The Blessed Lord said:

To thee, the uncarping, verily I will declare this Secret, both wisdom and knowledge, which, having known, thou shalt be freed from evil. (1)

Kingly Science, kingly Secret, supreme Purifier, this; explicit, according to Dharma, very easy to perform, imperishable. (2)

Men without faith, not receiving this Dharma, O Parantapa, reach Me not; they return to the paths of this mortal world. (3)

By Me all this world is spread out, the embodiment of the Unmanifested; all

1 the inner law of nature.
beings have root in Me, I am not established in them, \(4\)

Nor have beings root in Me; behold my sovereign Yoga! The support of beings and not rooted in beings, My Self their efficient cause. \(5\)

As rooted in the Ākāsha the mighty air moves everywhere, so all things rest rooted in Me—so know thou. \(6\)

All things, O Kaunteya! go into my Prakriti at the destruction of a Kalpa;\(^1\) at the beginning of a Kalpa I again send them out. \(7\)

Abiding Prakriti's Lord, I send forth again and again all this multitude of beings, without their force, by the force of Prakriti. \(8\)

Nor do these works bind me, O Dhananjaya, sitting indifferent, unattached, amid these works. \(9\)

By My presiding, Prakriti sends forth

\(^1\) A period of activity, of manifestation.
the moving and unmoving; because of this, O Kaunteya, the universe revolves.  

(10)

The foolish disregard Me, when clad in human semblance, ignoring my higher nature, the Great Lord of beings;  

(11) Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceiving Râkshasic and Âsûric Prakriti.'

(12)

Verily the Mahâtmâs, O Pârtha! partaking of My divine Prakriti, worship with Manas (fixed) on no other, having known the imperishable source of beings,

(13) Always praising Me, strenuous, firm in vows, prostrating themselves before Me, worshipping in binding love.  

(14) Others also sacrifice with the sacrifice of wisdom, worshipping Me, as the One

1 The Tâmasic Guna, or dark quality of Prakriti, characterises these demons.
and the Manifold everywhere, pervading all forms.  (15)

I the oblation; I the sacrifice; I the ancestral offering; I the fire-giving herb; the Mantram I; I also the butter; I the fire; I the burnt-offering;  (16)
I the Father of this universe, the Mother, the Supporter, the Grand sire; the One Purifier to be known, the Omkâra, and also the Rig, Sâma, and Yajur;  

The Path, Nourisher, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable.  (18)
I give heat; I hold back and send forth the rain; immortality and also death, Sat and Asat\(^1\) am I, Arjuna.  (19)
The knowers of the Three,\(^2\) the Soma-

\(^1\) Existence and non-existence, the final pair of opposites, beyond which is only the One.
\(^2\) Vedas.
drinkers, the purified from sin, the sacrificers, pray of Me the way to Svarga; they reach the holy world of the God Indra, and eat in heaven the divine feasts of the Gods.

They, having enjoyed the spacious Svarga-world, their holiness withered, come back to this mortal world. Following the virtues enjoined by the Three, desiring desires, they obtain the transitory.

To those men who worship Me, not meditating on another, to those ever harmonious, I bring full security of Yoga.

They also who worship other Gods with devotion, full of faith, they also worship Me, O son of Kuntī; though contrary to the ancient rule.

I am indeed the Enjoyer of all sacrifices, and also the Lord, but verily they

1 Vedas.
know Me not in Essence, and hence they fall. (24)

They who worship the Gods go to the Gods; to the Pitris go the Pitri-worshippers; to the Bhūtas go those who sacrifice to Bhūtas;¹ but My worshippers come unto Me. (25)

He who offereth to Me with devotion a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with devotion. (26)

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya! do thou as an offering unto Me. (27)

Thus shalt thou be liberated from the bands of actions of good and evil fruits; thyself knit to the Yoga of renunciation, thou shalt come unto Me when set free. (28)

¹ Elementals or Nature-spirits.
The same am I amid all beings; there is none hateful to me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them. (29)

But if an unrighteous person worship Me, worshipping not another, he must ever be accounted righteous, for he hath rightly resolved; (30)

Speedily he cometh dutiful and goeth to eternal Peace. O Kaunteya, know thou certainly that My devotee is never destroyed. (31)

They who take refuge with Me, O Pârtha! though of the womb of sin, women, Vaishyas, even Shûdras, they also tread the highest Path. (32)

How much rather holy Brâhmans and devoted royal saints; having obtained this transient joyless world, worship thou Me. (33)

On Me (fix) thy Manas; be devoted to Me; sacrifice to Me; prostrate thyself before Me; harmonised thus in the Self, thou
shall come unto Me, being devoted to Me.

