

ABSTRACT

Analysis of the Overlapping Suprastructure Vigyan Concept of Bhagvadgita.

By Pandit Ramadheen Ramsamooj

The Shrimad Bhagwadgita is a scientific treaty on achieving the purpose of life. The first Chapter deals with Vishaad Yoga, a state of mind acquired by being engross in avidya (ignorance) and adharma (actions that leads to disorder), propelled by the Gunas (qualities) and fueled by Maya, illusion. Kurukshetra is the universal field of action in which both Dharmic and Adharmic activities are present simultaneously. Dharmakshetra is the subset of actions that is based on the unifying laws of order. In Kurukshetra there are forces of both **order** and **disorder** working at the same time. The laws of Entrophy and Enthalpy are forever working with each other to maintain a balance or a state of equilibrium in nature. Equanimity of the mind is what the Gita preaches, being in a state of equilibrium is what the universe teaches. Here the knowledge of the Gita conforms with science as demonstrated in VIGYAN Yoga.

From the various chapters of the Shrimad Bhagwadgita one can clearly see that there are five overlapping or intersecting subsets of yogic pathways in the field of Dharma. These five pathways or Yogas (that which unifies) as they are called begining with Chapter 2 Gyana Yoga, then Karma Yoga, then Raja Yoga, then Bhakti Yoga and finally Vigyaan Yoga. It is interesting to note that the last 5 chapters of the Gita are dedicated to Vigyaan Yoga, a yogic pathway that is seldom or never talked about. Most times Vigyaan Yoga is confused with Gyaan Yoga. In many discussions Gyaan and Vigyaan are treated as the same. However, they are separate and distinct Yogic pathways. There are also chapters that are described by the intersection of these various Yogic pathways. The intersection of Gyaan Yoga and Vigyaan Yoga is Gyaan-vigyaan, the intersection of Gyaan Yoga and Karma Yoga is Gyaan –Karma in this way by the appropriate Venn Diagram one can visualize the various intersections of these Yogic pathways, represented in the different chapters of the Shrimad Bhagwadgita..

In the scientific process we begin with the **purpose** of the experiment, then **tools and materials, methodology, data collection, analysis of data, inference and conclusion**. Gyaan Yoga defines the *purpose* of life, Karma Yoga identifies the *tools and materials* we have to perform this experiment in life. Raja Yoga gives us the *Methodology*. Bhakti Yoga gives us the frame of mind of the performer (experimenter) in *acquiring the data* in the experiment of life and finally Vigyaan Yoga deals with the *analysis of the data with its inference and conclusion*, thus subsequently determining how effective ours Karmas are in acquiring Moksha or liberation and therefore breaking ourselves away from the shackles of the bondage of ignorance (avidhya and maya). The final and 18th chapter in the Gita emphasizes “Moksha Sanyaasa” achieving the purpose of life, being free from the effects of the laws of Karma and living in a state of total harmony, being one with the Self.

This presentation on the “ *Analysis of the Overlapping Suprastructure Vigyan Concept of Shrimad Bhagvadgita.* “ will throw a new light in the way we view this text on action. One that is scientific and revealing.