind, he should disassociate his senses from the objects with the help of Buddhi (Buddhi Śārathī) and direct the mind towards the Lord. The mind should not be diverted towards Smṛti (Manipulations) (These are called as Vikṣepas in the Yoga-Sūtra). If allowed to adopt to Smṛtis (distractions) it is very likely that the mind would go astray from one Smṛti to another Smṛti, or one thought to another, being given to Rājas and Tamas. For preventing such distractions, one should control his mind by insistence on Dhāraṇā which also removes the impurities created by the Guṇas. By practice of Dhāraṇā incessantly, the Śādhaka will develop Bhakti Yoga in a short time. This is also repeated by the Bhāgavata in another context also. The Yoga Sūtras enumerate five parts of sub-divisions in Yama and Niyama each. Thoughts of violence, false food, unlawful gains, sex-indulgence, greed etc. toss the mind from object to object and engage the mind in its stream of thoughts and fixes it in the planning for achievement of the objects. It is, therefore, very essential for the Yogin to control the mind by the five ways of Yama, (1) non-violence (abstaining from violence), (2) truth (avoiding falsehood), (3) lawful gains (refraining from others' wealth), (4) celibacy (controlling sex-instinct), (5) non-acceptance. These methods are called the ways of abstentions (self-restrictions). Along with these restrictions or proscriptions, there are prescribed the rules of observances (Niyamas) like cleanliness

1. नियमेण दुष्टं विशेषतः ह्यतं ब्राह्मणस्य शून्यस्वरूपं श्रुत्वतः शरणे पुरुषां || Bṛ 2-1-18
2. रजसेतः श्वसोभावाहायथायमिव विद्वृत्तं मनं अत्यन्तं यथोत्तरणायो बोधिते तम्मन्त्र यथं कुलम् || Bṛ 2-1-20
3. अस्यं सदा श्रवणार्थं शुचिः स्वाभाविकस्तः आभूहि समस्यते शोगं अनुष्ठितस्तः || Bṛ 2-1-21
4. अभिमानं स्वाभाविकं प्रशोचः अधिकार्योपरिप्रथम यथा || Bṛ 2-30
5. हृदयमंडितपः समस्यते साध्ययमे प्राणोपायेन || नियमं || Bṛ 2-32.
of body, thought and mind, contentment, austerity along with
the observation of silence or manana, vedic study along with
chanting of Prapava, and reveting of mind on God with full
devotion. This is a sort of discipline to the mind or Citta
with a view to uproot all dispositions and distractions that
have a tendency to sprout into overt thoughts and aspirations.
Bhāgavata has a long list of twelve Yamas and twelve Niyamas,
thus twentyfour in all. Sometimes it abridges them also. These
are all the pre-requisites for freeing one's mind and senses
from its normal functions (or impurities) like kāma, krodha,
moha, mada, matsuṣa, rāga et al. Bhāgavata states that one should
seclude himself from the hustle and bustle of the worldly life
and take to a peaceful place calm, tranquil, pleasant, and in that
place, he should, with a determination to conquer the mind, establish
himself in an āsana or seat or position, stable, comfortable,
uniform with his body erect (Ṛjvānga) and resort to Prapava
Upāsana. Bhāgavata has further no particular fascination for any
particular āsana, but still considers a Swastik āsana more
comfortable. With this position he is advised to take up to
Prāṇāyāma which is also a Yoga fixing of gaze at the tip of
the nose, requires control of the breathing by Puraka, Ṛcaka, and
Kumbhaka. In the Yoga Sūtra, Prāṇāyāma which is also a Yoga-Āṣa, is
described as a measure for the removal of the coverings of
the Prakāsā (of knowledge). The BG says 'Jñāna is covered with
Ajñāna.' Bhāgavata states that this practice of Prāṇāyāma should

1) अहिंसा सत्यसूत्र
t 2) हृदयसूत्रम्| आसिक्षया ब्रह्मकर्म करते मैत्री
श्रैवेन जनविधिः सम्मुखः अवस्थितिः सहिष्ठिताः
निर्घटिताः पर्यायेऽन्तः प्रायासां रोगाने 