Thus in the glorious Upanishads of the Bhagavad Gītā, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Ninth Discourse, entitled.

THE YO A OF THE KINGLY SCIENCE AND THE KINGLY SECRET.
TENTH DISCOURSE.

The Blessed Lord said:

Again, O mighty-armed, hear thou My supreme word, that desiring thy welfare, I will declare to thee who art beloved. (1)

The multitude of the Gods, or the great Rishis, know not My forthcoming, for I am the beginning of all the Gods and the great Rishis. (2)

He who knoweth Me, unborn, beginningless, the great Lord of the world, he among mortals is without delusion, liberated from all sin. (3)

Buddhi, wisdom, non-illusion, endurance, truth, passionlessness, calmness,
pleasure, pain, birth, existence, fear and also courage, 

Harmlessness, equanimity, content, austerity, almsgiving, fame and obloquy, are the characteristics of beings as severally apportioned by Me. 

The seven great Rishis, the four Ancients, and also the Manus, were born of My Nature and Mind; of them this race was generated. 

He who knows in essence that sovereignty and Yoga of Mine, he is harmonised by unchanging Yoga; there is no doubt thereof. 

I am the Generator of all; all evolves from Me; having thus thought, the wise adore Me, partaking of My Nature. 

Mindful of Me, their life hidden in Me, teaching each other grade by grade, ever conversing about Me, they are content and joyful. 

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Madhusudana thus translates bhava, abhâva.
TENTH DISCOURSE.

To these, ever harmonious, worshipping in love, I give the Buddhi-Yoga by which they come unto Me. (10)

In them, out of compassion, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom. (11)

Arjuna said:

Thou art the supreme Brahman, the supreme Abode, the supreme Purifier; Purusha! Eternal, Divine, Primeval God, unborn, the Lord! (12)

All the Rishis acclaim Thee, as also the divine Rishi, Nârada; so Asita, Devala, Vyâsa; and now Thou Thyself tellest it me. (13)

All this I believe true that Thou sayest to me, O Keshava. Thy manifestation, O Blessed Lord, neither Gods nor Dânavas comprehend. (14)

Thyself indeed knowest Thyself by Thyself, O Purushottama! Source of
beings, Lord of beings, God of Gods, Ruler of the World! (15)

Deign to tell without reserve of Thy divine Self-sovereignty, by which sovereignty Thou stayest, pervading these worlds. (16)

How may I know Thee, O Yogi, by constant meditation? In what, in what qualities art Thou to be thought of by me, O Blessed Lord? (17)

In minute detail tell me again of Thyself, Thy Yoga and sovereignty, O Janârdana; there is for me never satiety in hearing Thy life-giving words. (18)

The Blessed Lord said:

Blessed be thou! I will declare to thee My divine sovereignty by its chief characteristics, O best of the Kurus; there is no end to My minute details. (19)

I, O Gudâkesha, am the Self, seated in the heart of all beings; I am the be-
ginning, the middle, and also the end of all beings. (20)

Of the Ādityas I am Vishnu; of radiances the glorious Sun; I am Marichi of the Maruts, of the asterisms the Moon am I. (21)

Of the Vedas I am the Sâma-Veda, I am Vâsava of the Gods; and of the senses I am Manas, I am of living beings the intelligence. (22)

And of the Rudras Shankara am I, Vitesha of the Yakshas and Râkshasas; and of the Vasus I am Pâvaka, Meru of high mountains am I. (23)

And of household priests the chief, know Me, O Pârtha, Vrihaspati; of generals I am Skanda, of lakes I am the ocean. (24)

Of the great Rishis Bhrigu I, of speech I am the one syllable¹; of sacrifices I am the sacrifice of silent repetitions², of immovable things Himâlaya. (25)

¹ Om. ² Japa.
Asvattha of all trees, and of divine Rishis Nārada; of Gandharvas Chitra-ratha, of the perfected the Muni Kapila. (26)

Uchchaishravas of horses know Me, Amrita-born; Airāvata of lordly elephants, and of men the Monarch. (27)

Of weapons I am the Thunderbolt, of cows I am Kāmaduk: and of progenitors I am Kandarpa, of serpents Vāsuki am I. (28)

And I am Ananta of Nāgas, Varuna of sea-monsters I; and of Pitris Aryaman, Yama of judges am I. (29)

And I am Pṛahlāda of Daityas, of measures Time am I; and of wild beasts I the imperial Beast\(^1\), and Vainateya of birds. (30)

Of purifications I am the Wind, Rāma of warriors I; and I am Makara of fishes, of streams the Ganges am I. (31)

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\(^1\) Lion or Tiger.
Tenth Discourse.

