

The Supreme Self

ॐ श्रीपरमात्मने नमः Om Śrīparamātmāne Namaḥ

अथ पञ्चदशोऽध्यायः Atha Pañcadaśo'dhyāyaḥ (Gītā Chapter XV)

पुरुषोत्तमयोगः (Puruṣottamayogaḥ)

श्रीभगवानुवाच (Śrībhagavānuvāca)

ऊर्ध्वमूलमधःशाखं अश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

ūrdhvamūlamadhaḥśākhaṁ aśvatthaṁ prāhuravyayam ।

chandāmsi yasya parṇāni yastaṁ veda sa vedavit ॥ 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 is alone the Knower of Veda.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

adhaścordhvaṁ prasṛtāstasya śākhāḥ

guṇapraṇṛddhā viṣayapraṇālāḥ ।

adhaśca mūlānyanusantatāni

karmānubandhīni manuṣyaloke ॥ 2 ॥

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

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्वा ॥ ३ ॥

na rūpamasyeha tathopalabhyate

nānto na cādirna ca sampratiṣṭhā ।

aśvatthamenam suvirūḍhamūlam

asaṅgaśastreṇa dṛḍhena chitvā ॥ 3 ॥

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

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padaṁ tatparimārgitavyam

yasmingatā na nivartanti bhūyaḥ ।

tameva cādyaṁ puruṣam prapadye

yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 4 ॥

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

निर्मानमोहा जितसङ्गदोषाः अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताःसुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jitasāṅgadoṣāḥ

adhyātmanityā vinivṛttakāmāḥ ।

dvandvairvimuktāḥsukhaduḥkhasañjñaiḥ

gacchantyamūḍhāḥ padamavyayaṁ tat ॥ 5 ॥

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

न तद्भासयते सूर्यः न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

na tadbhāsayate sūryaḥ 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 जीवल्लोके जीवभूतःसनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

mamaivāṁśo jīvaloke jīvabhūtaḥsanātanaḥ ।

manaḥṣaṣṭhānīndriyāṇi prakṛtiśthāni karṣati ॥ 7 ॥

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

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ ।

gṛhītvaitāni saṁyāti vāyurgandhānivāśayāt ॥ 8 ॥

When the Master 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 चक्षुःस्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotraṁ cakṣuḥsparśanaṁ ca rasanāṁ ghrāṇameva ca ।

adhiṣṭhāya manaścāyaṁ viṣayānupasevate ॥ 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 भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantaṁ sthitaṁ vāpi bhujñānaṁ vā guṇānvitam ।

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥ 10 ॥

The persons who are deluded do not see it even when it is living or residing (in this body) or experiencing or in association with the Guṇas. But they behold who possess the eye of Wisdom.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानः नैनं पश्यन्त्यचेतसः ॥ ११ ॥

yatanto yoginaścainam paśyantyātmanyavasthitam ।

yatanto'pyakṛtātmānaḥ nainam paśyantyacetasaḥ ॥ 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 जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yadādityagataṁ tejaḥ 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 चौषधीःसर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmāviśya ca bhūtāni dhārayāmyahamojasā ।

puṣṇāmi cauṣadhīḥsarvāḥ somo bhūtvā rasātmakaḥ ॥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 प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

aḥam vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ ।

prāṇāpānasamayuktaḥ pacāmyannaṁ caturvidham ॥14॥

I, having become (the fire) vaiśvānara, abide in the body of beings, and associated with Prāṇa and Apāna, digest the four-fold food.

सर्वस्य चाहं हृदि सन्निविष्टः मत्तःस्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यः वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

sarvasya cāhaṁ hr̥di sanniviṣṭaḥ

mattaḥsmṛtirjñānamapohanaṁ ca ।

vedaiśca sarvairahameva vedyāḥ

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 Vedānta, and the “knower of the Vedas” am I.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरःसर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau loka kṣaraścākṣara eva ca ।

kṣaraḥsarvaṇi bhūtāni kūṭastho'kṣara ucyate ॥16॥

Two Puruṣas are there in this world. The Perishable and the Imperishable. All beings are the Perishable and the Kūṭasthaḥ is called the Imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

uttamaḥ Puruṣastvanyaḥ Paramātmetyudāhṛtaḥ ।

yo lokatrayamāviśya bibhartavyaya Īśvaraḥ ॥17॥

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

यस्मात्क्षरमतीतोऽहं अक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatīto'haṁ 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 Puruṣottama (the Highest Puruṣa) in the world and in the Vedas.

यो मामेवमसम्मूढः जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmevamasammūḍhaḥ jānāti Puruṣottamam ।

sa sarvavidbhajati mām sarvabhāvena Bhārata ॥19॥

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

इति गुह्यतमं शास्त्रं इदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstraṁ idamuktaṁ mayā'nagha ।

etadbuddhvā buddhimānsyāt 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 Bhārata.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre

Śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma pañcadaśo'dhyāyaḥ ॥