

The Original Gita: A Textbook on Logic
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The original Gita was composed 3,000 years ago by Professor Vasudeva Krishna in the Grandhika language of Hindus (DNA F) as a textbook on Hindu logic. It had nothing to do with the fictional Sanskrit epic Mahabharata of recent origin. The current Sanskrit Gita was a vandalized version, not the original. The original Grandhika Gita was pure logic; the current Sanskrit Gita was pure religion (ignorance).

Using scientific tools, we excavated fragments of the original Grandhika Gita to reconstruct the now-lost Hindu logic. The logic of the original Gita was so far advanced that it goes beyond the modern scientific method. It was the exact opposite of Greek logic based on axioms. Owing to its scientific importance, we present below the excavated Gita in its original Grandhika form. To make it accessible to everyone, we supplied word-for-word translation.

The original Brahma Sutra, Mundaka, Mandukya, Katha, and Gita were treatises on Hindu logic composed in Grandhika. The Gita presented the substance of the logic in a simplified logical format to be used as a textbook. Unfortunately, all these Grandhika books on Hindu logic were vandalized into Sanskrit rubbish of Greek logic.

The Hindu logic was based on the premise that there are only two mutually exclusive concepts: (1) Matter (Prakriti) and (2) Mind (Purusha). Knowledge (Satyam) is the relationship between matter and mind. It is a layer sandwiched between matter and mind. It is neither matter nor mind. It interprets matter to mind. Without the interpreter, Mind does not know what to do with Matter. All life forms have minds, and they live in the world of matter. It is essential that Mind understand Matter for self-preservation. Satyam, the interpreter (dictionary), is the survival instinct acquired by all life forms, in the same manner, through the process of evolution.

Think of matter and mind as consisting of different kinds of atoms. Satyam is a molecule consisting of one atom of matter and one atom of mind. The atoms must be compatible for the molecule to form. There are an infinite number of theoretically possible Satyam molecules that are preexisting and perpetual. They have no birth or death. They are eternal. Only some of these molecules have been discovered so far through the process of evolution. The Gita called the discovered molecules “Brahman” and the not-yet-discovered molecules “Sruti.”

The Gita used a simple analogy and treated each Satyam molecule as a virus. Just like a virus, Satyam molecules replicate and spread when life forms share their knowledge.

The knowledge virus, the Satyam molecule, cannot kill and cannot be killed. It uses disposable bodies as a host to spread. Death of a disposable body does not kill the virus. The virus is higher than senses, mind, and intellect. It is beyond awareness. It resides only in the neurons of a brain. An ant has 250,000 neurons in its brain, and each neuron is capable of storing a virus molecule.

You are the sum total of the knowledge viruses in your neurons. The only difference between you and Einstein is the set of knowledge viruses in neurons that are beyond awareness.

The Gita explained the logic of how the knowledge viruses are discovered through the process of evolution. Knowledge viruses were not invented; they were preexisting and perpetual. It is like they were covered with a veil of ignorance. The Gita explained the evolutionary process that extracts a knowledge virus from the veil of ignorance. It is exposed when ignorance is reduced to ashes by the fire of Hindu logic. There are an infinite number of knowledge viruses (Satyam molecules) still covered by ignorance.

The Gita logic is universal and applies to all life forms, not just humans. Any life form that has a brain has neurons in its brain. All neurons in all life forms are made of the same chemical. All Satyam molecules of all life forms are the same.

Hindu logic destroys ignorance to expose Satyam molecules. Greek logic promotes ignorance as a religion of blind faith.

The original Gita as presented below is in the Grandhika of Hindus, not in Sanskrit. Sanskrit was a bastardized version of the Grandhika designed by the Greeks to deliberately destroy Hindu logic and civilization.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

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

य = anyone who, एनं = This (Brahman), वेत्ति = knows, हन्तारं = as the killer,
यश्चैनं [य = anyone who, च = also, एनं = This], मन्यते = thinks, हतम् = was killed, उभौ = both
तौ = they, न = never, विजानीतो = are in knowledge, नायं [न = never, अयं = This],
हन्ति = kills, न = nor, हन्यते = is killed (02.19)

He who thinks that This (Brahman) is the slayer or that This is slain, does not understand. One who is in knowledge knows that the Self slays not nor is 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, कदाचिन् = at any time past, present,
or future, नायं [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, अजो = unborn,
नित्यः = eternal, शाश्वतो = permanent, अयं (ऽयं) = This, पुराणो = ancient, न = never,
हन्यते = is killed, हन्यमाने = even after killed, शरीरे = the body (02.20)

This (Brahman) is never born nor dies. Nor, having once been, does he ever cease to be. He is unborn, eternal, ever-existing, undying 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 ॥