. Of creations the beginning and the ending, and also the middle am I, O Arjuna. Of sciences the science of Ādhyātmā, the Speech of orators I. (32)

Of letters the letter A I am, and the Dvandva of a composite; I also inexhaustible Time, I the Supporter whose Face turns everywhere. (33)

And all-devouring Death am I, and the Origin of all to come; and of female things Fame, Prosperity, Speech, Memory, Intelligence, Constancy, Endurance. (34)

Of songs also Vrihatsāman, Gāyatrī of metres am I; of months I am Mārgashīrsha, of seasons the Flowery. (35)

I am the Gambling of the rogue, and the Splendour of splendid things I; I am Victory, I am Strenuous Exertion, and the Truth of the truthful I. (36)

Of the Vṛishnis Vāsudeva am I, of the Pândavas Dhananjaya; of the Munis also I am Vyāsa, of wise men Ushana the Sage. (37)
Of subjugating things I am the Sceptre, of conquerors I am Statesmanship; and of secrecy I am also Silence, the Knowledge of knowers am I. (38)

And whatsoever is the seed of all beings, that am I, O Arjuna! nor is there aught, moving or unmoving, that may exist bereft of Me. (39)

There is no end of My divine powers, O Parantapa! these details of My sovereignty have been declared only in brief. (40)

Whatsoever is royal, good, prosperous, and mighty, understand thou that to go forth from My splendour. (41)

But what is the knowledge of all these details to thee, O Arjuna? Having pervaded this whole universe with a portion of Myself, I exist. (42)

Thus in the glorious Upanishads of the Bhagavad Gîtâ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Tenth Discourse, entitled:

THE YOGA OF SOVEREIGNTY.
ELEVENTH DISCOURSE.

Arjuna said:

This word Thou hast spoken for my benefit of the Supreme Secret, named Adhyâtmâ, by this my delusion is taken away. (1)

The production and destruction of beings have been heard by me in minute detail from Thee, O Lotus-eyed, and also Thy imperishable greatness. (2)

According as Thou Thyself declarlest, O Supreme Íshvara¹, I desire to see Thy Form as Íshvara, O best of beings. (3)

If thou thinkest there is strength in me to see It, O Lord, Lord of Yoga, then show me Thine imperishable Self. (4)

¹ The Supreme Lord as Creator and Ruler of a Universe.
The Blessed Lord said:

Behold, O Pârtha, the forms of Me, by hundreds and by thousands, various in kind, divine, various in colour and shape. (5)

Behold the Âdityas, the Vasus, the Rudras, the two Ashvins and also the Maruts; behold many marvels never seen ere this, O Bhârata. (6)

Here, to-day, behold the whole universe, movable and immovable, standing in One, in My Body, O Gudâkesha, with aught else thou desirest to see. (7)

But verily thou art not able to behold Me with these thine eyes; the divine Eye I give unto thee! Behold My divine Yoga! (8)

Sanjaya said:

Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Pârtha His supreme Form as Îshvara: (9)
With many mouths and eyes, with visions of many marvels, with many divine ornaments, with many divine weapons; (10)

Wearing divine necklaces and vestures, anointed with divine unguents, all marvellous, shining, boundless, with Face turned everywhere. (11)

If the splendour of a thousand suns were to rise up together in the heaven, it would appear as the shining of that Mahâtmâ. (12)

There the whole universe, divided into manifold parts, was beheld by Pândava standing in One, in the Body of the God of Gods. (13)

Then he, Dhananjaya, overwhelmed with astonishment, his hair upstanding with delight, bowed down his head, and with joined palms spake to the God. (14)

Arjuna said:

Within Thy Form, O God, the Gods I see,
All grades of beings with distinctive marks;
Brahmâ, the Lord, upon His lotus-throne,
The Rishis all and Serpents, the divine.

