

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*.

गीता ध्यानम्

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥
 यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
 यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥
 सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
 वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥
 उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥
 यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
 यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
 स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥
 इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
 एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥
 ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुन संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥

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 contemplate Brahman until he has sharpened the axe of his non-attachment. With this axe, he must cut through the firmly-rooted Aswattha tree. Then he must try to realize that state from which there is no return to future births. Let him take refuge in that Primal Being,

from whom all this seeming activity streams forth for ever. (3b-4)
 When men have thrown off their ignorance, they are free from pride and delusion. They have conquered the evil of worldly attachment. They live in constant union with the Atman. All craving has left them. They are no longer at the mercy of opposing sense-reactions. 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 every 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)