

**The Bhagavad Gita Logic, an Archeological View**  
by *Potluri Rao In Seattle* ©2018 (CC BY 4.0)

The Original Bhagavad Gita was an Upanishad (treatise on logic), composed around 600 BCE. The extant versions of the Gita are deliberate misinterpretations to promote ideologies, devoid of logic and reason.

The original Indian Scientific Method was presented in the Original Rig Veda (2,000 BCE) composed by the Agni Rishi, who migrated from Syria to the East Coast. The extant versions of the Rig Veda are religious propaganda.

Upanishads were Bhasya (commentary, interpretation) on the original Rig Veda. They were treatises on logic. They invented the concept of Brahman the imperishable perpetual true nature of the Order in the Universe.

Some Upanishads, including the Mundaka, Katha, Mandukya, and Bhagavad Gita, elaborated the concept of Brahman as a scientific tool. The Gita Upanishad summarized the other Upanishads in a concise logical format. These Upanishads, collectively, form the substance of the Indian Scientific Method (Hinduism). They were composed from 800 BCE to 600 BCE.

Only the chapters (2, 3, 4, 5, 13, 15) of the extant Gita belonged to the original Upanishad. They match the other Upanishads in substance. All the other chapters were added corruption.

The Original Bhagavad Gita was a treatise on the logic of Brahman (Order in the Universe). It was an exposition of the concept of Brahman developed in the Mundaka (MuU), Katha (KaU), and Mandukya (MaU) Upanishads.

What follows is the excavated Bhagavad Gita of logic (Upanishad). It was a treatise on logic for centuries, before it was deliberately vandalized. It was the foundation of the modern scientific method of Newton and Einstein. Originally, it was presented as a dialog between a Student (Question) and a Teacher (Answer), in the style of the Katha Upanishad.

The word Brahman was coined after the Gita Upanishad. Originally, it was referred to as He, Self, Supreme, That, This, and Atman.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९ ॥

यः = anyone who | एनं = This (Brahman) | वेत्ति = knows | हन्तारं = as the killer | यः = anyone who | च = also  
एनं = This | मन्यते = thinks | हतं = was killed | उभौ = both | तौ = they | न = never | विजानीताः = are in knowledge  
न = never | अयं = This | हन्ति = kills | न = nor | हन्यते = is killed (02.19)

He who regards that He can be a slayer and he who thinks He is slain, both of them are ignorant. He slays not, nor is He slain. (KaU 2.19) (2.19)

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

न = never | जायते = was born | म्रियते = or dies | वा = either | कदाचित् = at any time (past, present or future)  
न = never | अयं = This (Brahman) | भूत्वा = having come into being | भविता = will come to be | वा = or | न = not  
भूयः = or is again coming to be | अजः = unborn | नित्यः = eternal | शाश्वतः = permanent | अयं = This  
पुराणः = the oldest | न = never | हन्यते = is killed | हन्यमाने = even after killed | शरीरे = the body (02.20)

He 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. (KaU 2.18) (2.20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१ ॥

वेद = knows | अविनाशिनं = indestructible | नित्यं = always existing | यः = one who | एनं = This (Brahman)  
अजं = unborn | अव्ययं = immutable | कथं = how | सः = that | पुरुषः = person | पार्थ = O Arjuna  
कं = whom | घातयति = causes to hurt | हन्ति = kills | कं = whom (02.21)

The one who knows Him to be indestructible, eternal, unborn and immutable, how can that man slay, or cause to be slain, O Partha (Arjuna)? (2.21)

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ २-२२ ॥

वासांसि = garments | जीर्णानि = old and worn out | यथा = just as | विहाय = giving up | नवानि = new garments  
गृह्णाति = does accept | नरः = a man | अपराणि = others | तथा = in the same way | शरीराणि = bodies  
विहाय = giving up | जीर्णानि = old and useless | अन्यानि = different | संयाति = verily accepts | नवानि = new sets  
देही = the embodied (02.22)

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

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

न = never | एनं = This (Brahman) | छिन्दन्ति = can be cut to pieces | शस्त्राणि = by weapons | न = never | एनं = This  
दहति = burns | पावकः = by fire | न = never | च = also | एनं = This | क्लेदयन्ति = moistens | आपः = by water  
न = never | शोषयति = dries | मारुतः = by wind (02.23)

