

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

ऊर्ध्वमूलमधःशाखम्

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

अश्वत्थं प्राहुरव्ययम् ।

this tree they call immutable.
aśvattham prāhur avyayam

छन्दांसि यस्य पर्णानि

Its leaves are Vedic hymns.
chandāmsi yasya parṇāni

यस्तं वेद स वेदवित् ॥१॥

One who knows it knows the Vedas.
yas taṁ veda sa veda-vit

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

Below and above, its branches spread out.
adhaś cordhvaṁ prasṛtās tasya śākhā

गुणप्रवृद्धा विषयप्रवालाः ।

Its sprouts - sense objects - are nurtured by the gunas.
guṇa-pravṛddhā viṣaya-pravālāḥ

अधश्च मूलान्यनुसन्ततानि

Its roots spread out below
adhaś ca mūlāny anusantatāni

कर्मानुबन्धीनि मनुष्यलोके ॥२॥

into the world of men, associated with action.
karmānubandhīni manuṣya-loke

न रूपमस्येह तथोपलभ्यते

Its form as such is not visible here,
na rūpam asyeha tathopalabhyate

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

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

अश्वत्थमेनं सुविरूढमूलम्

This well-rooted tree -
aśvattham enaṁ suvirūḍha-mūlam

असङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

after cutting it with the powerful axe of detachment ...
asaṅga-śastreṇa dṛḍhena chittvā

ततः पदं तत्परिमार्गितव्यं

... then that goal is to be sought
tataḥ padam tat parimārgitavyam

यस्मिन् गता न निवर्तन्ति भूयः ।

reaching which, there is no return again,
yasmin gatā na nivartanti bhūyaḥ

तमेव चाद्यं पुरुषं प्रपद्ये

thinking, "I take refuge in that foremost being
tam eva cādyam puruṣam prapadye

यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

from whom all activity emerged long ago."
yataḥ pravṛtṭiḥ prasṛtā purāṇī

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 ॥६॥

that supreme abode of Mine.
tad dhāma paramam mama

निर्मानमोहा जितसङ्गदोषा

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

अध्यात्मनित्या विनिवृत्तकामाः ।

dedicated to the true self, turned away from desires,
adhyātma-nityā vinivṛtta-kāmāḥ

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्

free from dualities such as pleasure and pain,
dvandvair vimuktāḥ sukha-duḥkha-sañjñair

गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

free from delusion, they reach the imperishable goal.
gacchanty amūḍhāḥ padam avyayam tat

ममैवांशो जीवलोके

A part of Me in the world of beings
mamaivāṁśo jīva-loke

जीवभूतः सनातनः ।

becomes the eternal jiva.
jīva-bhūtaḥ sanātanaḥ

मनःषष्ठानीन्द्रियाणि

The mind and senses,
manaḥ-ṣaṣṭhānīndriyāṇi

प्रकृतिस्थानि कर्षति ॥७॥

born of nature - it draws (unto itself).
prakṛti-sthāni karṣati

शरीरं यदवाप्नोति

Acquiring a body

śarīraṃ yad avāpnoti

यच्चाप्युत्क्रामतीश्वरः ।

and leaving it, its Lord

yac cāpy utkrāmatīśvaraḥ

गृहीत्वैतानि संयाति

taking these (mind & senses) along, goes forth

grhītvaitāni saṃyāti

वायुर्गन्धानिवाशयात् ॥८॥

like wind carries fragrance from its source.

vāyur gandhān ivāśayāt

श्रोत्रं चक्षुः स्पर्शनं च

Hearing, sight, touch,

śrotram cakṣuḥ sparśanam ca

रसनं घ्राणमेव च ।

taste, smell

rasanam ghrāṇam eva ca

अधिष्ठाय मनश्चायं

and mind -- this one, presiding over them,

adhiṣṭhāya manaś cāyam

विषयानुपसेवते ॥९॥

experiences sense objects.

viṣayān upasevate

उत्क्रामन्तं स्थितं वापि

As it departs, remains,

utkrāmantam sthitam vāpi

भुञ्जानं वा गुणान्वितम् ।

or experiences, while associated with the gunas,

bhuñjānam vā guṇānvitam

विमूढा नानुपश्यन्ति

the deluded to not perceive it.

vimūḍhā nānupaśyanti

पश्यन्ति ज्ञानचक्षुषः ॥१०॥

Those with "eyes of wisdom" perceive.

paśyanti jñāna-cakṣuṣaḥ

यतन्तो योगिनश्चैनं

Yogis who strive

yatanto yoginaś cainam

पश्यन्त्यात्मन्यवस्थितम् ।

perceive it abiding in oneself.

