

Evolution of the Logic of Brahman the True Knowledge

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Four thousand years ago, there was a Hindu University along the Ghaghara river, where the four tributaries met. It specialized in the Indian logic. The original Rig Veda, Upanishads, and Bhagavad Gita were textbooks on logic at the University.

The Greeks who occupied the University around 500 CE, destroyed the University to market their fictional temple gods with supernatural powers, to rob India. Logic was an existential threat to their temple business. They had to destroy the University. They paid the delusional Kashmir Brahmin to vandalize all the books at the University. In India, before the Greeks, there was no archeological evidence of Brahmin, Temples, or worship of temple gods. Brahmin existed only in the recent Brahmin rubbish financed by the Greeks to rob India. The Greek financed rubbish was falsely attributed to antiquity.

Using scientific tools, we were able to excavate bits and pieces of the original logic from the extant vandalized versions. All the Brahmin rubbish was reduced to ashes when tossed in the fire of logic.

The original Upanishads introduced the concept of Brahman as the imperishable perpetual true nature of the Order in the Universe. The logic of Brahman was originally postulated in the Upanishads Mundaka, Katha, and Mandukya. The Bhagavad Gita Upanishad presented the substance of the other Upanishads in a concise logical format.

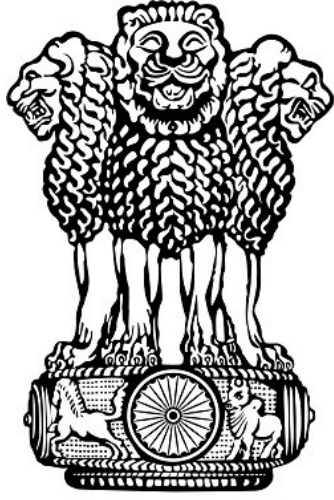
What follows documents the evolutionary history of the Brahman concept as revealed in the original Upanishads: Mundaka, Katha, Mandukya, and Bhagavad Gita.

The logic of Brahman is the foundation of the modern scientific method (Hypothesis Testing) of Newton and Einstein. Owing to its scientific importance we want the readers to have access to the original material. The extant versions of the Upanishads are the Greek financed vandalized Brahmin rubbish devoid of logic and reason.

Two different translations of each verse are presented to show the diversity in interpretation of the original text. All the verses from the Gita have word translation to provide the raw material to draw your own interpretation. There are many interpretations by the ignorant commentators that are plain rubbish.

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सत्यमेव जयते

Mundaka Upanishad [3.1.6]

सत्यमेव जयते नानृतं सत्येन पन्था विततोदेवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

[3.1.6] 6. Truth alone prevails, not falsehood.
By truth the path is laid out, the Way of the Gods,
On which the seers, whose every desire is satisfied,
Proceed to the Highest Abode of the True.

[3.1.6] 6. Truth alone conquers, not falsehood.
By truth is laid out the path leading to the Gods.
By which the sages whose desire is satisfied ascend
To where is the highest repository of Truth.

satyam (truthfulness) **eva** (verily) **jayate** (succeeds) **na** (not) **anrutam** (untruthful).
satyena (by truthfulness) **pandha** (the path) **vitat** (is spread) **devayana** (leading to
Gods). **yena** (by which) **akramanti** (ascend) **rushaya** (the seers) **hya** (ancient)
aptakama (having all their desires satisfied) **yatra** (where) **tat** (that) **satyasya** (of the
true) **paramam** (supreme) **nidhanam** (abode) **[asti]** (is).

Verily the truthful alone succeed, not the untruthful. By truthfulness is spread the path leading to Gods by which ascend the Rishis, having all their desires satisfied, to that place where exists the supreme abode of Truth.

Katha Upanishad [1.2.18]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

[1.2.18] 18. The all-knowing Self was never born,
Nor will it die. Beyond cause and effect,
This Self is eternal and immutable.
When the body dies, the Self does not die.

[1.2.18] 18. The wise one (Atman) is not born, nor dies.
This one has not come from anywhere, has not become anyone.
Unborn, constant, eternal, primeval, this one
Is not slain when the body is slain.

Bhagavad Gita [2.20]

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

[2.20] 20. He (Atman) is not born, nor does He ever die.
Never did He come to be, nor will He ever come to be again.
Unborn, eternal, immutable and primeval,
He is not slain when the body is slain.

