

Watching over the ear and the eye,  
and presiding  
There behind touch, and taste, and  
smell, he is also  
Within the mind: he enjoys and  
suffers  
The things of the senses. (9)  
Dwelling in flesh, or departing, or  
one with the gunas,  
Knowing their moods and motions,  
he is invisible  
Always to the ignorant, but his  
sages see him  
With the eye of wisdom. (10)

Yogis who have gained tranquility  
through the practice of spiritual  
disciplines, behold him in their  
own consciousness. But those who  
lack tranquility and discernment  
will not find him, even though they  
may try hard to do so. (11)

The light that lives in the sun,  
Lighting all the world,  
The light of the moon,  
The light that is in fire:  
Know that light to be mine. (12)

My energy enters the earth,  
Sustaining all that lives:  
I become the moon,  
Giver of water and sap,  
To feed the plants and the trees.  
(13)

Flame of life in all,  
I consume the many foods,

Turning them into strength  
That upholds the body. (14)

I am in all hearts,  
I give and take away  
Knowledge and memory:  
I am all that the Vedas tell,  
I am the teacher,  
The knower of Vedanta. (15)

There are two kinds of personality  
in this world, the mortal and the  
immortal. The personality of all  
creatures is mortal. The personal-  
ity of God is said to be immortal. It  
is the same for ever. (16)

But there is one other than these;  
the Impersonal Being who is called  
the supreme Atman. He is the un-  
changing Lord who pervades and  
supports the three worlds. (17)

And since I, the Atman, transcend  
the mortal and even the immortal,  
I am known in this world and in  
the Vedas as the supreme Reality.  
(18)

He who is free from delusion, and  
knows me as the supreme Reality,  
knows all that can be known.  
Therefore he adores me with his  
whole heart. (19)

This is the most sacred of all the  
truths I have taught you. He who  
has realized it becomes truly wise.  
The purpose of his life is fulfilled.  
(20)

Thus in the Srimad-Bhagavad-Gita, the Essence of the Upanishads, the Science of Brahman, the Scripture of Yoga, the Dialogue between Sri Krishna and Arjuna, ends the Fifteenth Chapter, titled *The Way to the Supreme Spirit*.

(*gītā dhyānam*)

om pārthāya prati-bodhitām bhagavatā  
nārāyaṇena svayaṁ  
vyāseṇa grathitām purāṇa-muninā  
madhye mahā-bhāratam ।  
advaitāmṛta-varṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm  
amba tvām anu-sandadhāmi bhagavad-gīte  
bhavad-veṣiṇīm ॥  
vasudeva-sutaṁ devaṁ kaṁsa-cāṇūra-mardanam ।  
devakī-param-ānandaṁ kṛṣṇaṁ vande jagad-gurum ॥  
*śrī bhagavān uvāca*  
ūrdhva-mūlam adhaḥ-śākhā aśvatthaṁ prāhur-avyayam ।  
chandāmsi yasya parṇāni yastaṁ veda sa veda-vit ॥ 1 ॥  
adhaś-cordhvaṁ prasṛtās-tasya śākhā  
guṇa-pravṛddhā viṣaya-pravālāḥ ।  
adhaś-ca mūlānyanu-santatāni  
karmānu-bandhīni manuṣya-loke ॥ 2 ॥  
na rūpam asyeha tathopalabhyate  
nānto na cādirna ca sampratiṣṭhā ।  
aśvattham enaṁ suvirūḍha-mūlam  
asaṅga-śastreṇa dr̥dhena chittvā ॥ 3 ॥  
tataḥ padaṁ tat-parimārgitavyaṁ  
yasmin-gatā na nivartanti bhūyaḥ ।  
tam eva cādyāṁ puruṣaṁ prapadye  
yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 4 ॥  
nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vini-vṛtta-kāmāḥ ।  
dvandvair-vimuktāḥ sukha-duḥkha-saṁjñair-  
gacchantyamūḍhāḥ padam avyayaṁ tat ॥ 5 ॥  
na tad-bhāsayate sūryo na śaśāṅko na pāvakaḥ ।  
yad-gatvā na nivartante tad-dhāma paramaṁ mama ॥ 6 ॥  
mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ ।  
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ॥ 7 ॥