(1) अहिंसा सत्यसूत्रम्
(2) हृदयसूत्रम्
(3) देशे जनविधिः सम्मुखः अवस्थिताः
(4) अविष्कृताः प्रकाशिताः
(5) संवेदिताः
(6) अहिंसांमि मैत्रीम्

BG V-15
continue till the mind gives up its clinches towards desires. Vyāsa, while commenting on IS 52 quotes a S'loka that there is no austerity more beneficial than Prāṇayāma, since it removes all the impurities of the mind and kindles the light of Jñāna. He should proceed to withdraw the organs of senses from the objects and assemble them in the mind. Thereafter he should step up to Dhāraṇā which is highly praised by the Bhāgavata, since this is a step to Bhakti Yoga. He should first start with the worship of the gross form of the Lord and when successful, he should pass to the subtle form of the Lord. The mind which is fixed on the nose, or the tongue, or on any visible part of the body should be diverted inside and should be trained to concentrate on the subtle image in the lotus of the heart. One should fix up first on this form in the lotus of the heart stationed inside, whose tube exists upwards and bent downwards (fully grown) with eighteen petals and pericap, and gradually think of Sun, Moon, fire in the pericap and meditate finally on the form of the Lord as existing in the glazing light of fire. This is called as Dhyāna-mahāgala. The restraining of the mind steadfast in one place is called Dhāraṇā. Dhyāna is the continuance of the mental flow in the object of Dhāraṇā without interruption by any other break of conscious states. Bhāgavata also describes Dhyāna as, "By withdrawing one's mind which is all over wandering and diverted elsewhere, one should concentrate it in one place."
think of anything else thereafter and should fix it on the smiling face of the Lord. When one gets concentration on this gross form, he should withdraw it therefrom gradually and fix it on the formless, in the cavity of heart. One should gradually, thereafter, divert it to me (the Absolute Self). (Śrīdhāravāmin annotates 'Madāroha' as Suddha Brahman without entertaining any distinction like Dhyāt and Dhyeyā). Thus with the control over the mind, he should discard it also and look upon Me as himself and all in Me, just as one fire becomes all fire or like Ghātā-Akāś'a becomes Mahā-Akāś'a when the barriers (Upādhis) are removed. The illusive flow (Bhrama) of mind towards Dravya Jñāna, Kriya will ultimately cease or vanish when Nirvāṇa is attained.

Samādhi which leads to Nirvāṇa is an important constituent or Bhāgavatiya Yoga. This is the last step of Aṣṭāṅga Yoga. Bhāgavata says, "Prāṇāyāma burns up or removes the foul humours of the physical body. Dhāraṇā thins out the Gunas of Kājas and Tamas from the mind (kilbisa). Pratyāhāra delivers a person from attachment or bondage of the world and Dhyāna destroys or removes the Gunas of the Prakṛti and keeps it in equilibrium. The five parts of the Yогāṅga (Yama, Niyama, Asana, Pratyāhāra, and Prāṇāyāma) thus raise the mind to the point of Eka-grata (Single-pointedness). These remove the distractions and indirectly help for Samādhi. Dhāraṇā is concentration and Dhyāna is contemplation on the Lord. Samādhi is a further progress when the mind attains Tanmayata and becomes self-oblivious. Dhāraṇā, Dhyāna and Samādhi are recognised
by Yoga-Sūtras as intrinsic process. They three together are called Samyama. They represent the three stages of the same process of which Samādhi is the last stage or process amounting to perfection. Samyama is followed directly by Samprajñātā state. By conquering this Samyama, this will be the light of Samādhi Prajñā. But one who acquires God's favour may pass over, through one's intense Vairāgya and Abhyāsa all these stages (successfully) and attain Asamprajñātā state. The commentator Vyāsa quotes a S'loka which is important for following the Yoga procedures:

"Yoga should be understood through Yoga means, Yoga alone leads to Yoga. One who does not get diverted from Yoga, will have pleasure in Yoga."  