[2.20] 20. He is never born, nor does He die at any time,
Nor having once come to be does He again cease to be.
He is unborn, eternal, permanent, and primeval.
He is not slain when the body is slain.

ayam (he) **kadā-cit** (at any time) **na jāyate** (is not born), **vā** [**ayam**] (or he) **na mriyate** (does not die), **vā** (or) [**ayam kadā-cit**] (he at any time) **bhūtvā** (being) **bhūyaḥ** (again) **na bhavitā** (he will not become). **ayam** (he) **ajāḥ** (unborn), **nityaḥ** (eternal), **śāśvataḥ** (constant), **purāṇaḥ** (ancient) [**asti**] (is). **śarīre hanyamāne** [**api**] (even when the body is being killed) [**saḥ**] (he) **na hanyate** (is not killed).

Katha Upanishad [1.2.19]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

[1.2.19] 19. If the slayer believes that he can slay
Or the slain believes that he can be slain,
Neither knows the truth. The eternal Atman
Slays not, nor is ever slain.

[1.2.19] 19. If the slayer think to slay,
If the slain think himself slain,
Both these understand not.
This one slays not, nor is slain.

Bhagavad Gita [2.19]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९ ॥

[2.19] 19. He who regards that He (Atman) can be a slayer,
And he who thinks He is slain,
Both of them are ignorant.
He slays not, nor is He slain.

[2.19] 19. He who thinks that this slays,
And he who thinks that this is slain;
Both of them fail to perceive the truth;
This one neither slays nor is slain.

yaḥ (he who) **enam** (this) **hantāram** (killer) **vetti** (he knows), **yaḥ ca** (and he who)
enam (this) **hatam** (killed) **manyate** (he thinks), **tau** (they two) **ubhau** (both) **na**
vijānītaḥ (they do not understand). **ayam** (he) **na hanti** (he does not kill),
[**ayam**] (he) **na hanyate** (he is not killed).

Mundaka Upanishad [3.2.3]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुतेतेन लभ्यस्तस्यैष आत्मा विवृणुतेतनूं स्वाम् ॥ ३ ॥

Katha Upanishad [1.2.23]

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुतेतेन लभ्यः तस्यैष आत्मा विवृणुतेतनूं स्वाम् ॥ २३ ॥

[3.2.3] 3. This Atman cannot be obtained through study of the Vedas,
Nor through intelligence, nor through much learning.
He who chooses Atman – by him alone is Atman attained.
It is Atman that reveals to the seeker Its true nature.

[3.2.3] 3. This Atman is not to be obtained by instruction,
Nor by intellect, Nor by much learning.
He is to be obtained only by the one whom He chooses;
To such a one that Atman reveals His own person.

Mundaka Upanishad [3.1.8]

न चक्षुषा गृह्यतेनापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तुतं पश्यतेनिष्कलं ध्यायमानः ॥ ८ ॥

[3.1.8] 8. Brahman is not grasped by the eye, nor by speech,
Nor by the other senses, nor by penance or good works.
A man becomes pure through serenity of intellect;
Thereupon, in meditation, he beholds Him who is without parts.

[3.1.8] 8. Not by sight is It grasped, not even by speech
Not by any other sense-organs, austerity, or work.
By the peace of knowledge, one's nature purified –
In that way, however, by meditating, one does behold Him who is without parts.

Bhagavad Gita [2.46]

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥

[2.46] 46. Just as a well is of little use by the side of an all-spreading flood of water, the same there is in all Vedas for an enlightened Brahman.

[2.46] 46. To those of illuminated consciousness ritual observances and Vedas are as useless as a well in the middle of a flood.

udapāne (in a well) **yāvān** (as much) **arthaḥ** (value) [**siddhaḥ bhavati**] (is gained), **sarvataḥ** (from all sides) **samplutodake** (in inundating water) **tāvān** (that much) [**arthaḥ siddhaḥ bhavati**] (value is gained). [**tadvat**] (similarly) **sarveṣu** (in all) **vedeṣu** (in the Vedas) [**yāvān arthaḥ siddhaḥ bhavati**] (as much value is gained), [**tavan arthaḥ**] (that much value) **vi jānataḥ** (of one who understands) **brāhmaṇasya** (of a brāhmaṇa) [**siddhaḥ bhavati**] (is gained).

Bhagavad Gita [2.53]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥

[2.53] 53. When the mind, bewildered by the Scriptures (Vedas), stands motionless and still, fixed in contemplation, then you will attain Brahman.