वेदाविनाशिनं [वेद = knows, अविनाशिनं = indestructible], नित्यं = always existing, य = one who,
एनमजमव्ययम् [एनं = This (Brahman), अजं = unborn, अव्ययम् = immutable], कथं = how,
स = that, पुरुषः = person, पार्थ = O Arjuna, कं = whom, घातयति = causes to hurt, हन्ति = kills
कम् = whom (02.21)

O Arjuna, how can a person who knows that the Self is indestructible, unborn, eternal and immutable, kill anyone or cause anyone to kill? (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, नरो = a man, अपराणि (ऽपराणि) = 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 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 ॥

नैनं [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, चैनं [च = also, एनं = This]
क्लेदयन्त्यापो [क्लेदयन्ति = moistens, आपो = by water], न = never, शोषयति = dries,
मारुतः = by wind (02.23)

He (Brahman) 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 ॥

अच्छेद्यो = unbreakable, अयं = This (Brahman), अदाह्यो = unable to be burned, अयं = This,
अक्लेद्यो = insoluble, अशोष्य = not able to be dried, एव = certainly, च = and,
नित्यः = everlasting, सर्वगतः = all-pervading, स्थाणुर = unchangeable, अचलः = immovable,
अयं (ऽयं) = This, सनातनः = eternally the same (02.24)

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

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥

अव्यक्तो = invisible, अयं = This (Brahman), अचिन्त्यो = inconceivable, अयं = This,
अविकार्यो = unchangeable, अयं = This, उच्यते = is said, तस्मात् = therefore, एवं = like this,
विदित्वा = knowing it well, एनं = This, न = do not, अनुशोचितुम् = to lament,
अर्हसि = you deserve (02.25)

It is said that the Self is invisible, inconceivable, immutable, and unchangeable. Knowing this, you should not grieve for the body. (2.25)

आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्ब्रूदति 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)

Some look on the Self as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all. (KaU 2.07) (2.29)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥

देही = the occupier of the disposable body (Atman), नित्यम = eternally, अवध्यः = cannot be killed, अयं (Sयं) = 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, शोचितुम = to lament, अर्हसि = deserve (02.30)

O Arjuna, he who dwells in the body (brain neurons) is eternal and can never be slain. Therefore you need not grieve for any creature. (2.30)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥

यावानर्थ = all that is as useless, उदपाने = as a well, सर्वतः = surrounded,
सम्प्लुतोदके = by a flood of water, तावान् = similarly, सर्वेषु = in all, वेदेषु = the scriptures,
ब्राह्मणस्य = to the man who knows the Supreme Brahman,
विजानतः = who is in complete knowledge (02.46)

Just as a well is of little use by the side of an all-spreading flood of water, the same there is in all the Vedas to a man who knows the Supreme 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, य = 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 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, प्राप्तम = received, इमं = this science, राजर्षयो = the Rajan sages, विदुः = understood, स = that knowledge, कालेन = in the course of time, इह = in this world, महता = great, योगो = the science of one's relationship with the Supreme, नष्टः = is lost, परन्तप = O Arjuna (04.02)

The oral tradition was handed from one Rajan to another who came to know it. After a considerable time, this teaching of the Self ceased to be in the world. [Rajan (professor) Vasudeva Krishna resurrected the logic.] (4.02)

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, सर्वं = all such sinful actions, ज्ञानप्लवेन = by the boat of transcendental knowledge, एव = certainly, वृजिनं = 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, समिद्धो = 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, तत्परम् = 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 the Supreme. (5.16)

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

तद्बुद्ध्य = 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,
तत्परायणः = who have completely taken shelter in the Supreme, गच्छन्ति = go,
अपुनरावृत्तिं = 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 person educated in Brahman, as in a cow or elephant, also in a dog, or even an outcast (all life forms). (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, सर्गो = birth and death,
येषां = whose, साम्ये = in equanimity, स्थितं = situated, मनः = mind, निर्दोषं = flawless,
हि = certainly, समं = in equanimity, ब्रह्म = like the Supreme, तस्माद् = 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 Arjuna, is called the 'Field' (प्रकृतिं), and he who knows it, is the 'Knower of the Field' (पुरुषं), 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)

Hear briefly from me what the Field (क्षेत्र, Prakriti) is, of what nature, what its modifications are, whence it is, what the Knower of the field (क्षेत्रज्ञ, Purusha) is, and what his powers are. (13.03)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

सर्व = of all, इन्द्रिय = senses, गुण = of the qualities, आभासं = the original source, सर्व = all, इन्द्रिय = senses, विवर्जितम् = 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)

The Supreme is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature. (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)

The Supreme exists both internally and externally, in the moving and non-moving. He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all. (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, स्थितम् = situated, भूतभर्तृ = the maintainer of all living entities, च = also, तत् = that,