He (the embodied) cannot be cut by weapons, nor burnt by fire, nor waters wet him, nor the wind dry him up. (2.23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

अच्छेद्यः = unbreakable | अयं = This (Brahman) | अदाह्यः = unable to be burned | अयं = This | अक्लेद्यः = insoluble  
अशोष्यः = not able to be dried | एव = certainly | च = and | नित्यः = everlasting | सर्वगतः = all-pervading  
स्थाणुः = unchangeable | अचलः = immovable | अयं = This | सनातनः = eternally the same (02.24)

He is uncleavable, unburnable, unwettable, and undryable. He is everlasting, all-pervading, stable, firm, and everlasting. (2.24)

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥

अव्यक्तः = invisible | अयं = This (Brahman) | अचिन्त्यः = inconceivable | अयं = This | अविकार्यः = unchangeable  
अयं = This | उच्यते = is said | तस्मात् = therefore | एवं = like this | विदित्वा = knowing it well  
एनं = This | न = do not | अनुशोचितुं = to lament | अर्हसि = you deserve (02.25)

It is said, that He is unmanifest, unthinkable and unchanging. Therefore, knowing He to be so, put away your useless sadness. (2.25)

आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

आश्चर्यवत् = as amazing | पश्यति = sees | कश्चित् = someone | एनं = This (Brahman) | आश्चर्यवत् = as amazing  
वदति = speaks of | तथा = thus | एव = certainly | च = also | अन्यः = another | आश्चर्यवत् = similarly amazing  
च = also | एनं = This | अन्यः = another | शृणोति = hears of | श्रुत्वा = having heard | अपि = even  
एनं = This | वेद = knows | न = never | च = and | एव = certainly | कश्चित् = someone (02.29)

As a rare privilege may someone see Him, and also by rare privilege may another speak of Him, and as a rare privilege may still another hear Him. But even after all this, none understands Him at all. (KaU 2.07) (2.29)

देही नित्यमवधोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥

देही = the occupier of the disposable body (Atman) | नित्यं = eternally | अवध्यः = cannot be killed | अयं = this Atman  
देहे = in the disposable body | सर्वस्य = of everyone | भारत = O Arjuna | तस्मात् = therefore | सर्वाणि = all  
भूतानि = living entities (disposable bodies) | न = never | त्वं = you | शोचितुं = to lament | अर्हसि = deserve (02.30)

He, the embodied (Self) in every one's body can never be slain, O Bharata (Arjuna). Therefore, it is not proper for you to mourn about any creature. (2.30)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥

यावान् = all that | अर्थः = is as useless | उदपाने = as a well | सर्वतः = surrounded | सम्प्लुतोदके = by a  
reservoir of water | तावान् = similarly | सर्वेषु = in all | वेदेषु = the scriptures | ब्राह्मणस्य = to a the man who knows

the Supreme Brahman | विजानतः = who is in complete knowledge (02.46)

Just as a reservoir 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)

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

इन्द्रियाणि = senses | पराणि = superior | आहुः = are said | इन्द्रियेभ्यः = more than the senses | परं = superior  
मनः = the mind | मनसः = more than the mind | तु = also | परा = superior | बुद्धिः = intelligence | यः = who  
बुद्धेः = more than the intelligence | परतः = superior | तु = but | सः = He (Brahman) (03.42)

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). (KaU 3.10) (3.42)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ ४-२ ॥

एवं = thus | परम्परा = by succession of disciples | प्राप्तं = received | इमं = this science | राजर्षयः = the saintly kings  
विदुः = understood | सः = that knowledge | कालेन = in the course of time | इह = in this world | महता = great  
योगः = the science of one's relationship with the Supreme | नष्टः = is lost | परन्तप = O Arjuna (04.02)

So, was the oral tradition from one to another handed on to the Royal Sages who came to know it, O Parantapa (O vanquisher of foes/Arjuna); but, after a considerable time, this teaching of Yoga ceased to be in the world. (4.02)