[2.53] 53. When thine intelligence, which is bewildered by the Vedic texts, shall stand unshaken and stable in spirit, then shalt thou attain Brahman.

yadā (when) **te** (your) **śruti-vipratipannā** (perplexed by the Vedas) **buddhiḥ** (intelligence), **samādhau** (in concentration) **niścalā** (firm) **acalā** (motionless) [**satī**] (being) **sthāsyati** (it will stay), **tadā** (then) **yogam** (yoga) **avāpsyasi** (you will obtain).

Katha Upanishad [2.3.1]

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदुनात्येति कश्चन । एतद्वैतत् ॥ १ ॥

[2.3.1] 1. The Tree of Eternity has its roots above
And its branches on earth below.
Its pure root is Brahman the immortal
From whom all the worlds draw their life, and whom
None can transcend. For this Self is supreme!

[2.3.1] 1. Its root is above, its branches below –
This eternal fig-tree!
That (root) indeed is pure. That is Brahman.
That indeed is called the Immortal.
On it all the worlds do rest,
And no one soever goes beyond it.
This verily, is That!

Bhagavad Gita [15.3]

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

[15.3] 3. No form of it can here be perceived, nor its end, nor its origin, nor its existence.
This strongly-rooted Asvattha (fig tree) having been cut down by an unswerving sword
of non-attachment.

[15.3] 3. Its real form is not perceived here, nor its end nor beginning nor its foundation.
Having cut off this firm-rooted Asavattam with the strong sword of non-attachment.

iha (here) **asya** [aśvatthasya] (of this holy fig tree) **rūpam** (form) **na upalabhyate** (it is not perceived), **tathā antaḥ** (similarly the end) **na [upalabhyate]** (it is not perceived), **ādiḥ** (beginning) **na [upalabhyate]** (it is not perceived), **sampratiṣṭhā ca** (and basis) **na [upalabhyate]** (it is not perceived). **enam su-virūḍha-mūlam aśvattham** (of this holy fig tree, whose root is fully developed) **dr̥dhena asaṅga-śastreṇa** (with the strong weapon of detachment) **chittvā** (after cutting).

Katha Upanishad [1.3.10-12]

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तुपरा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

एष सर्वेषुभूतेषुगूढोऽऽत्मा न प्रकाशते ।
दृश्यतेत्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

[1.3.10-12] 10. The senses derive from objects of sense-perception,
Sense objects from mind, mind from intellect.
And intellect from ego;

11. Ego from undifferentiated consciousness,
And consciousness from Brahman.
Brahman is the first cause and last refuge.

12. Brahman, the hidden Self in everyone
Does not shine forth. He is revealed only
To those who keep their mind one-pointed –
And thus develop a super-conscious manner of knowing.

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[1.3.10-12] 10. Higher than the senses are the Objects of sense (Prakriti).
Higher than the objects of sense is the Mind (Manas);
And higher than the mind is the Intellect (Buddhi).
Higher than the intellect is the Great Self (Atman).

11. Higher than the great is the Unmanifest (Avyakta).
Higher than the unmanifest is the Person (Purusha).
Higher than the Person there is nothing at all.
That is the goal. That is the highest course.

12. Though He is hidden in all things,
That Self (Atman) shines not forth.
But He is seen by subtle seers
With superior, subtle intellect.

Bhagavad Gita [3.40, 42]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

[3.40, 42] 40. The senses, the mind and intellect (reason) are said to be its seat. With their support, it fences knowledge in, deluding the embodied Self.

42. They say that the senses are superior to the body, higher than the senses is the mind, yet higher than the mind is the intellect, but what is greater than the intellect is He (the Supreme).

[3.40, 42] 40. The senses, the mind, and the intelligence are said to be its seat. Veiling wisdom by these, it deludes the embodied soul.

42. The senses, they say, are great; greater than the senses is the mind; greater than the mind is the intelligence; but greater than the intelligence is He (the Self).

3.40

indriyāṇi (the senses), **manaḥ** (the mind), **buddhiḥ** (intelligence) **asya** (its) **adhiṣṭhānam** (seat) **ucyate** (it is said). **eṣaḥ** (this) **etaiḥ** (by these) **jñānam** (knowledge) **āvṛtya** (after covering) **dehinam** (the embodied) **vimohayati** (it bewilders).

