

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

ऊर्ध्वमूलमधःशाखम्

With roots above and branches below,
ūrdhva-mūlam adhaḥ-śākham

अश्वत्थं प्राहुरव्ययम्

the tree of existence is undecaying.
aśvattham prāhur avyayam

छन्दांसि यस्य पर्णानि

Vedic hymns are its leaves.
chandānsi yasya parṇāni

यस्तं वेद स वेदवित्

By knowing it, one knows the Vedas.
yas taṁ veda sa vedavit 15.1

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

Its branches stretch above and below.
adhaś cordhvaṁ prasṛtās tasya śākhā

गुणप्रवृद्धा विषयप्रवालाः

Its twigs are objects made of gunas.
guṇa-pravṛddhā viṣaya-pravālāḥ

अधश्च मूलान्यनुसन्ततानि

Its roots spread out below
adhaś ca mūlāny anusantatāni

कर्मानुबन्धीनि मनुष्यलोके

in the world of action.
karmānubandhīni manuṣya-loke 15.2

न रूपमस्येह तथोपलभ्यते

Its form is not visible,
na rūpam asyeha tathopalabhyate

नान्तो न चादिर्न च सम्प्रतिष्ठा

nor is its end, beginning or middle.
nānto na cādir na ca sampratiṣṭhā

अश्वत्थमेनं सुविरूढमूलम्

This well-rooted tree
aśvattham enaṁ suvirūḍha-mūlam

असङ्गशस्त्रेण दृढेन छित्त्वा

can be cut by the axe of detachment.
asaṅga-śastreṇa dṛḍhena chittvā 15.3

ततः पदं तत्परिमार्गितव्यं

Then, one should seek the goal
tataḥ padam tat parimārgitavyam

यस्मिन् गता न निवर्तन्ति भूयः

reaching which there is no return.
yasmin gatā na nivartanti bhūyaḥ

तमेव चाद्यं पुरुषं प्रपद्ये

"I take refuge in Him
tam eva cādyam puruṣam prapadye

यतः प्रवृत्तिः प्रसृता पुराणी

from whom nature emerged long ago."
yataḥ pravṛttiḥ prasṛtā purāṇī 15.4

न तद् भासयते सूर्यो

The sun cannot illumine it,
na tad bhāsayate sūryo

न शशाङ्को न पावकः

nor the moon or fire.
na śaśāṅko na pāvakaḥ

यद् गत्वा न निवर्तन्ते

They do not return, having reached
yad gatvā na nivartante

तद्धाम परमं मम

My supreme abode.
tad dhāma paramam mama 15.6

निर्मानमोहा जितसङ्गदोषा

Free from pride and attachment,
nirmāna-mohā jita-saṅga-doṣā

अध्यात्मनित्या विनिवृत्तकामाः

focused on atma, desireless,
adhyātma-nityā vinivṛtta-kāmāḥ

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्

free from divisions of pleasure and pain,
dvandvair vimuktāḥ sukha-duḥkha-sañjñair

गच्छन्त्यमूढाः पदमव्ययं तत्

undeluded, they reach undecaying goal.
gacchanty amūḍhāḥ padam avyayam tat 15.5

ममैवांशो जीवलोके

In the world, a part of Me
mamaivāṁśo jīva-loke

जीवभूतः सनातनः

became the eternal soul.
jīva-bhūtaḥ sanātanaḥ

मनःषष्ठानीन्द्रियाणि

Mind and sense organs,
manaḥ-ṣaṣṭhānīndriyāṇi

प्रकृतिस्थानि कर्षति

born of nature, it attracts.
prakṛti-sthāni karṣati 15.7

शरीरं यदवाप्नोति
Acquiring a body
śarīraṃ yad avāpnoti

यच्चाप्युत्क्रामतीश्वरः
and then leaving it, its master,
yac cāpy utkrāmatīśvaraḥ

गृहीत्वैतानि संयाति
along with mind and senses, travels on
grhītvaitāni samyāti

वायुर्गन्धानिवाशयात्
like fragrance carried by the wind.
vāyur gandhān ivāśayāt 15.8

उत्क्रामन्तं स्थितं वापि
It travels, remains,
utkrāmantaṃ sthitaṃ vāpi

भुञ्जानं वा गुणान्वितम्
and experiences, united with the gunas.
bhujñānaṃ vā guṇānvitam

विमूढा नानुपश्यन्ति
The ignorant do not recognize it.
vimūḍhā nānupaśyanti

पश्यन्ति ज्ञानचक्षुषः
Those with eyes of wisdom recognize.
paśyanti jñāna-cakṣuṣaḥ 15.10