(15)

With mouths, eyes, arms, breasts,\(^1\) multitudinous,
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thce,
Infinite Lord, infinite Form, I find; (16)
Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold:
Blazing as fire, as sun, dazzling the gaze
From all sides in the sky, immeasurable.

(17)\(^1\)

Lofty beyond all thought, unperishing,
Thou treasure-house supreme; all-immanent,
Eternal Dharma’s changeless Guardian,
Thou;
As immemorial Man I think of Thee. (18)

\(^1\) Literally, stomach.
Nor source, nor midst, nor end! infinite force,
Unnumbered arms, the sun and moon as eyes!
I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds. (19)
By Thee alone are filled the earth, the heavens,
And all the regions that are stretched between;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form. (20)
To Thee the troops of Suras enter in,
Some with joined palms in awe invoking Thee;
Banded Maharshis, Siddhas, “Svasti!” cry,
Chanting Thy praises with resounding songs. (21)
Rudras, Vasus, Sâdhyas and Âdityas,
Vishvas, the Ashvins, Maruts, Ushmapas, Gandharvas, Yakshas, Siddhas, Asuras, In wondering multitudes beholding Thee.  

(22)  
Thy mighty Form, with many mouths and eyes,  
Long-armed, with thighs and feet innumerable,  
Vast-bosomed, set with many fearful teeth,  
The worlds see terrorstruck, as also I.  

(23)  
Radiant Thou touchest heaven; rainbow-hued,  
With opened mouths and shining vast-orbed eyes.  
My inmost self is quaking, having seen,  
My strength is withered, Vishnu, and my peace.  

(24)  
Like Time’s destroying flames I see Thy teeth,  
Upstanding, spread within expanded jaws;
Nought know I anywhere, no shelter find, Mercy, O God! Refuge of all the worlds!

The sons of Dhritarashtra, and with them The multitude of all these kings of earth, Bhishma, Drona, Suta’s royal son, And all the noblest warriors of our hosts,

Into Thy gaping mouths they hurrying rush, Tremendous-toothed and terrible to see; Some caught within the gaps between Thy teeth Are seen, their heads to powder crushed and ground.

As river-floods impetuously rush, Hurling their waters into ocean’s lap, So fling themselves into Thy flaming mouths, In haste, these mighty men, these lords of earth.

As moths with quickened speed will headlong fly Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within Thy mouths destroyed to fall.

On every side, all-swallowing, fiery-tongued,
Thou lickest up mankind, devouring all;
Thy glory filleth space: the universe
Is burning, Vishnu, with Thy blazing rays.

Reveal Thy SELF; what awful form art Thou?
I worship Thee! Have mercy, God supreme!
Thine inner Being I am fain to know;
This Thy forthstreaming Life bewilders me.

The Blessed Lord said:

Time am I, laying desolate the world,
Made manifest on earth to slay mankind!
Not one of all these warriors ranged for strife
Escapeth death; thou shalt alone survive.
Therefore stand up! win for thyself renown,
Conquer thy foes, enjoy the spacious realm.
By Me they are already overcome,
Be thou the outward cause, left-handed one.

Drona and Bhishma and Jayadratha,
Karna and all the other warriors here
Are slain by Me. Destroy then fearlessly,
Fight! thou shalt crush thy rivals in the field.

Sanjaya said:

Having heard these words of Keshava, the who weareth a diadem, with joined palms, quaking, and prostrating himself, spake again to Krishna, stammering with fear, casting down his face.

Arjuna said:

Hrishikesha! in Thy magnificence
Rightly the world rejoiceth, bound to Thee;
The Rākshasas to every quarter fly
In fear; the hosts of Siddhas prostrate fall.

(36)
How should they otherwise, O loftiest Self!
First Cause! Brahmā Himself less great
than Thou.
Infinite, God of Gods, Home of all worlds,
Unperishing, Sat Asat, That supreme!

(37)
First of the Gods, most ancient Man
Thou art,
Supreme Receptacle of all that lives,
Knower and Known, the Dwelling-place
on high,
In Thy vast Form the universe is spread.

(38)
Thou art Vāyu and Yama, Agni, Moon,
Varuna, F'ather, Grandsire of all:
Hail, hail to Thee! a thousand times all hail!
Hail unto Thee! again, again, all hail!  

Prostrate in front of Thee, prostrate behind,  
Prostrate on every side to Thee, O All.  
In power boundless, measureless in strength,  
Thou holdest all: then Thou Thyself art All.  