Samādhi according to Bhāgavata is of two kinds (1) Sabīja, and (2) Nirbīja. Colonel Jacob in his commentary on 'Vedānta Sāra' states, "The two varieties of Samādhis (Savikalpaka and Nirvikalpaka) correspond with those termed as Samprajñātā (Sabīja) and Asamprajñātā (Nirbīja) Samādhis in Yoga." According to Vyāsa's Bhāgya on Yoga Sūtra 'In the Samprajñātā, remains the seed of distinction and in Asamprajñātā, the mental functions are emptied.' When the Citta vanishes the Puruṣa becomes Mukta. According to the Pre-Classical Yoga the Yogins become one with the Supreme in the ultimate state. Great Religious personalities and mystics had such realisations throughout all these ages. The mystics speak in mystic tones as Gods themselves. In the RV we find in this tone the expressions of the sage Vamadeva and the seer Ambharāṇi. If

(1) निर्विकालिक  | 75 अष्टि-३
(2) जगतात्य जनानस्यकारिक  | 75 अष्टि-५
(3) योगेन योगेन द्वादशम  योगेन योगान्तः समाधिः | 75 अष्टि-७
(4) वे  सन्दर्भ  | 75 अष्टि-२
(5) तस्यात्यो निःसन्धिः संसारसन्धिः | 75 अष्टि-१
(6) वेद-५, प. १५४ (७) तस्यात्य निःसन्धिः संसारोद्धात्यः संसारोद्धात् | 75 अष्टि-३
the Lord Kṛṣṇa is considered as a human being and a historic personality, the Vibhūti Yoga in the BG as explained to Arjuna, or in the Bhāgavata as exposed to Uddhava, is an illustration of his ecstatic state. The advice of the sage Kapila to his father Kardama and his mother Devahūti in the tone of 'I' expressing as 'Lord Viṣṇu' himself or the Absolute, may be similarly considered. In the Savikalpaka state, a Yoggīn becomes or attains the state of Personal God, while in the Nirvikalpaka the seeker is completely identified with Nirguṇa Brahman. Here all disparity vanishes and the united self remains non-dual. The Vedānta Sāra makes it more clear by stating that in the former, the mental state, taking the form of Brahman, the one without a second rests on It, but without merging the distinction of knower, knowledge, and object of knowledge, whereas in the Nirvikalpaka state, such distinction gets obliterated. Bhāgavata states that when the Yoggīn attains purity of mind, he should contemplate on the Supreme and when the contemplation becomes fixed in the form, he should commence to contemplate on the vivid parts of the Lord's form. By this method, the Yoggīn will acquire powers to contemplate upon the Lord in his heart with intense and deep devotion steeped in love. At this stage he will not be able to see anything but the Lord. When the Yoggīn becomes intoxicated with intense or extreme love for Him, such Yoggīn's heart will melt, through excess of emotion, his hairs will stand on end, he floats in tears of excessive delight through yearning after God; (here the Tāmāyatā will be so deep that the devotee's soul will attain oneness with the Supreme Reality and)

1) समाधिकृत तनोदं संबंधलंकृत निर्बन्धनकृत ब्रह्मादिहित्वाधिकारिकृत्य संबंधल्करित्य अनेकसंख्या अनेककालिकेः तदार्थानुपासर्वस्वरूपार्थिवतः तदार्थानुपासर्वस्वरूपतः॥४५॥
the Citta (with the Vr̥ttis taking the shape of the Lord) will slowly get dislodged (disappear) like the fish or the earthworm (badis'a) tied to the fisherman's hook. With the disappearance of the citta (along with the Saguna Brahman in the Vr̥ttis), there will be the Nirbija Samādhi or the presentation of the Nirvikalpa state. The mind, on the oneness of Jīvātman with the Paramātman, will vanish away, after losing its basis (Mukta ās'raya) and there will be nothing like a thing like object, (all being subject.) With this vanishing (Virakta) there will be complete monism or oneness (Nirvāṇa) just as the fire being one with the all-fire. The Yogin's soul will be only the Absolute soul, after getting free from the feeling of senses or feeling of the sense of distinction like the meditator and meditated (Avyayavādānām Akhandām). Thus through the Yoga methods and through the love developed towards God by Dhyāna Yoga (which is also Bhakti Yoga), one will attain the Supreme state by sacrificing the Citta or the Antahkaraṇa. This is the Yoga Śaṁyāsa like the Śhāna śaṁyāsa or Bhakti Śaṁyāsa. All these paths ultimately lose their distinctness finally giving place to the Nirvāṇa. Thus Bhagavata stresses that the end of all these paths being Bhagavān himself, either of the paths can be taken for attaining the end.