3.42

indriyāṇi (the senses) **parāṇi** (superior) [**santi iti**] (they are) [**te**] (they) **āhuḥ** (they spoke), **indriyebhyaḥ** (than the senses) **manaḥ** (the mind) **param** (superior) [**asti**] (it is), **manasaḥ tu** (but than the mind) **buddhiḥ** (intelligence) **parā** (superior) [**asti**] (it is), **yaḥ tu** (but he who) **buddheḥ** (than intelligence) **parataḥ** (far superior) **saḥ** (he) [**asti**] (is).

Katha Upanishad [1.3.15]

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

[1.3.15] 15. The supreme Self is beyond name and form,
Beyond the senses, inexhaustible,
Without beginning, without end, beyond
Time, space, and causality, eternal,
Immutable. Those who realize the Self
Are forever free from the jaws of death.

[1.3.15] 15. What is soundless, touchless, formless, imperishable,
Likewise tasteless, constant, odorless,
Without beginning, without end, higher than the great, stable -
By discerning That, one is liberated from the mouth of death.

Bhagavad Gita [13.15]

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

[13.15] 15. Devoid of all the senses, He, yet, sheds light on all their constituents
(Gunas); unattached, and yet supporting everything; free from constituents (Gunas), yet,
experiencing them.

[13.15] 15. He appears to have the qualities of all the senses and yet is without any of
the senses, unattached and yet supporting all, free from the gunas (Nirguna) and yet
enjoying them.

[**tat jñeyam**] (that to be known) **sarvendriya-guṇābhāsam** (which lights the guṇas for
all the senses) **sarvendriya-vivarjitam** (deprived of all the senses) **asaktam**
(unattached) **sarva-bhṛt ca eva** (and indeed which maintains all) **nirguṇam** (without
the guṇas) **guṇa-bhokṭṛ ca** (and which enjoys the guṇas) [**asti**] (it is).

Bhagavad Gita [2.22-24]

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ २-२२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

[2.22-24] 22. Just as a man casts off his worn-out clothes, and puts on other new ones, so the embodied (Atman) casts off his worn-out bodies and enters others, new ones.

23. He cannot be cut by weapons, nor burnt by fire, nor waters wet him, nor the wind dry him up.

24. He is un-cleavable, un-burnable, un-wettable, and un-dryable. He is everlasting, allpervading, stable, firm, and everlasting.

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[2.22-24] 22. Just as a person casts off worn-out garments and puts on others that are new, even so does the embodied Self cast off worn-out bodies and take on others that are new.

23. Weapons do not cleave this Self; fire does not burn him; waters do not make him wet; nor does the wind make him dry.

24. He is un-cleavable. He cannot be burnt. He can be neither wetted nor dried. He is eternal, all-pervading, unchanging, and immovable. He is the same forever.

2.22

yathā (as) **naraḥ** (a person) **jīrṇāni** (worn out) **vāsāmsi** (garments) **vihāya** (after abandoning), **aparāṇi** (others) **navāni** (new) **grhṇāti** (he takes), **tathā** (so) **dehī** (the embodied one) **jīrṇāni** (worn out) **śarīrāni** (bodies) **vihāya** (after abandoning), **anyāni** (others) **navāni** (new) [**śarīrāni**] (bodies) **saṁyāti** (he attains).

2.23

śastrāṇi (weapons) **enam** (this) **na chindanti** (they do not cut), **pāvakaḥ** (fire) **enam** (this) **na dahati** (it does not burn), **āpaḥ ca** (and waters) **enam** (this) **na kledayanti** (they do not moisten), **mārutaḥ** (wind) [**enam**] (this) **na śoṣayati** (it does not dry up).

2.24

ayam (he) **acchedyaḥ** (not to be cut) [**asti**] (is), **ayam** (he) **adāhyaḥ** (not to be burnt) [**asti**] (is), [**ayam**] (he) **akledyaḥ** (not to be moistened) [**asti**] (is), [**ayam**] **ca** (and he) **aśoṣyaḥ eva** (indeed not to be dried up) [**asti**] (is). **ayam** (he) **nityaḥ** (permanent), **sarva-gataḥ** (all-pervading), **sthāṇuḥ** (firm) **acalaḥ** (unmoving), **sanātanaḥ** (primeval) [**asti**] (is).

