

श्रीमद् भगवद् गीता

Śrīmad Bhaga-vad Gī-tā

Chapter 15

ॐ हरिः ॐ	om hariḥ om
श्री गुरुभ्यो नमः	śrī gu-ru-bhyo na-maḥ
हरिः ॐ	hariḥ om
ॐ श्री कृष्ण-परमात्मने नमः	om śrī kṛṣ-ṇa-pa-ra-māt-ma-ne namaḥ
श्रीमद् भगवद् गीता	śrīmad bha-ga-vad gī-tā
अथ पञ्च-दशोऽध्यायः ।	atha pañ-ca-da-śo-'dhyā-yaḥ ।
पुरुषोत्तम-योगः ।	pu-ru-ṣot-ta-ma-yo-gaḥ ।

❀श्रीभगवानुवाच । ❀	❀śrī-bha-ga-vān-u-vā-ca ।❀
ऊर्ध्वमूलमधःशाखम्	ūr-dhva-mū-lam-a-dhaḥ-śā-kham
अश्वत्थं प्राहुरव्ययम् ।	aś-vat-tham prā-hu-rav-ya-yam ।
छन्दांसि यस्य पर्णानि	chan-dām-si yas-ya par-ṇā-ni
यस्तं वेद स वेद-वित् ॥ १५-१ ॥	yas-tam ve-da sa ve-da-vit 15-1

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

* * *

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः a-dhaś-cor-dhvaṁ pra-sṛ-tās-tas-ya śā-khāḥ
गुण-प्रवृद्धा विषय-प्रवालाः । gu-ṇa-pra-vṛd-dhā vi-ṣa-ya-pra-vā-lāḥ ।
अधश्च मूलान्यनुसन्ततानि a-dhaś-ca mū-lān-ya-nu-san-ta-tā-ni
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥ kar-mā-nu-ban-dhī-ni ma-nuṣ-ya-lo-ke ||15-2||

Below and above are its branches spread, nourished by the GuNas; sense-objects are its buds; and below in the world of man, (secondary) roots stretch forth and give rise to action.

* * *

न रूपमस्येह तथोपलभ्यते na rū-pam-as-ye-ha ta-tho-pa-lab-ya-te
नान्तो न चादिर्न च सम्प्रतिष्ठा । nān-to na cā-dir-na ca sam-pra-tiṣ-ṭhā ।
अश्वत्थमेनं सुविरूढमूलं aś-vat-tham-e-naṁ su-vi-rū-ḍha-mū-laṁ
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥ a-saṅ-ga-śas-tre-ṇa dṛ-ḍhe-na chit-tvā ||15-3||

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

* * *

ततः पदं तत्परिमार्गितव्यं ta-taḥ pa-daṁ tat-pa-ri-mār-gi-tav-yaṁ
यस्मिन्गता न निवर्तन्ति भूयः । yas-min-ga-tā na ni-var-tan-ti bhū-yaḥ ।
तमेव चाद्यं पुरुषं प्रपद्ये । tam-eva cād-yaṁ pu-ru-ṣaṁ pra-pad-ye ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥ ya-taḥ pra-vṛt-tiḥ pra-sṛ-tā pu-rā-ṇī ||15-4||

Then that Goal should be sought after, where having gone, none return again. I seek refuge in that Primeval Purusha from which streamed forth the Ancient Activity (or energy).

* * *

निर्मान-मोहा जितसङ्ग-दोषाः nir-mā-na-mo-hā ji-ta-saṅ-ga-do-ṣāḥ
अध्यात्म-नित्या विनिवृत्त-कामाः । adh-yāt-ma-nit-yā vi-ni-vṛt-ta-kā-māḥ ।
द्वन्द्वैर्विमुक्ताः सुखदुःख-संज्ञैः dvan-dvair-vi-muk-tāḥ su-kha-duḥ-kha-saṅ-jñaiḥ
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥ gac-chan-tya-mū-ḍhāḥ pa-dam-av-ya-yam tat ॥ 15-5 ॥

Free from pride and delusion, victorious over the evil of attachment, *ever* dwelling in the Self, their desires having completely subdued, *liberated* from the pairs of opposites *known* as pleasure and pain, the undeluded reach that Goal Eternal.