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

यदा यदा = whenever and wherever | हि = certainly | धर्मस्य = law | ग्लानिः = discrepancies  
भवति = become manifested | भारत = O Arjuna | अभ्युत्थानं = predominance | अधर्मस्य = lawlessness  
तदा = at that time | आत्मानं = Self (Sruti) | सृजामि = manifest (incarnate) | अहं = Me as Brahman (04.07)

Whenever there is a decline of Dharma (righteousness) and Adharma (unrighteousness) grows powerfully, then, O Bharata (Arjuna), I manifest Myself. (4.07)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ४-८ ॥

परित्राणाय = for the deliverance | साधूनां = of the devotees | विनाशाय = for the annihilation | च = and  
दुष्कृतां = of the miscreants | धर्म = principles of law | संस्थापनार्थाय = to reestablish | सम्भवामि = I do appear  
युगे = millennium | युगे = after millennium (04.08)

For the protection of the good, for the destruction of the evildoers, for the establishment of righteousness, I am born from age to age. (4.08)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

अपि = even | चेत् = if | असि = you are | पापेभ्यः = sinner | सर्वेभ्यः = of all | पापकृत्तमः = the greatest sinners

सर्व = all such sinful actions | ज्ञानप्लवेन = by the boat of transcendental knowledge | एव = certainly  
वृजनं = the ocean of miseries | सन्तरिष्यसि = you will cross completely (04.36)

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

**यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।**

**ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥**

यथा = just as | एधांसि = firewood | समिद्धः = blazing | अग्निः = fire | भस्मसात् = ashes | कुरुते = reduces to  
अर्जुन = O Arjuna | ज्ञानाग्निः = the fire of knowledge | सर्वकर्माणि = all ignorance | भस्मसात् = to ashes  
कुरुते = it reduces | तथा = similarly (04.37)

As a kindled fire reduces firewood to ashes, O Arjuna, so does the knowledge fire reduce all ignorance to ashes. (4.37)

**श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।**

**ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ४-३९ ॥**

श्रद्धावान् = a faithful man | लभते = achieves | ज्ञानं = knowledge | तत्परः = very much attached to it  
संयत = controlled | इन्द्रियः = senses | ज्ञानं = knowledge | लब्ध्वा = having achieved | परां = transcendental  
शान्तिं = peace | अचिरेण = very soon | अधिगच्छति = attains (04.39)

A man of faith, intended on knowledge, his senses subdued, attains It, and having attained It, attains at once the supreme peace. (4.39)

**नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।**

**अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥**

न = never | आदत्ते = accepts | कस्यचित् = anyone's | पापं = sin | न = nor | च = also | एव = certainly  
सुकृतं = pious activities | विभुः = the Supreme Brahman | अज्ञानेन = by ignorance | आवृतं = covered | ज्ञानं = knowledge  
तेन = by that | मुह्यन्ति = are bewildered | जन्तवः = the living entities (05.15)

The Supreme accepts neither the evil nor even the good deed of anyone at all. Knowledge is enclosed by ignorance; thereby are mortals fooled. (5.15)

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।**

**तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥**

ज्ञानेन = by knowledge | तु = but | तत् = that | अज्ञानं = nescience | येषां = whose | नाशितं = is destroyed  
आत्मनः = of the living entity | तेषां = their | आदित्यवत् = like the rising sun | ज्ञानं = knowledge | प्रकाशयति = discloses  
तत्परं = the Sruti (as Brahman) (05.16)

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). (5.16)

**तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।**

**गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥**

तद्बुद्ध्यः = those whose intelligence is always in the Supreme | तदात्मानः = those whose minds are always in the  
Supreme | तन्निष्ठाः = those whose faith is only meant for the Supreme | तत्परायणाः = who have completely taken shelter

in the Supreme | गच्छन्ति = go | अपुनरावृत्ति = to liberation | ज्ञान = by knowledge | निर्धूत = cleansed  
कल्मषाः = misgivings (05.17)

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. (5.17)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

विद्या = with education | विनय = and gentleness | सम्पन्ने = fully equipped | ब्राह्मणे = in the brahman | गवि = in the cow  
हस्तिनि = in the elephant | शुनि = in the dog | च = and | एव = certainly | श्वपाके = in the dog-eater (outcast)  
च = respectively | पण्डिताः = those who are wise | समदर्शिनः = who see with equal vision (05.18)