śarīraṁ yad-avāpnoti yac-cāpyutkrāmatīśvaraḥ |  
 gr̥hītvaitāni samyāti vāyur-gandhān ivāśayāt || 8 ||  
 śrotraṁ cakṣuḥ sparśanam ca rasanam ghrāṇam eva ca |  
 adhiṣṭhāya manaś-cāyam viśayān upasevate || 9 ||  
 utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam |  
 vimūḍhā nānupaśyanti paśyanti jñāna-cakṣuṣaḥ || 10 ||  
 yatanto yoginaś-cainam paśyantyātmanyavasthitam |  
 yatanto'pyakṛtātmano nainam paśyantyacetasaḥ || 11 ||  
 yadāditya-gatam tejo jagad-bhāsayate'khilam |  
 yac-candramasi yac-cāgnau tat-tejo viddhi māmakam ||  
 gāmāviśya ca bhūtāni dhārayāmyaham ojasā |  
 puṣṇāmi cauśadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ||  
 aham vaiśvānaro bhūtvā prāṇinām deham āśritaḥ |  
 prāṇāpāna-samāyuktaḥ pacāmyannaṁ catur-vidham ||  
 sarvasya cāham ḥṛdi sanniviṣṭo  
 matṭaḥ smṛtir-jñānam apohanañca |  
 vedaiś-ca sarvair-aham eva vedyo  
 vedāntakṛd-vedavid eva cāham || 15 ||  
 dvāvimau puruṣau loke kṣaraś-cākṣara eva ca |  
 kṣaraḥ sarvāṇi bhūtāni kūṣastho'kṣara ucyate || 16 ||  
 uttamaḥ puruṣas-tvanyaḥ paramātmetyudāhṛtaḥ |  
 yo loka-trayam-āviśya bibhartavyaya īśvaraḥ || 17 ||  
 yasmāt kṣaram atīto'ham akṣarād-api cottamaḥ |  
 ato'smi loke vede ca prathitaḥ puruṣottamaḥ || 18 ||  
 yo mām evam asammūḍho jānāti puruṣottamam |  
 sa sarvavid bhajati mām sarva-bhāvena bhārata || 19 ||  
 iti guhyatamaṁ śāstram idam uktaṁ mayānagha |  
 etad-buddhvā buddhimān-syāt-kṛtakṛtyaśca bhārata ||  
 om tat sad iti śrīmad bhagavadgītāsu upaniṣatsu brahma-  
 vidyāyām yoga-śāstre śrī kṛṣṇārjuna samvāde  
 puruṣottama yogo nāma pañca-daśo'dhyāyaḥ ||

Om! O Bhagavad-Gitā, with which Pārtha was enlightened by the Lord Nārāyana Himself, and which was incorporated in the Mahābhārata by the ancient sage Vyāsa—the Blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters—upon Thee, O Bhagavad-Gitā! O Loving Mother! I meditate.

Thou son of Vasudeva, Destroyer of Kamsa and Chānura, Thou supreme bliss of Devaki, Guru of the Worlds, Thee, O Krishna, as God, we salute!

*The Blessed Lord said:*

There is a fig tree  
 In ancient story,  
 The giant Aśwattha,  
 The everlasting,  
 Rooted in heaven,  
 Its branches earthward:  
 Each of its leaves  
 Is a song of the Vedas,  
 And he who knows it  
 Knows all the Vedas. (1)  
 Downward and upward  
 Its branches bending  
 Are fed by the gunas,  
 The buds it puts forth  
 Are the things of the senses,  
 Roots it has also  
 Reaching downward  
 Into this world,  
 The roots of man's action. (2)

What its form is,  
 Its end and beginning,  
 Its very nature,  
 Can never be known here. (3a)

Therefore, a man should contem-  
 plate Brahman until he has sharp-  
 ened the axe of his non-attach-  
 ment. With this axe, he must cut  
 through the firmly-rooted As-  
 wattha tree. Then he must try to re-  
 alize that state from which there is  
 no return to future births. Let him  
 take refuge in that Primal Being,

from whom all this seeming activ-  
 ity streams forth for ever. (3b-4)  
 When men have thrown off their  
 ignorance, they are free from pride  
 and delusion. They have con-  
 quered the evil of worldly attach-  
 ment. They live in constant union  
 with the Atman. All craving has left  
 them. They are no longer at the  
 mercy of opposing sense-reac-  
 tions. Thus they reach that state  
 which is beyond all change. (5)

This is my Infinite Being; shall the  
 sun lend it  
 Any light—or the moon, or fire?  
 For it shines  
 Self-luminous always: and he who  
 attains me  
 Will never be reborn. (6)

Part of myself is the God within ev-  
 ery creature,  
 Keeps that nature eternal, yet  
 seems to be separate,  
 Putting on mind and senses five,  
 the garment  
 Made of Prakriti. (7)

When the Lord puts on a body, or  
 casts it from him,  
 He enters or departs, taking the  
 mind and senses  
 Away with him, as the wind steals  
 perfume  
 Out of the flowers. (8)