paśyanty ātmany avasthitam

यतन्तोऽप्यकृतात्मानो

The unprepared, even though they strive,

yatanto 'py akṛtātmāno

नैनं पश्यन्त्यचेतसः ॥११॥

do not perceive it, being unperceptive.

nainam paśyanty acetasaḥ

यदादित्यगतं तेजो

That light abiding in the sun,
yad āditya-gataṁ tejo

जगद् भासयतेऽखिलम् ।

illuminating the whole world,
jagad bhāsayate 'khilam

यच्चन्द्रमसि यच्चाग्नौ

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

तत्तेजो विद्धि मामकम् ॥१२॥

know that light to be Mine.
tat tejo viddhi māmakam

अहं वैश्वानरो भूत्वा

I, becoming the fire of digestion
aham vaiśvānaro bhūtvā

प्राणिनां देहमाश्रितः ।

abiding in the bodies of all living things,
prāṇināṁ deham āśritaḥ

प्राणापानसमायुक्तः

endowed with the power of life,
prāṇāpāna-samayuktaḥ

पचाम्यन्नं चतुर्विधम् ॥१४॥

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

गामाविश्य च भूतानि

Abiding in the earth,
gām āviśya ca bhūtāni

धारयाम्यहमोजसा ।

I sustain all beings with My energy.
dhārayāmy aham ojasā

पुष्णामि चौषधीः सर्वाः

I nourish all plants,
puṣṇāmi cauṣadhīḥ sarvāḥ

सोमो भूत्वा रसात्मकः ॥१३॥

having become the watery moon.
somo bhūtvā rasātmakaḥ

सर्वस्य चाहं हृदि सन्निविष्टो

I abide in the hearts of all.
sarvasya cāham ḥṛdi sanniviṣṭo

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

From Me come memory, knowledge, and forgetting.
mattaḥ smṛtir jñānam apohanam ca

वेदैश्च सर्वैरहमेव वेद्यो

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

वेदान्तकृद् वेदविदेव चाहम् ॥१५॥

I am Vedanta's creator and the knower of the Vedas.
vedānta-kṛd veda-vid eva cāham

द्वाविमौ पुरुषौ लोके

In the world are two *purushas*:
dvāv imau puruṣau loke

क्षरश्चाक्षर एव च ।

the perishable and the imperishable.
kṣaraś cākṣara eva ca

क्षरः सर्वाणि भूतानि

All beings are perishable.
kṣaraḥ sarvāṇi bhūtāni

कूटस्थोऽक्षर उच्यते ॥१६॥

The imperishable is called immutable.
kūṭa-stho 'kṣara ucyate

यस्मात्क्षरमतीतोऽहम्

I am beyond the perishable
yasmāt kṣaram atīto 'ham

अक्षरादपि चोत्तमः ।

and the perishable, being the highest.
akṣarād api cottamaḥ

अतोऽस्मि लोके वेदे च

Therefore, in the world and in the Vedas, I am
ato 'smi loke vede ca

प्रथितः पुरुषोत्तमः ॥१८॥

celebrated as the highest *purusha*.
prathitaḥ puruṣottamaḥ

उत्तमः पुरुषस्त्वन्यः

But there is another *purusha*, the highest,
uttamaḥ puruṣas tvanyaḥ

परमात्मेत्युदाहृतः ।

called *paramatma*.
paramātmety udāhṛtaḥ

यो लोकत्रयमाविश्य

Pervading the three worlds,
yo loka-trayam āviśya

बिभर्त्यव्यय ईश्वरः ॥१७॥

that imperishable Lord supports (them).
bibharty avyaya īśvaraḥ

यो मामेवमसम्मूढो

One who is undeluded, knowing Me thus
yo mām evam asammūḍho

जानाति पुरुषोत्तमम् ।

as the highest *purusha*,
jānāti puruṣottamam

स सर्वविद् भजति मां

that all-knowing person worships Me
sa sarva-vid bhajati mām

सर्वभावेन भारत ॥१९॥

with his whole heart, O Arjuna.
sarva-bhāvena bhārata

इति गुह्यतमं शास्त्रम्

Thus, this most secret scripture
iti guhyatamaṁ śāstram

इदमुक्तं मयानघ ।

has been taught by Me, O Arjuna.
idam uktaṁ mayānagha

एतद् बुद्ध्वा बुद्धिमान् स्यात्

Knowing this, one becomes wise
etad buddhvā buddhimān syāt

कृतकृत्यश्च भारत ॥२०॥

and fulfilled, O Arjuna.
kṛta-kṛtyaś ca bhārata