Mandukya Upanishad [2-6]

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥
जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥
स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्गः एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥
यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चैतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥
एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौहि भूतानाम् ॥ ६ ॥

2. All this is, verily, Brahman. This self is Brahman. This same self has four quarters.
3. The first quarter is Vaisvanara, whose sphere (of activity) is the **waking state**, who cognises external objects, who has seven limbs and nineteen mouths and who enjoys (experiences) gross (material) objects.
4. The second quarter is taijasa, whose sphere (of activity) is the **dream state**, who cognises internal objects, who has seven limbs and nineteen mouths, and who enjoys (experiences) the subtle objects.
5. Where one, being fast asleep, does not desire any desire whatsoever and does not see any dream whatsoever, that is **deep sleep**. The third quarter is prajna, whose sphere (of activity) is the state of deep sleep, who has become one, who is verily, a mass of cognition, who is full of bliss and who enjoys (experiences) bliss, whose face is thought.
6. This is the lord of all, this is the knower of all, this is the inner controller; this is the source of all; this is the beginning and the end of beings.

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2. For truly, everything here is Brahma; this Self (atman) is Brahma. This same self has four fourths.
3. The **waking state** (jagarita-sthana), outwardly cognitive, having seven limbs, having nineteen mouths, enjoying the gross (sthula-bhuj), the Common-to-all-men (vaisvanara), is the first fourth.
4. The **dreaming state** (svapna-sthana), inwardly cognitive, having seven limbs, having nineteen mouths, enjoying the exquisite (pravivikta-bhuj), the Brilliant (taijasa), is the second fourth.
5. If one asleep desires no desire whatsoever, sees no dream whatsoever, that is **deep sleep** (sushupta). The deep-sleep state (sushupta-sthana), unified (eki-bhuta), just (eva) a cognition-mass (prajnana-ghana), consisting of bliss (ananda-maya), enjoying bliss (ananda-bhuj), whose mouth is thought (cetas-), the cognitional (prajna), is the third fourth.
6. This is the lord of all (sarvesvara). This is the all-knowing (sarva-jna). This is the inner controller (antar-yamin). This is the source (yoni) of all, for this is the origin and the end (prabhavapyayau) of beings.

Katha Upanishad [2.2.8-10]

य एष सुप्तेषुजागर्ति कामं कामं पुरुषोनिर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते । तस्मिँल्लोकाः
श्रिताः सर्वे तदुनात्येति कश्चन । एतद्वैतत् ॥ ८ ॥

अग्निर्यथैकोभुवनं प्रविष्टो रूपं रूपं प्रतिरूपोबभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपोबहिश्च ॥ ९ ॥

वायुर्यथैकोभुवनं प्रविष्टो रूपं रूपं प्रतिरूपोबभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपोबहिश्च ॥ १० ॥

[2.2.8-10] 8. That which is awake even in our sleep, Giving form in dreams to the objects of Sense craving, that indeed is pure light, Brahman the immortal, who contains all The cosmos, and beyond whom none can go. For this Self is supreme!

9. As the same fire assumes different shapes When it consumes objects differing in shape, So does the one Self take the shape Of every creature in whom he is present.

10. As the same air assumes different shapes When it enters objects differing in shape, So does the one Self take the shape Of every creature in whom he is present.

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[2.2.8-10] 8. He who is awake in those that sleep, The person who fashions desire after desire – That indeed is the Pure, That is Brahman. That indeed is called the Immortal. On it all the worlds do rest; And no one soever goes beyond it. That verily, is That!

9. As the one fire has entered the world And becomes corresponding in form to every form, So the one Inner Self (antaratman) of all things In corresponding in form to every form, and yet is outside.

10. As the one wind has entered the world And becomes corresponding in form to every form, So the one Inner Self of all things Is corresponding in form to every form, and yet is outside.

Bhagavad Gita [5.15-18]

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

[5.15-18] 15. He accepts neither the evil nor even the good deed of anyone at all. Knowledge is enclosed by ignorance; thereby are mortals fooled.

16. But those whose ignorance is destroyed by knowledge of the Self: their knowledge, is like the sun, shedding light on “That” (tat), the Supreme (Brahman).

17. Thinking on That (the Supreme), merged in That, established in That, devoted to That alone, they step to the state from which there is no return, their sins washed away by knowledge.

18. Sages see the selfsame thing in a Brahmin, as in a cow or elephant, also in a dog, or even an outcast.

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[5.15-18] 15. The all-pervading Spirit does not take on the sin or the merit of any. Wisdom is enveloped by ignorance; thereby creatures are bewildered.

16. But for those in whom ignorance is destroyed by wisdom – for them wisdom lights up the Supreme Self like the sun.

17. Thinking of That, directing one’s whole conscious being to That, making That their whole aim, with That as the sole object of their devotion, they reach a state from which there is no return, their sins washed away by wisdom.