If, thinking Thee but friend, importunate,  
O Krishna! or O Yâdava! O friend!  
I cried, unknowing of Thy majesty,  
And careless in the fondness of my love;  

If jesting, I irreverence showed to Thee,  
At play, reposing, sitting or at meals,  
Alone, O sinless One, or with my friends,  
Forgive my error, O Thou Boundless One.  

Father of worlds, of all that moves and stands,
Worthier of reverence than the Guru's self, 
There is none like to Thee. Who passeth Thee?
Pre-eminent Thy power in all the worlds.

Therefore I fall before Thee; with my body
I worship as is fitting; bless Thou me.
As father with the son, as friend with friend,
With the beloved as lover, bear with me.

I have seen That which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God, Thine other Form again,
Mercy, O God of Gods, Home of all worlds.

Diademed, mace and discus in Thy hand,
Again I fain would see Thee as before;
Put on again Thy four-armed Shape, O Lord,
Q. thousand-armed, of Forms innumerate.

The Blessed Lord said:

Arjuna, by My favour thou hast seen
This loftiest Form, by Yoga’s self proclaimed!
Radiant, all-penetrating, endless, first,
That none except thyself hath ever seen.

Nor sacrifice nor Vedas, alms nor works,
Nor sharp austerity, nor study deep,
Can win the vision of this Form for man.
Foremost of Kurus, thou alone hast seen.

Be not bewildered, be thou not afraid,
Because thou hast beheld this awful Form;
Cast fear away, and let thy heart rejoice;
Behold again mine own familiar Shape.

Sanjaya said:

Vasudeva, having thus spoken to Ar-
juna, again manifested His own Form, and consoled the terrified one, the Mahâtmâ again assuming a gentle form. (50)

Arjuna said:

Beholding again Thy gentle human Form, O Janârdana, I am now collected, and am restored to my own nature. (51)

The Blessed Lord said:

This Form of Mine beholden by thee is very hard to see. Verily the Gods ever long to behold this Form. (52)

Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offerings; (53)

But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen, and entered in essence, O Parantapa. (54)

He who doeth actions for Me, whose supreme Good I am, My devotee, freed
from attachment, without hatred of any being, he cometh unto Me, O Pândava.

(55)

Thus in the glorious Upanishads of the Bhagavad Gîtâ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Eleventh Discourse, entitled:

THE YOGA OF THE VISION OF THE UNIVERSAL FORM.
TWELFTH DISCOURSE.

Arjuna said:

Those devotees who ever harmonised worship Thee, and those also (who worship) the Indestructible, the Unmanifested, whether of these is the more learned in Yoga?

The Blessed Lord said:

They who have fixed Manas on Me, and ever harmonised worship Me, with faith supreme endowed, these, in My opinion, are best in Yoga.

They who worship the Indestructible, the Invisible, the Unmanifested, Omnipresent and Unthinkable, the Unchanging, Immutable, Eternal,

Renouncing and subduing the senses, everywhere with Buddhi well-balanced, in the welfare of all rejoicing, these also come unto Me,
The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach. (5)

Those verily who renounce all actions in Me and make Me supreme, who, worshipping, meditate on Me, with no other Yoga, (6)

These I speedily lift up from the ocean of death and existence, O Pârtha, their minds being fixed on Me. (7)

Place thy Manas in Me, into Me let thy Buddhi enter; then doubtless thou shalt abide in Me on high hereafter. (8)

Yet if thou hast not strength firmly to place thy mind in Me, then by constant practice in Yoga seek to reach Me, O Dhananjaya. (9)

If also thou art not equal to constant practice, perform actions for My sake; performing actions with Me for object, thou shalt attain perfection. (10)

If to do this even thou hast not strength,
take refuge in union with Me; thus renouncing all fruit of action, act thou with the self controlled. (11)

Better indeed is wisdom than constant practice; than wisdom meditation is better; than meditation renunciation of the fruit of action; on renunciation close follows peace. (12)

He who without hatred of any being, friendly and showing mercy, without attachment and egoism, balanced in pleasure and pain, and enduring, (13)

Content with all, ever harmonious, with the self controlled, resolute, with Manas and Buddhi fixed in Me, My devotee, he is dear to Me. (14)

He who harasseth not the world and whom the world also doth not harass, freed from the harassments of joy, anger and fear. he is dear to Me. (15)

He who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, My devotee, he is dear to Me. (16)
TWELFTH DISCOURSE.