Sages see the selfsame thing in a Brahmana (priest, intellectual class in India) with learning and humility, as in a cow or elephant, also in a dog, or even an outcast. (5.18)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

इह = in this life | एव = certainly | तैः = by them | जितः = conquered | सर्गः = birth and death | येषां = whose  
साम्ये = in equanimity | स्थितं = situated | मनः = mind | निर्दोषं = flawless | हि = certainly | समं = in equanimity  
ब्रह्म = like the Supreme | तस्मात् = therefore | ब्रह्मणि = in the Supreme | ते = they | स्थिताः = are situated (05.19)

Even here on earth, the created is conquered by them whose mind is stilled in equality. For Brahman is devoid of imperfection and ever the same; therefore, they stand still in Brahman. (5.19)

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३-१ ॥

प्रकृतिं = nature (Prakriti) | पुरुषं = the enjoyer of nature (Purusha) | च = also | एव = certainly | क्षेत्रं = the field  
(Material) | क्षेत्रज्ञं = the knower of the field (Mind) | एव = certainly | च = also | एतत् = all this | वेदितुं = to understand  
इच्छामि = I wish | ज्ञानं = knowledge | ज्ञेयं = the object of knowledge | च = also | केशव = Krishna (13.01)

This body, O son of Kunti (Arjuna), is called the 'Field' (Ksetra), and he who knows it, is the 'Knower of the Field' (Ksetrajna), by the Sages who understand these things. (13.01)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

क्षेत्रज्ञं = the knower of the field (mind) | च = also | अपि = certainly | मां = Me | विद्धि = know | सर्व = all  
क्षेत्रेषु = in bodily fields | भारत = O Arjuna | क्षेत्र = the field (matter) | क्षेत्रज्ञयोः = and the knower of the field (mind)  
ज्ञानं = knowledge of | यत् = that which | तत् = that | ज्ञानं = knowledge | मतं = opinion | मम = My (13.03)

What the Field (Ksetra) is and what it is like, what its modifications (changes, associations, transformations) are and which derives from which, and who He is (Ksetrajna, the Knower of the Field), and what his powers (var: nature) are, hear now briefly from Me. (13.03)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ १३-१५ ॥

सर्व = of all | इन्द्रिय = senses | गुण = of the qualities | आभास = the original source | सर्व = all | इन्द्रिय = senses  
विवर्जितं = being without | असक्तं = without attachment | सर्वभृत् = the maintainer of everyone | च = also  
एव = certainly | निर्गुणं = without gunas | गुणभोक्तृ = is master of the gunas | च = also (13.15)

Within all beings, and yet outside them; immovable and also movable; by reason of His subtlety, He (That, tat) is incapable of being known; far away He (That, tat) stands near. (13.15)

**बहिरन्तश्च भूतानामचरं चरमेव च ।**

**सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३-१६ ॥**

बहिः = outside | अन्तः = inside | च = also | भूतानां = of all living entities | अचरं = not moving | चरं = moving  
एव = also | च = and | सूक्ष्मत्वात् = on account of being subtle | तत् = that | अविज्ञेयं = unknowable  
दूरस्थं = far away | च = also | अन्तिके = near | च = and | तत् = that (13.16)

Undivided, in beings He (That, tat) abides seeming divided: This is ‘That’ (tat) which should be known as the One who upholds, devours and generates all beings. (13.16)

**अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।**

**भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३-१७ ॥**

अविभक्तं = indivisible | च = also | भूतेषु = in all living beings | विभक्तं = divisible | इव = as if | च = also  
स्थितं = situated | भूतभर्तृ = the maintainer of all living entities | च = also | तत् = that | ज्ञेयं = to be understood  
ग्रसिष्णु = devouring | प्रभविष्णु = developing | च = also (13.17)

That (tat), the Light of all lights is said to be ‘Beyond darkness’; Knowledge, the object of knowledge, and that which can be known only through knowledge, seated in the hearts of all. (MuU 3.01.07) (13.17)

**ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।**

**ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥**

ज्योतीषां = in all luminous objects | अपि = also | तत् = that | ज्योतिः = the source of light | तमसः = the darkness  
परं = beyond | उच्यते = is said | ज्ञानं = knowledge | ज्ञेयं = to be known | ज्ञानगम्यं = to be approached by knowledge  
हृदि = in the heart | सर्वस्य = of everyone | विष्ठितं = situated (13.18)