18. Sages see with an equal eye, a learned and humble Brahmin, a cow, an elephant, or even a dog, or an outcast.

5.15

vibhuḥ (rulery) **kasya-cit** (of no one's) **pāpam** (sin) **sukṛtam vā** (either virtue) **na eva ādatte** (indeed he does not take). **ajñānena** (by ignorance) **jñānam** (knowledge) **āvṛtam** (covered) [**asti**] (it is), **tena** (therefore) **jantavaḥ** (people) **muhyanti** (they are bewildered).

5.16

yeṣāṃ tu (but of those whose) **ātmanaḥ** (own / of the self) **jñānena** (by knowledge) **tat ajñānam** (that ignorance) **nāśitam** (destroyed) [**bhavet**] (it would be), **teṣāṃ** (of those) **jñānam** (knowledge) **āditya-vat** (like the Sun) **tat param** (that supreme) **prakāśayati** (it makes visible).

5.17

[**ye**] (those who) **tad-buddhayaḥ** (whose intelligence is in that) **tad-ātmānaḥ** (whose self is in that) **tan-niṣṭhāḥ** (whose faith is in that) **tat-parāyaṇāḥ** (who are fully dedicated to that) **jñāna-nirdhūta-kalmaṣāḥ** (whose sins got destroyed by knowledge) [**te janāḥ**] (these people) **apunar-āvṛttim** (no rebirth) **gacchanti** (they go).

5.18

vidyā-vinaya-sampanne (in one endowed with knowledge and good conduct) **brāhmaṇe** (in a brahmin), **gavi** (in a cow), **hastini** (in an elephant), **śuni ca eva** (and even in a dog), **śva-pāke ca** (and in a dog-eater) **sama-darśinaḥ** (those who see the same) **paṇḍitāḥ** (the wise men).

Bhagavad Gita [4.36-39]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४-३८ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥

[4.36-39] 36. Even if you were the very worst among evil-doers, you will sail across all sin in this boat of knowledge.

37. As a kindled fire reduces firewood to ashes, O Arjuna, so does the knowledge fire reduce all actions to ashes.

38. Nothing on earth is as purifying as knowledge. He who is perfected by Yoga finds this in time of his own accord in himself and by himself.

39. A man of faith, intended on knowledge, his senses subdued, attains it, and having attained it, attains at once the supreme peace.

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[4.36-39] 36. Even if thou shouldst be the most sinful of all sinners, thou shalt cross over all evil by the boat of wisdom alone.

37. As the fire which is kindled turns its fuel to ashes, O Arjuna, even so does the fire of wisdom turn to ashes all work.

38. There is nothing on earth equal in purity to wisdom. He who becomes perfected by yoga finds this for himself, in his Self (Atman) in course of time.

39. He who has faith, who is absorbed in it (wisdom), and who has subdued his senses, gains wisdom, and having gained wisdom he attains quickly the supreme peace.

4.36

api cet (even if) [**tvam**] (you) **sarvebhyaḥ** (among all) **pāpebhyaḥ** (among the sinners) **pāpa-kṛt-tamaḥ** (the greatest sinner) **asi** (you are), [**tathā api**] (even then) **jñāna-plavena eva** (just with the boat of knowledge) **sarvam** (whole) **vṛjinam** (evil) **saṁtariṣyasi** (you will cross over).

4.37

he arjuna (O Arjuna!),
yathā (as) **samiddhaḥ** (blazing) **agniḥ** (fire) **edhāmsi** (fuel) **bhasma-sāt** (into ashes) **kurute** (he does), **tathā** (in like manner) **jñānāgniḥ** (fire of knowledge) **sarva-karmāṇi** (all activities) **bhasma-sāt** (into ashes) **kurute** (he does).

4.38

iha (here) **jñānena** (to knowledge) **sadṛśam** (similar) **pavitram** (purifying agent) **na hi vidyate** (surely there is not). **kālena** (by time) **yoga-saṁsiddhaḥ** (one perfected in yoga) **tat** (that) **ātmani** (in the Self) **svayam** (on his own) **vindati** (he finds).

4.39

tat-paraḥ (devoted to that) **saṁyatendriyaḥ** (who put the senses under control) **śraddhā-vān** (having faith) **jñānam** (knowledge) **labhate** (he obtains), **jñānam** (knowledge) **labdhvā** (after obtaining) **acireṇa** (speedily) **parām** (the supreme) **śāntim** (tranquility) **adhigacchati** (he obtains).