

Geeta Chapter XV The Supreme Self

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ पञ्चदशोऽध्यायः
atha pañcadaśo'dhyāyaḥ

श्रीभगवानुवाच
śrībhagavānuvāca

ऊर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥
ūrdhvamūlamadhaśśākham aśvattham prāhuravyayam ।
chandaṁsi yasya parṇāni yastam veda sa vedavit ॥ 1 ॥

They (wise people) speak of the indestructible Peepul tree as having roots above and branches below, whose leaves are the Vedas; he who knows it is alone the Veda-knower.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
adhaścordhvaṁ prasṛtāstasya śākhā
guṇapraṽṛddhā viṣayapraṽlāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyaloke ॥ 2 ॥

Below and above are spread its branches, nourished by the Gunas; sense-objects are its buds; and below is the world of men stretch forth the roots, originating in action.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्वा ॥ ३ ॥
na rūpamasyeha tathopalabhyate
nānto na cādirna ca sampratiṣṭhā ।
aśvatthamenam suvirūḍhamūlam
asaṅgaśastreṇa ḍṛḍhena chitvā ॥ 3 ॥

Its form is not perceived here as such, neither its end, not its origin, nor its foundation, nor its resting place; having cut asunder this firm rooted Peepul-tree with the strong axe of non-attachment...

ततः पदं तत्परिमार्गितव्यं
यस्मिन्नाता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
tataḥ padaṁ tatparimārgitavyaṁ
yasmingataa na nivartanti bhūyaḥ ।
tameva cādyam puruṣaṁ prapadye
yataḥ pravṛttiḥ prasṛtā purāṇi ॥ 4 ॥

Then that Goal should be sought after, where having gone, none returns again. I seek refuge in that "primeval Purusha" from which streamed forth the ancient activity (or energy).

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥
nirmānamohā jitasanḡadoṣā
adhyātmanityā vinivṛttakāmāḥ ।
dvandvairvimuktāḥ sukhaduḥkhasaṁjñaiḥ
gacchantyamūḍhāḥ padamavyayaṁ tat ॥ 5 ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites, such as - pleasure and pain, the undeluded reach that Goal Eternal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्या न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ ।
yadgatvā na nivartante taddhāma paramaṁ mama ॥ 6 ॥

Nor does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is My Supreme Abode.

ममैवांशो जीवलोके जीवभूतः सनातनः
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥
mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥ 7 ॥

An eternal portion of Myself having become a living soul in the world of life, and abiding in Prakriti draws (to itself) the (five) senses with mind for the sixth.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥
śarīraṁ yadavāpnoti yaccāpyutkraamatiśvaraḥ ।
gr̥hītvaitāni saṁyāti vāyurgandhānivāśayāt ॥ 8 ॥

When the Lord obtains a body, and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (the flower).

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विशयानुपसेवते ॥ ९ ॥
śrotraṁ cakṣuḥ sparśanaṁ ca rasanam̐ ghrāṇameva ca ।
adhiṣṭhāya manaścāyaṁ viśayanupasevate ॥ 9 ॥
Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.

उत्क्रामन्तं स्थितं चापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
utkrāmantaṁ sthitaṁ vāpa bhujñānaṁ vā guṇānvitam ।
vimūḍhā nānupasyanti paśyanti jñānacakṣuṣaḥ ॥ 10 ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see; but they behold who possess the Eye-of-Knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥
yatanto yoginaścainaṁ paśyantyātmanyavasthitam ।
yatanto'pyakṛtātmāno nainaṁ pśayantyacetasāḥ ॥ 11 ॥

The seekers striving (for perfection) be hold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
yadādityagataṁ tejo jagadbhāsayate'khilam ।
yaccandramasi yaccāgnau tattejo viddhi māmakam ॥ 12 ॥

That light which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - know that Light to be Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmaaviśya ca bhūtāni dhārayāmyahamojasā |
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ || 13 ||

Permeating the earth I support all beings by (My) energy; and having become the liquid moon I nourish all herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ |
prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham || 14 ||

I, having become (the fire) Vaisvanara, abide in the body of beings, and associated with Prana and Apana digest the four-fold food.

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
sarvasya cāhaṁ hṛdi saṁniviṣṭho
mattaḥ smṛtirjñānamapohanam ca |
vedaīśca sarvairahameva vedyo
vedāntakṛdvedavideva cāham || 15 ||

And I am seated in the hearts of all; from Me are memory, knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥
dvāvimau puruṣau loke kṣaraścākṣara eva ca |
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate || 16 ||

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastah is called the the Imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥
uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ |
yo lokatrayamāviśya bibhartavyaya īśvaraḥ || 17 ||

But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them.

यस्मात्क्षरमतीतोऽहम् अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
yasmātkṣaramatīto'hm akṣarādapi cottamaḥ ।
ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥ 18 ॥

As I transcend the perishable and am even higher than the Imperishable; therefore, I am declared as the Purushottama (the Highest Purusha) in the world and in the Vedas.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वचिद्भजति मां सर्वभावेन भारत ॥ १९ ॥
yo māmēvamasarṁmūḍho jānāti puruṣottamam ।
sa sarvavidbhajati mām sarvabhāvena bhārata ॥ 19 ॥

He who, undeluded, thus knows Me, the Supreme Purusha, he, all-knowing, worships Me with his whole being, O Bharata.

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद्बुद्ध्या बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥
iti guhyatamaṁ śāstram idaamuktaṁ mayānagha ।
etadbuddhvā buddhamānsyāt kṛtakṛtyaśca bhārata ॥ 20 ॥

Thus, this most secret science (teaching) has been taught by Me, O sinless one; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāmyogaśāstre
śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥ 15 ॥