So, the ‘Field’ (Ksetra, the body), ‘Knowledge’ and the ‘Object of Knowledge’, have been briefly explained. My devotee, knowing this, enters into My Being. (13.18)

**इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।**

**मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३-१९ ॥**

इति = thus (Brahman is) | क्षेत्रं = nature (Prakriti, Matter, Achit) | तथा = also | ज्ञानं = consciousness (Purusha, Mind, Chit) | ज्ञेयं = the knowable | च = also | उक्तं = described | समासतः = in summary | मद्भक्तः = My devotee  
एतत् = all this | विज्ञाय = after understanding | मद्भावाय = to My (Brahman) nature | उपपद्यते = attains (13.19)

Know that Prakriti (matter, nature) and Purusha (Self, Atma, Spirit) are both without commencement; and know also that changes (modifications, associations, transformations) and constituents (Gunas, the three modes of Matter or Nature) arise from Prakriti (matter, nature). (13.19)

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

प्रकृतिं = nature (Prakriti) | पुरुषं = consciousness (Purusha) | च = also | एव = certainly | विद्धि = you must know  
अनादि = without beginning | उभौ = both | अपि = also | विकारान् = transformations | च = also  
गुणान् = the three modes of nature | च = also | एव = certainly | विद्धि = know | प्रकृति = material nature  
सम्भवान् = produced of (13.20)

Prakriti (matter, nature) is said to be the source cause, of the production of the body and the senses (effect and instruments). Purusha (consciousness) is said to be the cause, in the experience of pleasures and pains. (13.20)

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

कार्य = of effect | कारण = and cause | कर्तृत्वे = in the matter of creation | हेतुः = the instrument | प्रकृतिः = material nature | उच्यते = is said to be | पुरुषः = the living entity | सुख = of happiness | दुःखानां = and distress  
भोक्तृत्वे = in enjoyment | हेतुः = the instrument | उच्यते = is said to be (13.21)

For this Purusha (consciousness) is positioned in Prakriti (matter, nature), experiencing its 'constituents' born of Prakriti. Attachment to the constituents (Gunas, the three modes of Matter or Nature) is instrumental in taking birth in good and bad wombs. (13.21)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

पुरुषः = the living entity | प्रकृतिस्थः = being situated in the material energy | हि = certainly | भुङ्क्ते = enjoys  
प्रकृतिजान् = produced by the material nature | गुणान् = the modes of nature | कारणं = the cause  
गुणसङ्गः = the association with the modes of nature | अस्य = of the living entity | सदसत् = in good and bad  
योनि = species of life | जन्मसु = in births (13.22)

The Supreme Purusha (Transcendental Enjoyer), here in the body, is also called the Surveyor, the Approver, the Supporter, the One who experiences, the Great Lord and the Supreme Self. (13.22)

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

उपद्रष्टा = overseer | अनुमन्ता = permitter | च = also | भर्ता = master | भोक्ता = supreme enjoyer  
महेश्वरः = the Supreme Lord | परमात्म = the Super-soul | इति = also | च = and | अपि = indeed | उक्तः = is said  
देहे = in the body | अस्मिन् = this | पुरुषः = enjoyer (Purusha) | परः = transcendental (13.23)

He who in this way knows the Purusha (consciousness) and Prakriti (matter, nature) with its constituents (Gunas, the three modes of Matter or Nature), in whatever condition he may be, does not enter into rebirth. (13.23)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४ ॥

यः = anyone who | एवं = thus | वेत्ति = understands | पुरुषं = the living entity Purusha | प्रकृतिं = material nature Prakriti  
च = and | गुणैः = the modes of material nature | सह = with | सर्वथा = in all ways | वर्तमानः = being situated



अपि = in spite of | न = never | सः = he | भूयः = again | अभिजायते = takes his birth (13.24)

Through meditation some see the Self in the self by the Self; others by Sankhya Yoga (yoga of knowledge), and still others by Karma-Yoga (actions without fruitive desires). (13.24)

**अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।**

**शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३-३२ ॥**

अनादित्वात् = due to eternity | निर्गुणत्वात् = due to being transcendental | परम = beyond material nature  
आत्मा = Atman | अयं = this | अव्ययः = inexhaustible | शरीरस्थः = dwelling in the body | अपि = though  
कौन्तेय = O Arjuna | न करोति = never does anything | न लिप्यते = nor is he entangled (13.32)

Just as the ether (akasa), pervading everything, knows no defilement on account of its subtlety, so does the Self, though everywhere abiding and embodied, know no defilement. (13.32)

**यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।**

**सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥**

यथा = as | सर्वगतं = all-pervading | सौक्ष्म्यात् = due to being subtle | आकाशं = the sky | न = never  
उपलिप्यते = mixes | सर्वत्र = everywhere | अवस्थितः = situated | देहे = in the body | तथा = so  
आत्मा = Atman | न = never | उपलिप्यते = mixes (13.33)

Just as the one Sun lights up this entire universe, so does the 'Knower of the Field' (Ksetrajna) illumine this entire 'Field' (Ksetra), O Bharata (Arjuna). (13.33)

**यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।**

**क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३-३४ ॥**

यथा = as | प्रकाशयति = illuminates | एकः = one | कृत्स्नं = the whole | लोकं = universe | इमं = this | रविः = sun  
क्षेत्रं = this body | क्षेत्री = Atman | तथा = similarly | कृत्स्नं = all | प्रकाशयति = illuminates  
भारत = O Arjuna (13.34)

They who by the eyes of knowledge discern the difference between the 'Field' (Ksetra) and the 'Knower of the Field' (Ksetrajna), and the deliverance of beings from Prakriti (Matter, the material form), they attain the Supreme. (13.34)

**ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।**

**छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥**

ऊर्ध्वमूलं = with roots above | अधः = downwards | शाखं = branches | अश्वत्थं = a fig tree | प्राहुः = is said  
अव्ययं = eternal | छन्दांसि = the Vedic hymns | यस्य = of which | पर्णानि = the leaves | यः = anyone who | तं = that  
वेद = knows | सः = he | वेदवित् = the knower of the scriptures (15.01)

With roots above and branches beneath, the Asvattha (fig tree, banyan tree) is said to be imperishable; its leaves are the Vedic hymns; he who knows it, knows the Vedas. (KaU 6.01) (15.01)

**अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।**

**अधश्च मूलान्यनुसन्तानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥**

अधः = downward | च = and | ऊर्ध्वं = upward | प्रसृताः = extended | तस्य = its | शाखाः = branches

गुण = by the modes of material nature | प्रवृद्धाः = developed | विषय = sense objects | प्रवालाः = twigs  
 अधः = downward | च = and | मूलानि = roots | अनुसन्तानि = extended | कर्म = to work | अनुबन्धीनि = bound  
 मनुष्यलोके = in the world of human society (15.02)

Below and above are spread its branches, nourished by the constituents (Gunas of nature, Qualities); sense-objects are its buds, and below its roots proliferate inseparably linked with actions in the world of men. (15.02)

**न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।**

**अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥**

न = not | रूपं = the form | अस्य = of this tree | इह = in this world | तथा = also | उपलभ्यते = can be perceived  
 न = never | अन्तः = end | न = never | च = also | आदिः = beginning | न = never | च = also | सम्प्रतिष्ठा = the foundation  
 अश्वत्थं = the fig tree | एनं = this | सुविरूढ = strongly | मूलं = rooted | असङ्गशस्त्रेण = by the weapon of detachment  
 दृढेन = strong | छित्त्वा = cutting (15.03)

No form of it can here be perceived, nor its end, nor its origin, nor its existence. This strongly-rooted Asvattha (fig tree, banyan tree) having been cut down by an unswerving sword of non-attachment; (15.03)

**ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।**

**तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥**

ततः = thereafter | पदं = situation | तत् = that | परिमार्गितव्यं = has to be searched out | यस्मिन् = where | गताः = going  
 न = never | निवर्तन्ति = they come back | भूयः = again | तं = to Him | एव = certainly | च = also | आद्यं = original  
 पुरुषं = the Supreme | प्रपद्ये = surrender | यतः = from whom | प्रवृत्तिः = the beginning | प्रसृता = extended  
 पुराणी = very old (15.04)