Bhagavata, however, warns the Yogins that the Yoga methods have their own Siddhis which often work as obstacles (Aantarāyas). There are eighteen kinds of Siddhis mentioned by the Bhagavata in addition to its five more Siddhis, which distract the Yogis.

1. द्वारा भगवान नामकरण सत्यं नाम भक्तिः कुरुक्षेत्रम् प्रवक्तुता | 
2. ओकालिक नाममन्यतः मुत्तरत्नस्वास्तवापि मतस्वरूपः क्षणं निर्देशनं || BH. 28-34

3. नमस्तावहि यथोऽर्थ निर्देशं बिरतं निर्देशपत्रं विश्वसं नहीं नामः सहस्रा यथार्थोऽः || BH. 28-35

4. आत्मानमित्र पुनः अवधानमेकमस्वीकृतं प्रतिपत्तिः पुरुषं मनवतं नामान्यं || BH. 15-34

5. अन्तर्याम बुद्धिष्ठेन भवेन तथेऽर्थं केषा विशेषतं || BH. 15-35
Bhaṭṭagavata desires that the obtainment of the Siddhis should not be the main aim of the Yogins. There are other Siddhis which can be secured by Jānma, Āusadhas, mantra and Tāpas. These can be had through the Yoga also. The Lord Kṛṣṇa states, "The Yogins should however strive for the attainment of my Supreme State, it being the highest Siddhi. I am the Lord of Śāmkhya, Yoga and Dharma (Bhakti)."

**Yoga in Bhaṭṭagavata and Yoga in Classical Yoga Sūtra:**

The Pre-Classical Yoga which is accepted by the Bhāgavata is described as Adhyatma Yoga leading to salvation. The term 'Adhyatma Yoga' appears in KU as explained previously. The earnest Yogins (Jijnāsu) resort to this Adhyatma Yoga, as mentioned in Bhāgavata to conquer the Mayā and to attain salvation. The highest or the real aim (Śvārtha) of these expert in Yoga (Yoga Naipunya) should be to attain oneness or unity of their own selves with the Paramātman, Ātmā (Atmaikya darsana). This is also explained as the Bhaṭṭagavatī Gati by stating "One, after freeing himself from the Pradhāna state, passes to the state of Paramātman who is purely bliss and tranquil. At this stage, all duality ends (Avasāne) and the seeker will be all bliss (Ānapātanam). This is called Bhaṭṭagavatī gati. Realising this, he will not return to this world."

"Just as the goldsmith skillful in the process of making gold, melts the Gold-ore which he gets in gold-mines, and..."
after purifying it in various ways gets the pure gold metal, so also a Yogin desiring to have Adhyātma knowledge undergoes various Yoga practices, and attains the Brahmā state, (which is nothing but the communion of the Atman with Paramātman). It is also called as Brahma Kaivalya by the Lord Bhagavān by stating:-

"When one's mind becomes pure (Visad ās'a)ya) and free from Guṇas, he with knowledge attains the excellent state of mine known as Brahma Kaivalya." This Brahma-Kaivalya is not merely isolation of Puruṣa from Prakṛti as held by the Classical Yoga but it is also union of the Individual Puruṣa, with Parama Puruṣa, after getting isolated from Prakṛti. " The Bhāgavata shows its unflinching devotion to Upaniṣadic goal— the Supreme identity between the Jīva and Brahman. " The Classical Yoga accepts Bahu Puruṣatva Vāda and does not admit identity of Jīva with Brahman. The sage Kapila states that the individual Puruṣa will attain Parama Puruṣa either through Bhakti or Yoga. Here we have also the co-ordination between the Bhakti and Yoga, which is also the same as that between Sāmkhya and Yoga (or Bhakti.)

