

are," the Lord further makes it clear that the teachings of the Samkhya about Nature and its working are in tune with reason and experience

The competence of the taught is a factor that demands deep scrutiny. The disciples are graded as the intelligent, the mediocre and the dull. The first rate aspirant grasps the means and the end at the very first teaching, the mediocre one requires to be a little more painstaking, and the backward student requires long drilling and preparation. Even he can be pulled up appreciably with constant application.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २०

सर्वं भूतेषु येन एकम् भावम् अ-वि-अयम् ईक्ष-अते ।

अ-वि भज्-तम् वि-भज्-तेषु तद् ज्ञानम् विद्धि सात्त्विकम् ॥

*sarvabhūtesu yenaī 'kam bhāvam avyayam īkṣate ।*

*avibhaktam vibhaktesu taj jñānam viddhi sāttvikam ॥*

सर्वभूतेषु *sarva bhūtesu* in all beings येन *yena* by which एकम् *ekam* one भावम् *bhāvam* reality अव्ययम् *avyayam* indestructible ईक्षते *īkṣate* (one) sees अविभक्तम् *avibhaktam* inseparable विभक्तेषु *vibhaktesu* in the separated तत् *tat* that ज्ञानम् *jñānam* knowledge विद्धि *viddhi* know सात्त्विकम् *sāttvikam* Sattvika

The knowledge by which the one Imperishable Being is seen in all existences, undivided in the divided, know that that knowledge is Sattvika. 20

The categories of the Prakṛiti have divided themselves into the multitudinous. The movable and the immovable, the sentient and the insentient—all these are the modifications of Nature or *Māyā*