Then, 'That' (tat) Goal should be sought, to which, when having tread on, there is no return (saying): I take refuge in that Primeval Purusha (Person, Man, Principle) from whom flowed forth this ancient cosmic process (pravrtti). (15.04)

**न तद्भासयते सूर्यो न शशाङ्को न पावकः ।**

**यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ १५-६ ॥**

न = not | तत् = that | भासयते = illuminates | सूर्यः = the sun | न = nor | शशाङ्कः = the moon | न = nor  
 पावकः = fire | यत् = where | गत्वा = going | न = never | निवर्तन्ते = they come back | तद्भाम = that abode  
 परमं = the Supreme | मम = My (Sruti) (15.06)

Nor does the sun lights there, nor moon, nor fire. That is My supreme abode (dhama, home) from where, having reached it, no one returns. (KaU 5.15, MuU 2.02.10) (15.06)

**श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।**

**अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥**

श्रोत्रं = ears | चक्षुः = eyes | स्पर्शनं = touch | च = also | रसनं = tongue | घ्राणं = smelling power | एव = also | च = and  
 अधिष्ठाय = being situated in | मनः = mind | च = also | अयं = he | विषयान् = sense objects | उपसेवते = enjoys (15.09)

Through the ear, the eye, the touch, the taste, and the smell, and likewise the mind, He moves among the things of sense. (15.09)

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

उत्क्रामन्तं = quitting the body | स्थितं = situated in the body | वापि = either | भुञ्जानं = enjoying | वा = or  
गुणान्वितं = under the spell of the modes of material nature | विमूढाः = foolish persons | न = never  
अनुपश्यन्ति = can see | पश्यन्ति = can see | ज्ञानचक्षुषः = those who have the eyes of knowledge (Rishi) (15.10)

The deluded do not perceive whether he (Jiva) departs (from the body) or remains therein, or whether, through contact with the constituents, he tastes experience. But those who possess the eye of knowledge see. (15.10)

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

यतन्तः = endeavoring | योगिनः = transcendentalists | च = also | एनं = this | पश्यन्ति = can see | आत्मनि = in the self  
अवस्थितं = situated | यतन्तः = endeavoring | अपि = although | अकृतात्मानः = those without self-realization  
न = do not | एनं = this | पश्यन्ति = see | अचेतसः = having undeveloped minds (15.11)

The Yogis also, striving, see Him established in the Self; though striving, the uncontrolled, without knowledge, see Him not. (15.11)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

यत् = that which | आदित्यगतं = in the sunshine | तेजः = splendor | जगत् = the whole world | भासयते = illuminates  
अखिलं = entirely | यत् = that which | चन्द्रमसि = in the moon | यत् = that which | च = also | अग्नौ = in fire | तत् = that  
तेजः = splendor | विद्धि = understand | मामकं = from Me (15.12)

The splendor centered in the sun which enlightens the whole world, that which is in the moon and in the fire, know that it (all) comes from Me. (15.12)

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

द्वौ = two | इमौ = these | पुरुषौ = living entities | लोके = in the world | क्षरः = fallible | च = and | अक्षरः = infallible  
एव = certainly | च = and | क्षरः = fallible | सर्वाणि = all | भूतानी = living entities | कूटस्थः = in oneness  
अक्षरः = infallible | उच्यते = is said (15.16)

There are two Purushas (Energies) in the cosmos, the perishable (fallible) and the Imperishable (infallible): the perishable is all contingent beings, the Imperishable that which stands firm. (15.16)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

यस्मात् = because | क्षरं = to the fallible | अतीतः = transcendental | अहं = I am | अक्षरात् = beyond the infallible  
अपि = also | च = and | उत्तमः = the best | अतः = therefore | अस्मि = I am | लोके = in the world  
वेदे = in the Vedic literature | च = and | प्रथितः = celebrated | पुरुषोत्तमः = as the Supreme Personality (15.18)

Since I go beyond the perishable, and am more exalted than the Imperishable Itself, in the world as well as in the Veda (Vedanta) I am extolled as the Supreme Being (Purushottama, the Highest Purusha). (MuU 2.01.02) (15.18)