Just as there is no difference between the Bhāgavata Sāmkhya and Bhāgavata Yoga, so also there is no material difference between the Classical Sāmkhya and the Classical Yoga. The glossary of Vyāsa on the Yoga Sutra is called Sāmkhya Pravacana Bhashya which brings out the intimate relation between these two systems of Classical Yoga and Classical Sāmkhya. While explaining the relation of Classical Yoga with Classical Sāmkhya

(1) सच्च: अथा आदर्श हेमकार्त. हेमेश्च भागवतमकारस्यादेशेः। केशवदृष्टु तथा तत्त्वः एवस्यादेशेः। श्रवणवीर्यं कर्मेऽपि ॥ ६४ ॥ सच्चाः ॥ ७.-१।
(2) परिशिष्टं संस्कृतविश्वासवादः विरुद्धान्तः। हेमेश्च अत्यन्तः समकालः। ॥ ६५ ॥ सच्चाः ॥ २०-२१।
(3) भागवतोदाय अथ आदर्श | विश्वासवादः | विरुद्धान्तः। एवं संस्कृतविश्वासवादः॥
(4) भागवतोदाय अथात्सिद्धांतम् नाथमुनीर्चितः। केशवदृष्टु तथा तत्त्वः ॥ ६५ ॥ २२-३५।
Radhakrishnan says:— "Patanjali systematised the conception of Yoga and set forth them on the background of the metaphysics of the Sāmkhya." Winternitz also says about this:— "The fact, however, remains what might always have been the basis, that the system of Yoga appears in closest contact with that of Sāmkhya." The Classical Yoga is called Ses'vara Sāmkhya which discloses its affinity towards the Classical Sāmkhya system. These two systems, because of their departure from the Upanisadic path, got refutation at the hands of Sri Bādarāyaṇa in BS and the commentators thereon.

We have already shown how the Yoga of Yoga Sūtras accepts Is'vara Prāṇidhāna and its implications, as Kriyā-Yoga. Bhāgavata incorporates in its Dharma, the Kriyā-Yoga, as Bhakti, whereas Kriyā-Yoga is Yoga itself according to the Yoga Sūtras. The Kriyā-Yoga of Yoga Sūtras has no doubt the touch of Bhakti sense in it, but the ways of approach to God in both the systems are poles asunder. The Is'vara of the Classical Yoga is a distinguished or dignified Puruṣa— who is one among the so many Bahu-Puruṣas. The Individual Puruṣa or Jīvatman though for name-sake is as pure as the Is'vara Puruṣa in his essence, is still suffering from the evils or Kles'as, due to the limitations of the latter. None of these limitations, however, trouble the Is'vara Puruṣa. He is according to Yoga Sūtras Omniscient to the infinitude, and the bestower of grace to his devotees. He guides and moulds the aspirations of the Seekers of Samādhi, helping however only so far as the seekers deserve. Is'vara helps the devotee to have Samādhi by preparing his mind fit for the highest realisation of his (devotee's) (independent) Essence,

by removing all obstacles to the \( \text{Samādhi} \). He does not grant liberation. The liberated \( \text{Puruṣas} \) and the \( \text{Īś'vāra Puruṣa} \) will exist independently, being left to themselves, since the Classical Yoga accepts Plurality of Purusas who are all independent.