* * *

न तद्-भासयते सूर्यः na tad-bhā-sa-ya-te sūr-yah
न शशाङ्को न पावकः । na śa-śāṅ-ko na pā-va-kaḥ ।
यद्-गत्वा न निवर्तन्ते yad-gat-vā na ni-var-tan-te
तद्-धाम परमं मम ॥ १५-६ ॥ tad-dhā-ma pa-ra-mam ma-ma ॥ 15-6 ॥

Nor does the Sun shine there, nor the Moon, nor fire; to which having gone they return not; that is My Supreme Abode. (My Abode of Light is so bright that neither Sun, Moon nor Fire can illumine)

* * *

ममैवांशो जीव-लोके ma-mai-vām-śo jī-va-lo-ke
जीव-भूतः सनातनः । jī-va-bhū-taḥ sa-nā-ta-naḥ ।
मनःषष्ठानीन्द्रियाणि ma-naḥ-ṣaṣ-ṭhā-nīn-dri-yā-ṇi
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥ pra-kṛ-tis-thā-ni karṣati ॥ 15-7 ॥

An integral portion of Myself is the eternal Jiva (individual soul) in the world of Jivas; and abiding in Prakṛti, draws (to itself) the (five) senses with mind as the sixth.

* * *

शरीरं यदवाप्नोति

śa-rī-raṁ ya-da-vāp-no-ti

यच्चाप्युत्क्रामतीश्वरः ।

yac-cāp-yut-krā-ma-tīś-va-raḥ ।

गृहीत्वैतानि संयाति

gr-hīt-vai-tā-ni saṁ-yā-ti

वायुर्गन्धानि-वाशयात् ॥ १५-८ ॥

vā-yur-gan-dhā-ni-vā-śa-yāt ॥ 15-8॥

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

* * *

श्रोत्रं चक्षुः स्पर्शनं च

śro-traṁ cak-ṣuḥ spar-śa-naṁ ca

रसनं घ्राणमेव च ।

ra-sa-naṁ ghrā-ṇam-eva ca ।

अधिष्ठाय मनश्चायं

a-dhiṣ-ṭhā-ya ma-naś-cā-yaṁ

विषयानुपसेवते ॥ १५-९ ॥

vi-ṣa-yā-nu-pa-se-va-te ॥ 15-9॥

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense objects.

* * *

उत्क्रामन्तं स्थितं वापि	ut-krā-man-taṁ sthi-taṁ vā-pi
भुञ्जानं वा गुणान्वितम् ।	bhuñ-jā-naṁ vā gu-ṇān-vi-taṁ ।
विमूढा नानुपश्यन्ति	vi-mū-ḍhā nā-nu-paś-yan-ti
पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥	paś-yan-ti jñā-na-cak-ṣu-ṣaḥ ॥ 15-10॥

The deluded do not recognize Him, He who departs, dwells (in this body) and enjoys, or who is conjoined with guṇas; they, who possess the eye of knowledge, see.

* * *

यतन्तो योगिनश्चैनं	ya-tan-to yo-gi-naś-cai-naṁ
पश्यन्त्यात्मन्यवस्थितम् ।	paś-yan-tyāt-manyā-vas-thi-taṁ ।
यतन्तोऽप्यकृतात्मानः	ya-tan-to'p-ya-kṛ-tāt-mā-naḥ
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥	nai-naṁ paś-yan-tya-ce-ta-saḥ ॥ 15-11॥

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

* * *

यदादित्यगतं तेजः	ya-dā-dit-ya-ga-taṁ te-jah
जगद्-भासयतेऽखिलम् ।	ja-gad-bhā-sa-ya-te-'khi-lam ।
यच्चन्द्रमसि यच्चाग्नौ	yac-can-dra-ma-si yac-cāg-nau
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥	tat-te-jo vid-dhi mā-ma-kam ॥ 15-12॥

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

gā-mā-viś-ya ca bhū-tā-ni

धारयाम्यहमोजसा ।

dhā-ra-yām-ya-ham-oja-sā ।

पुष्णामि चौषधीः सर्वाः

puṣ-ṇā-mi cau-ṣa-dhīḥ sar-vāḥ

सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥ so-mo bhūt-vā ra-sāt-ma-kaḥ ॥ 15-13 ॥

And permeating the earth I support all beings by (My) energy; and nourish all the plants by becoming “Soma” (moon) which is of the nature of sap.