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, My devotee, he is dear to Me.

(17)

He who is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment,

(18)

Unshaken by praise or reproach, silent, wholly content with what cometh, homeless, firm in mind, My devotee, that man is dear to Me.

(19)

They verily who according to My teachings partake of that Amrita-Dharma, endued with faith, I their supreme Object, devotees, they are surpassingly dear to Me.

(20)

Thus in the glorious Upanishads of the Bhagavad Gītā, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Twelfth Discourse, entitled:

THE YOGA OF DEVOTION.
THIRTEENTH DISCOURSE.

The Blessed Lord said:

These bodies, O son of Kunti, are called the Field; that which knoweth them is called the Knower of the Field by the Sages. 

Understand me as the Knower of the Field in all Fields, O Bhārata. Wisdom as to the Field and the Knower of the Field, that in My opinion is wisdom.

What the Field is and of what nature, its changes and whence it is, and what He is and what His powers, hear that now briefly from Me.

Rishis have sung in manifold ways, in

1 Kṣetragnyā, the Knower of the Field.
many various chants, and in decisive Brahma-sūtra verses, full of reasonings.

(4)

The great Elements, Āhankāra, Buddhī and also the unmanifested, the ten senses, and the one, and the five pastures of the senses;

(5)

Desire, aversion, pleasure, pain, combination, intelligence, firmness, these are cited as illustrations of the Field in characteristic forms.

(6)

Humility, honesty, harmlessness, endurance, rectitude, service of the teacher, purity, steadfastness, self-control,

(7)

Indifference amid the objects of the senses, and also absence of egoism, understanding of the evil of birth, death, old age, sickness and pain,

(8)

Unattachment, absence of self-identification with son, wife or home, and constant balance of mind in wished-for and unwished-for events,

(9)

1 The body
Unflinching devotion to Me, without union with another, resort to sequestered places, absence of pleasure in the company of men,

(10)

Constancy in the Adhyātmā-wisdom, understanding of the object of essential wisdom; that is declared to be wisdom; all against it is ignorance.

(11)

I will declare that which is to be known, that which being known immortality is gained—the beginningless supreme Brahman, called neither being nor non-being.

(12)

Everywhere That has hands and feet, everywhere eyes, heads, and mouths, all-hearing, He dwelleth in the world, enveloping all.

(13)

Shining with all sense-faculties without any senses; unattached supporting everything; and free from properties enjoying properties.

(14)

Without and within all beings, immovable and also movable; from His
THIRTEENTH DISCOURSE.

* subtlety indistinguishable; at hand and far away is That.*

Not divided amid beings, and yet seated distributively; That is to be known as the Supporter of beings; He devours and He generates.

That, the Light of all lights, is said to be beyond darkness; wisdom, the wisdom to be gained, the end of wisdom, seated in the hearts of all.

Thus the Field, wisdom, and that which is to be known, have been briefly told. My devotee, thus knowing, enters into My Being.

Know thou that Prakriti and Purusha are both without beginning; and know thou also that varieties and qualities are all Prakriti-born.

Prakriti is called the origin of what is to be done, of causes and effects; Purusha is called the origin of sensations of pleasure and pain.

Purusha seated in Prakriti useth the
qualities born of Prakriti; the attachment to the qualities is the cause of births in good and evil wombs. (21)

Spectator and Permitter, Supporter, Enjoier, the great Ishvara, thus is styled the supreme Self; in this body the supreme Purusha. (22)

He who knoweth this Purusha and Prakriti and the various qualities, in whatsoever condition, he shall not be born again. (23)

Some by meditation behold the Self in the Self by the Self; others by the Sânkhya Yoga, and others by the Yoga of action; (24)

Others also, ignorant of this, having heard of it from others, worship; and these also cross beyond death, adhering to what they had heard. (25)

Whatsoever existence is born, immobile or mobile, know thou, O best of the Bhâratas, it is from the union between the Field and the Knower of the Field. (26)
Seated equally in all beings, the supreme Ishvara, indestructible within the destructible; he who thus seeth, he seeth.  

Seeing indeed the same everywhere, Ishvara equally dwelling, he doth not destroy the Self by the self, and thus treadeth the highest Path.  

He who seeth that Prakriti verily performeth actions everywhere, and that the Self is actionless, he seeth.  

When he perceiveth that the varied natures of beings are rooted in One, and proceed from it, then he reacheth Brahman.  

