

relieved of all of his possessions. The first highwayman then drew out his dagger to do away with the victim. The second bandit pleaded against such a drastic measure and voted for binding the fellow fast and leaving him to his fate. This counsel was acted upon and the thieves quitted the scene. But in a short while, the soft-hearted third robber reappeared, released the victimized man and kindly showed him his way back home. The grateful wayfarer requested this unexpected saviour to go along with him and accept his gratitude and hospitality. But the stranger politely expressed his inability to go beyond his bounds and disappeared into the forest.

This world is the forest. The three Gunas are the three thieves. The *Jivatman* is the wayfarer. The divine qualities are his possessions. Of the three Gunas, *Tamas* tries to destroy him. *Rajas* binds him with lust, greed and anger. *Sattva* saves him from these fetters and shows him the way Godward. But Guna as it is, *Sattva* cannot have access to the proximity of Brahman.

— Sri Ramakrishna

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogasāstre śrī kṛṣṇārjuna saṁvāde guṇatraya
vibhāgayogo nāma caturdaśo 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the fourteenth discourse designated :

THE YOGA OF THE DIVISION OF THE THREE GUNAS