श्रोत्रं चक्षुः स्पर्शनं च
Hearing, sight, touch,
śrotraṃ cakṣuḥ sparśanaṃ ca

रसनं घ्राणमेव च
taste, smell,
rasanaṃ ghrāṇam eva ca

अधिष्ठाय मनश्चायं
and mind - using these, it
adhiṣṭhāya manaś cāyaṃ

विषयानुपसेवते
experiences objects.
viṣayān upasevate 15.9

यतन्तो योगिनश्चैनं
Yogis who strive
yatanto yoginaś cainaṃ

पश्यन्त्यात्मन्यवस्थितम्
recognize it in oneself.
paśyanty ātmany avasthitam

यतन्तोऽप्यकृतात्मानो
The unprepared, even if they strive,
yatanto 'py akṛtātmāno

नैनं पश्यन्त्यचेतसः
do not recognize it due to ignorance.
nainaṃ paśyanty acetasaḥ 15.11

यदादित्यगतं तेजो

The light of the sun,
yad āditya-gataṁ tejo

जगद् भासयतेऽखिलम्

illuminating the whole world,
jagad bhāsayate 'khilam

यच्चन्द्रमसि यच्चाग्नौ

and the light of moon and fire -
yac candramasi yac cāgnau

तत्तेजो विद्धि मामकम्

know that light to be Mine.
tat tejo viddhi māmakam 15.12

अहं वैश्वानरो भूत्वा

As the fire of digestion, I
aham vaiśvānaro bhūtvā

प्राणिनां देहमाश्रितः

abide in bodies of the living.
prāṇinām deham āśritaḥ

प्राणापानसमायुक्तः

With the energy of life,
prāṇāpāna-samāyuktaḥ

पचाम्यन्नं चतुर्विधम्

I digest all four kinds of food.
pacāmy annaṁ catur-vidham 15.14

गामाविश्य च भूतानि

Abiding in the earth,
gām āviśya ca bhūtāni

धारयाम्यहमोजसा

I sustain all with My energy.
dhārayāmy aham ojasā

पुष्णामि चौषधीः सर्वाः

I nourish all plants
puṣṇāmi cauṣadhīḥ sarvāḥ

सोमो भूत्वा रसात्मकः

as the moon's nourishing light.
somo bhūtvā rasātmakaḥ 15.13

सर्वस्य चाहं हृदि सन्निविष्टो

Abiding in every heart, I am
sarvasya cāham ḥṛdi sanniviṣṭo

मत्तः स्मृतिर्ज्ञानमपोहनं च

the source of memory, knowing and forgetting.
mattaḥ smṛtir jñānam apohanaṁ ca

वेदैश्च सर्वैरहमेव वेद्यो

I am known through all the Vedas.
vedaiś ca sarvair aham eva vedyo

वेदान्तकृद् वेदविदेव चाहम्

I am the source of Vedanta and the Vedas.
vedāntakṛd vedavid eva cāham 15.15

द्वविमौ पुरुषौ लोके

In the world are two beings -
dvāv imau puruṣau loke

क्षरश्चाक्षर एव च

decaying and undecaying.
kṣaraś cākṣara eva ca

क्षरः सर्वाणि भूतानि

All creatures are decaying.
kṣaraḥ sarvāṇi bhūtāni

कूटस्थोऽक्षर उच्यते

Immutable is the undecaying.
kūṭa-stho 'kṣara ucyate 15.16

यस्मात्क्षरमतीतोऽहम्

I am beyond the decaying
yasmāt kṣaram atīto 'ham

अक्षरादपि चोत्तमः

and the undecaying as the highest.
akṣarād api cottamaḥ

अतोऽस्मि लोके वेदे च

So, in the world and scriptures, I am
ato 'smi loke vede ca

प्रथितः पुरुषोत्तमः

celebrated as the supreme being.
prathitaḥ puruṣottamaḥ 15.18

उत्तमः पुरुषस्त्वन्यः

But, another being is the highest,
uttamaḥ puruṣas tvanyaḥ

परमात्मेत्युदाहृतः

called the Supreme Self.
paramātmety udāhṛtaḥ

यो लोकत्रयमाविश्य

Pervading all three worlds,
yo loka-trayam āviśya

बिभर्त्यव्यय ईश्वरः

it supports them as their master.
bibharty avyaya īśvaraḥ 15.17

यो मामेवमसम्मूढो

The undeluded one who knows Me
yo mām evam asammūḍho

जानाति पुरुषोत्तमम्

as the highest being,
jānāti puruṣottamam

स सर्वविद् भजति मां

being enlightened, he worships Me
sa sarvavid bhajati mām

सर्वभावेन भारत

whole-heartedly, O Arjuna.
sarva-bhāvena bhārata 15.19

इति गुह्यतमं शास्त्रम्

This most secret teaching
iti guhyatamaṁ śāstram

इदमुक्तं मयानघ

I have told you, O Arjuna.
idam uktaṁ mayānagha

एतद् बुद्ध्वा बुद्धिमान् स्यात्

Knowing it, you will be enlightened
etad buddhvā buddhimān syāt

कृतकृत्यश्च भारत

and fulfilled, O Arjuna.

kr̥ta-kr̥tyaś ca bhārata 15.20