Beginningless, without qualities, the Supreme Self, imperishable, though seated in the body, O Kaunteya, worketh not nor is soiled.  

As the omnipresent Ākāsha is not soiled, by reason of its subtlety, so seated everywhere in the body the Self is not soiled.
As this one sun illumineth the whole earth, so the Lord of the Field illumineth every Field, O Bhārata. (33)

They who by the eye of wisdom perceive the difference between the Field and the Knower of the Field, and the liberation of beings from Prakriti, they go to the Supreme. (34)

Thus in the glorious Upanishads of the Bhagavad Gītā, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Thirteenth Discourse, entitled:

FOURTEENTH DISCOURSE.

The Blessed Lord said:

I will again proclaim that supreme wisdom, of all wisdom the best, which all the Manus having known have gone hence to the supreme Perfection. (1)

Having taken refuge in this wisdom and having entered into My Nature, they are not re-born even in the emanation of a universe, nor are disquieted in the disintegration. (2)

My womb is the mighty Brahman; in that I place the germ; thence cometh the production of all beings, O Bharata. (3)

In whatever wombs mortals are produced, O Muni, the mighty Brahman is their generating Father.
Sattva, Rajas, Tamas, such are the Gunas; Prakriti-born they bind fast in the body, O great-armed one, the indestructible Dweller in the body. (5)

Of these Sattva, from its stainlessness luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one. (6)

Rajas, having the nature of passion, know thou, is the source of the attachment to the thirst for life, O Kaunteya, that bindeth the Dweller in the body by the attachment to action. (7)

But Tamas, know thou, born of unwisdom, deludeth all Dwellers in the body; that bindeth by negligence, indolence and sloth, O Bhärata. (8)

Sattva attacheth to bliss, Rajas to action, O Bhärata. Tamas, verily having shrouded wisdom, attacheth on the contrary to negligence. (9)

Rajas and Tamas being overcome, Sattva remaineth, O Bhärata. Rajas
and Sattva, then Tamas; and Tamas and Sattva, then Rajas.  

When the wisdom-light streameth forth from all the gates of the body, then it may be known that Sattva is increasing.  

Greed, outgoing energy, undertaking of actions, restlessness, desire—these are born of the increase of Rajas, O best of the Bhâratas.  

Darkness, stagnation and negligence and also delusion—these are born of the increase of Tamas, O joy of the Kurus.  

If Sattva verily prevails when a man goeth to dissolution, then he goeth forth to the spotless worlds of supreme knowledge.  

Having gone to dissolution in Rajas, he is born among those attached to action if dissolved in Tamas, he is born in the wombs of the deluded.  

It is said the fruit of a good action is Sattvic and spotless; verily the fruit of
Rajas is pain, and the fruit of Tamas un-
wisdom. (16)

From Sattva wisdom is born, and also
greed from Rajas; negligence and delusion
are of Tamas and also unwisdom. (17)

They rise upwards who are settled in
Sattva; the Râjasic dwell in the midmost
place; the Tâmasic go downwards, en-
veloped in the vilest qualities. (18)

When the Seer perceiveth no agent
other than the Gunas, and knoweth That
which is higher than the Gunas, he
entereth into My Nature. (19)

When the Dweller in the body hath
crossed over the three Gunas, whence all
bodies have been produced, liberated from
birth, death, old age and sorrow, he
drinketh the nectar of immortality.¹ (20)

Arjuna said:

What are the marks of him who hath
crossed over the three Gunas, O Lord?

¹ The Amrita.
How acteth he, and how doth he go beyond these three Gunas? (21)

The Blessed Lord said:

He who hateth not radiance, nor outgoing energy, nor even delusion, O Pandava, when present, nor longeth after them absent; (22)

He who, seated as a neutral, is unshaken by the Gunas, saying, "The Gunas revolve"; he who standeth apart, immovable,

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike; the same to loved and unloved, firm, the same in censure and in praise,

The same in honour and in ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the Gunas. (25)

And he who serveth Me exclusively by the Yoga of devotion, he, crossing beyond
the Gunas alike, he is fit for the Abode of Brahman. (26)

For I am the Abode of Brahman, of the indestructible nectar of immortality, of immemorial Dharma, and of unmixed bliss. (27)

Thus in the glorious Upanishads of the Bhagavad Gītā, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fourteenth Discourse, entitled:

THE YOGA OF SEPARATION FROM THE THREE GUNAS.