God of the Classical Yoga, unlike the Individual Purusa (\( \text{Jīvatman} \)) is not limited by time and other physical factors. He is on the other hand endowed with some supreme power, wisdom and goodness. He is not bound by the Law of Karma. He is not the Creator of the Universe but only acts as an indifferent guide to the \( \text{Prakṛti} \) in evolution, by removing obstacles, if any, in the evolution by his mere presence. There will be no active participation in the acts or evolution of \( \text{Prakṛti} \). There is fundamental difference between such God of the Yoga Sutras and the God of the Vedic or Bhāgavata Yoga in that the God of the Bhāgavata is the \( \text{Puruṣottama} \) and also the \( \text{Īś'vāra Puruṣa} \). To the Classical Yoga the God is Purusa-\( \text{Viś'esa} \). Bhāgavata describes the God as Uttama Purusa (same as Purusottama), under whose control the \( \text{Prakṛti} \) and the Individual Purusas will function. The BG also bears testimony to this view. Bhāgavata admits the non-dual Purusa alone as the only Reality by stating, "The Learned \( \text{Ācāryas} \) hold that the Purusa who underlies all the eight \( \text{Prakṛtis} \), the sixteen evolutes and the three gunas, is non-dual;" "the Lord is Mahān \( \text{Prakṛti} \) (meaning, \( \text{Parā Prakṛti} \)"
subtle, the principle underlying the three gujās, the controller (Adhyakṣa) and the Knower of the evolution of the Ksetra or Prakṛti. "This Ksetraṇā Purusā is the Ātman, Puruṇa Purusā, self-manifest, self-effulgent, without birth, Lord of all, Bhagavān, Nārāyaṇa, Vāsudeva and with the Māya distributed among all beings."

"The Ātman is pure knowledge, Supreme Reality (Parama-Artha), non-dual and without any Ins and Outs;" "The Universal Purusa alone manifests himself as many, like fire appearing many in different objects." "It is the illusory appearances of Māya that makes Him appear many," "He is all bliss and pure knowledge in his essence (Svarūpa)." The Classical Yoga does not accept the Svarūpa of Ananda in the case of Purusa - God.

With the removal of the Māya or Avidyā which superimposed upon the individual Souls or Purusās, the latter, according to Bhagavata, will have oneness with the Parāmatman as a matter of course. The Vidyā burns away the Citta or Avidyā and also gets destroyed. This Vidyā or Jñāna leads up to the point of vision of Parāmatman and disappears thereafter. There is no such theory in the Abhija or Nirbija system of the Classical Yoga. The Parāmatman or Purusa is the Rg Vedic Sahasra Śīraṇ Purusa and also the Virat Purusa. The Purusa is the adhiṣṭhāna of Māya or Prakṛti. He is
all Jñāna and to call him Sarvajña amounts to admitting the Lord as Saguna Brahman. Sarvajña and Ālpañja are the functions of Guṇas. Omniscience thus, "admits of degrees of excellence". The God of Yoga Sūtras is a sort of Personal God like Indra and is more of deistic character, whereas the Upanisadic or Vedic God is all-in-all, in Himself. He is monistic and the dualism of Yoga Sūtras is not acceptable to the Bhāgavata. For this and other reasons, the various thinkers hold that God of Yoga Sūtras is loosely connected with this system.

To conclude, Bhāgavata makes no distinction in the efficacy of Jñāna, Bhakti and Yoga, all ending in the same finality i.e. Bhagavān. One may be easy and another difficult to be followed. If the Pre-Classical Śāmkhya is concerned with the logical investigations (S'āstra Vinis'caya), the Pre-Classical Yoga deals with practical investigations according to MB which also states that there is no greater knowledge than Pre-Classical Śāmkhya and no greater power than Pre-Classical Yoga.

(1) S.P., II, p. 369. (1) Additional note on p. 478A
(2) संयोगिते तथा आर्मितेंद्र गोविन्दकृष्णनाथ | योजनानां गुणवैज्ञानिकधाराः सकलं स्थितः ||
(3) नान्तसिं स्वरुपाद्य ज्ञानं नासिं योगसमं बलपः || MB. 316-2