* * *

अहं वैश्वानरो भूत्वा

a-ham vaiś-vā-na-ro bhūt-vā

प्राणिनां देहमाश्रितः ।

prā-ṇi-nām de-ham-ā-śri-taḥ ।

प्राणापान-समायुक्तः

prā-ṇā-pā-na-sa-mā-yuk-taḥ

पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥ pa-cām-yan-nam ca-tur-vi-dham ॥ 15-14 ॥

I, having become (the fire) VaishvAnara, abide in the body of beings, and associated with *PraNa* and *apAna*, digest the four-fold food.

* * *

सर्वस्य चाहं हृदि सन्निविष्टः	sar-vas-ya cā-haṁ hr̥-di san-ni-viṣ-ṭaḥ
मत्तः स्मृतिज्ञानम्-अपोहनञ्च ।	mat-taḥ smṛ-tir-jñā-nam-a-po-ha-nañ-ca ।
वेदैश्च सर्वैरहमेव वेद्यः	ve-daiś-ca sar-vai-ra-ham-eva ved-yaḥ
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥	ve-dān-ta-kṛd-ve-da-vi-de-va cā-ham ॥ 15-15॥

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	dvā-vi-mau pu-ru-ṣau lo-ke
क्षरश्चाक्षर एव च ।	kṣa-raś-cāk-ṣa-ra eva ca ।
क्षरः सर्वाणि भूतानि	kṣa-raḥ sar-vā-ṇi bhū-tā-ni
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥	kū-ṭas-tho-'kṣa-ra uc-ya-te ॥ 15-16॥

Two *PuruShas* are there in this world; the Perishable and the Imperishable. All beings are the Perishable and the *kUtastha* is called the Imperishable.

* * *

उत्तमः पुरुषस्त्वन्यः	ut-ta-maḥ pu-ru-ṣas-tvan-yaḥ
परमात्मेत्युदाहृतः ।	pa-ram-āt-met-yu-dā-hṛ-taḥ ।
यो लोकत्रयमाविश्य	yo lo-ka-tra-yam-ā-viś-ya
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥	bi-bhar-tyav-ya-ya īś-va-raḥ ॥ 15-17॥

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

* * *

यस्मात्क्षरम्-अतीतोऽहम् ।

yas-māt-kṣa-ram-a-tī-to-'ham ।

अक्षरादपि चोत्तमः ।

akṣa-rād-api cot-ta-maḥ ।

अतोऽस्मि लोके वेदे च

a-to's-mi lo-ke ve-de ca

प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

pra-thi-taḥ pu-ru-ṣot-ta-maḥ ॥ 15-18॥

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 मामेवमसम्मूढः

yo mām-e-vam-a-sam-mū-ḍhaḥ

जानाति पुरुषोत्तमम् ।

jā-nā-ti pu-ru-ṣot-ta-mam ।

स सर्वविद्-भजति मां

sa sar-va-vid-bha-ja-ti mām

सर्व-भावेन भारत ॥ १५-१९ ॥

sar-va-bhā-ve-na bhā-ra-ta॥ 15-19॥

He who, undeluded, thus knows Me, the *Highest Spirit*; he, knowing all, worships Me with his whole being, O Bhārata.

* * *

इति गुह्य-तमं शास्त्रम्

iti guh-ya-ta-maṁ śās-tram

इदमुक्तं मयानघ ।

idam-uk-taṁ ma-yā-na-gha ।

एतद्-बुद्ध्वा बुद्धिमान्स्यात्

e-tad-bud-dhvā bud-dhi-mān-syāt

कृत-कृत्यश्च भारत ॥ १५-२० ॥

kṛ-ta-kṛt-yaś-ca bhā-ra-ta ॥ 15-20॥

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

* * *

ॐ तत्सत्

om tat-sat

इति श्रीमद्-भगवद्-गीतासु

iti śrīmad-bhaga-vad-gī-tā-su

उपनिषत्सु

upa-ni-ṣat-su

ब्रह्म-विद्यायां

brahma-vid-yā-yām

योग-शास्त्रे

yoga-śās-tre

श्रीकृष्णार्जुन-संवादे

śrī-kṛṣṇ-ṇār-juna-saṁ-vā-de

पुरुषोत्तम-योगो नाम

pu-ru-ṣot-ta-ma-yo-go nāma

पञ्च-दशोऽध्यायः ॥

pañ-ca-da-śo-'dhyā-yaḥ ॥

ॐ हरिःॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī guru-bhyo namaḥ

हरिः ॐ ॥

hariḥ om ॥