

Bhagavadgeeta Chapter 15

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

ūrdhvamūlam-adhaśākham-aśvattham prāhur-avyayam ।

chandāṁsi yasya parṇāni yastam veda sa vedavit ॥

(15.1)

The undying Peepul Tree, whose leaves are the Vedas, has its roots upward and branches downward. Whosoever knows this, knows verily the import of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥

adhaścordhvaṃ prasṛtās-tasya śākhā

guṇa-pravṛddhā viṣaya-pravālāḥ ।

adhaśca mūlāny-anusantatāni

karmānubandhīni manuṣya-loke ॥

(15.2)

Branches of that tree with *guṇas* for their nourishment and sensory enjoyments as tender leaves, issue forth downwards and upwards. Its roots are spread forth below in the human world in all directions, giving rise to bondage in the form of activities (through *rāga* and *dveṣa* for the results thereof.)

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥
ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥

*na rūpam-asyeha tathopalabhyate
nānto na cādir-na ca sampratiṣṭhā ।
aśvattham-enaṃ suvirūḍhamūlam-
saṅga-sāstreṇa dṛḍhena chittvā ॥
tata: padaṃ tat-parimārgitavyaṃ
yasmin-gatā na nivartanti bhūya: ।
tam-eva cādyam puruṣam prapadye
yata: pravṛtti: prasṛtā purāṇī ॥*

(15.3,4)

Neither its constitution nor beginning nor end nor details of prevalence are within our reach. This well-rooted *aśvattha* tree should be felled using the strong, sharp weapon of dis-attachment.

Thereupon enquire into that abode, on reaching which the earthly denizens take no rebirth. The way of enquiry being: “I seek that supreme Primordial Puruṣa, from whom has emanated this most ancient process of creation.”

निर्मानिमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञे-

गच्छन्त्यमूढाः पदमव्ययं तत् ॥

*nirmāna-mohā jita-saṅga-doṣā
adhyātmanityā vinivṛtta-kāmā: ।
dvandvair-vimuktā: sukha-du:kha-sañjñair-
gacchanty-amūḍhā: padam-avyayaṃ tat ॥*

(15.5)

Those, who are free of pride and enchantment, having won over the evil of attachment, given to constant reflection on the supreme Reality, turning away from desires, get delivered from the pairs of opposites in the form of sukha and duḥkha. They attain that supreme Imperishable Abode.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

na tad-bhāsayate sūryo na śaśāṅko na pāvaka: ।

yad-gatvā na nivartante tad-dhāma paramaṃ mama ॥

(15.6)

That, which neither sun nor moon nor fire illumines, is the abode of the Supreme, on reaching where no return or rebirth will ever be.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

mamaivāṃśo jīva-loke jīva-bhūta: sanātana: ।

mana:ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥

śarīraṃ yad-avāpnoti yaccāpy-utkrāmatīśvara: ।

gṛhītvaitāni saṃyāti vāyur-gandhānivāśayāt ॥

(15.7,8)

The soul (*jīva*) manifesting the power called 'life' abiding in the body is eternal and a part of the supreme Reality itself. It draws the five senses and the mind from the elemental nature.

And like wind carrying fragrances from their seats, it takes away these six powers while exiting from the body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

śrotraṃ cakṣu: sparśanaṃ ca ranaṃ ghrāṇam-eva ca ।

adhiṣṭhāya manaścāyaṃ viṣayān-upasevate ॥

(15.9)

By presiding over the ear, eye, skin, tongue and nose and also the mind, it enjoys the multiple qualities of world objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

utkrāmantaṃ sthitaṃ vāpi bhujjānaṃ vā guṇānvitam ।
vimūḍhā nānupaśyanti paśyanti jñāna-caḥṣuṣa: ॥

(15.10)

Those under the spell of ignorance fail to perceive the Soul either while departing from or residing in the body or while experiencing the sensory objects, associated with the three *guṇas*. But those with the eye of wisdom do perceive it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

yatanto yoginaścainaṃ paśyanty-ātmany-avasthitam ।
yatanto'py-akṛtātmāno nainaṃ paśyanty-acetasa: ॥

(15.11)

Striving seekers do perceive the supreme Reality in themselves. Those lacking purity and discrimination fail to realize it.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

yad-ādityagataṃ tejo jagad-bhāsayate'khilam ।
yac-candramasi yaccāgnau tat-tejo viddhi māmakam ॥

(15.12)

Know the brilliance of the sun that illumines the world, that (brilliance) which is in the moon and the fire, to be of the same Supreme.

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

gāmāviśya ca bhūtāni dhārayāmy-aham-ojasā ।
puṣṇāmi cauṣadhī: sarvā: somo bhūtvā rasātmaka: ॥

(15.13)

Permeating earth, the Supreme alone sustains beings with its splendour.
Becoming the lunar lustre, It preserves the sapidity of all herbs and vegetables.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

ahaṃ vaiśvānaro bhūtvā prāṇināṃ deham-āśrita: ।

prāṇāpānasamāyukta: pacāmy-annaṃ catur-vidham ॥

(15.14)

Manifesting as life-fire in the bodies of creatures and uniting *prāṇa* and *apāna*,
the supreme Reality digests the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥

sarvasya cāhaṃ hr̥di sanniviṣṭo

matta: smṛtir-jñānam-apohanaṃ ca ।

vedaiś-ca sarvair-aham-eva vedyo

vedānta-kṛd-veda-vid-eva cāham ॥

(15.15)

Supreme is embedded in all hearts, giving rise to memory, wisdom and
forgetfulness. Four Vedas speak of the Supreme alone. The author as well as
the Knower of Vedanta is again the Supreme.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

या लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

dvāv-imau puruṣau loke kṣaraś-cākṣara eva ca ।

kṣara: sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥

*uttama: puruṣastv-anya: paramātmety-udāhrta: ।
yo loka-trayam-āviśya bibharty-avyaya īśvara: ॥*

(15.16,17)

There are in this world two kinds of puruṣas, the perishable and imperishable. All the beings come under the perishable puruṣa and the imperishable is said to be unshakeable and unaffected. It is the *jīva* in the body.

The Supreme, namely the transcendent Puruṣa, is still different. That is said to be the *Paramātmā*. It is the one permeating all the three worlds and sustaining them, thereby becoming the all-controller.

**यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥**

*yasmāt-kṣaram-atīto'ham-akṣarād-api cottama: ।
ato'smi loke vede ca prathita: puruṣottama: ॥*

(15.18)

As the Supreme, namely the 'I', transcends the perishable existence as well as the imperishable *jīva*, in both Vedas and the world of thinkers, it has become famous as the supreme Puruṣa, the Puruṣottama.

**यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥**

*yo māmevamasammūḍho jānāti puruṣottamam ।
sa sarvavidbhajati māṃ sarvabhāvena bhārata ॥*

(15.19)

O scion of the Bharata dynasty, he who, being free from delusion, knows Me as the supreme Puruṣa, he, all-knowing, worships Me with his whole being, i.e. with his mind fixed on Me.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

*iti guhya-tamaṃ śāstram-idam-uktaṃ mayā'nagha ।
etad-buddhvā buddhimān-syāt-kṛtakṛtyaś-ca bhārata ॥*

(15.20)

Thus is revealed to you by Me, the greatest secret of all śāstras, O sinless soul.
Knowing this well does the seeker become wise and fulfilled.