ज्ञेयं = to be understood, ग्रसिष्णु = devouring, प्रभविष्णु = developing, च = also (13.17)

Although the Supreme appears to be divided, He is never divided. He is situated as one. Although He is the maintainer of every living entity, it is to be understood that He devours and develops all. (MuU 3.01.07) (13.17)

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

ज्योतीषाम् = 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, विष्ठितम् = situated (13.18)

He (Brahman) is the source of light in all luminous objects. He is beyond the darkness of matter and is unmanifested. He is knowledge, He is the object of knowledge, and He is the goal of knowledge. He is situated in everyone's heart. (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, मद्भक्त = my students, एतत् = all this, विज्ञाय = after understanding, मद्भावाय = to my nature, उपपद्यते = attains (13.19)

Thus the field of activities (the body), knowledge, and the knowable have been summarily described by me. Only my students can understand this thoroughly and thus attain to my 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 (mind, 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 (nature), experiencing its constituents born of Prakriti. Attachment to the constituents is instrumental in its happiness and distress. (13.21)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

पुरुषः = the living entity, प्रकृतिस्थो = being situated in the material energy, हि = certainly, भुङ्क्ते = enjoys, प्रकृतिजान् = produced by the material nature, गुणान् = the modes of nature, कारणं = the cause, गुणसङ्गो = 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)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३-२४ ॥

य = 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, वर्तमानो = being situated, अपि = in spite of, न = never, स = he, भूयो = again, अभिजायते = takes his birth (13.24)

One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position. (13.24)

अनादित्वात्निर्गुणत्वात्परमात्मायमव्ययः ।

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, शरीरस्थो = dwelling in the body, अपि = though, कौन्तेय = O Arjuna, न करोति = never does anything, न लिप्यते = nor is he entangled (13.32)

Those with the vision of eternity can see that the Self is transcendental, eternal, and beyond the modes of nature. Despite contact with the material body, O Arjuna, the Self neither does anything nor is entangled. (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, अवस्थितो = situated, देहे = in the body, तथा = so आत्मा = Atman, न = never, उपलिप्यते = mixes (13.33)

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the Self does not mix with the body, though situated in that body. (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)

O Arjuna, as the sun alone illuminates all this universe, so does the Self, one within the body, illuminates the entire body by consciousness. (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, अव्ययम् = eternal, छन्दांसि = the verses, यस्य = of which, पर्णानि = the leaves, यस्तं = anyone who that, वेद = knows, स = he, वेदवित् = the knower of the scriptures (15.01)

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

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

अधः = downward, च = and, ऊर्ध्वं = upward, प्रसृताः = extended, तस्य = its, शाखा = branches
गुण = by the modes of material nature, प्रवृद्धा = developed, विषय = sense objects,
प्रवालाः = twigs, अधः = downward, च = and, मूलानि = roots, अनुसन्ततानि = 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; 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, रूपम = the form, अस्य = of this tree, इह = in this world, तथा = also, उपलभ्यते = can be perceived, नान्तो = never 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) having been cut down by an unswerving sword of detachment; (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, गता = 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 from whom flowed forth this ancient cosmic

process. (15.04)

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

न = not, तत् = that, भासयते = illuminates, सूर्यो = the sun, न = nor, शशाङ्को = the moon,
न = nor, पावकः = fire, यत् = where, गत्वा = going, न = never, निवर्तन्ते = they come back,
तद्धाम = that abode, परमं = the Supreme, मम = Truth (Satyam) (15.06)

Nor does the sun lights there, nor moon, nor fire. That is the supreme abode of Truth (Satyam)
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, गुणान्वितम् = under the spell of the modes of material nature, विमूढा = 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 departs 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 ॥

यतन्तो = endeavoring, योगिनः = transcendentalists, च = also, एनं = this, पश्यन्ति = can see,
आत्मनि = in the self, अवस्थितम् = situated, यतन्तो = endeavoring, अपि = although,

अकृतात्मानो = those without self-realization, न = do not, एनं = this, पश्यन्ति = see,
अचेतसः = having undeveloped minds (15.11)

The endeavoring transcendentalist, who is situated in self-realization, can see all this clearly. But those who are not situated in self-realization cannot see what is taking place, though they may try to. (15.11)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

यत् = that which, आदित्यगतं = in the sunshine, तेजो = splendor, जगत् = the whole world,
भासयते = illuminates, अखिलम् = entirely, यत् = that which, चन्द्रमसि = in the moon,
यत् = that which, च = also, अग्नौ = in fire, तत् = that, तेजो = splendor, विद्धि = understand,
मामकम् = of Truth (Satyam) (15.12)

The splendor of the sun, which dissipates the darkness of this whole world, comes from Truth (Satyam). And the splendor of the moon and the splendor of fire are also from Truth (Satyam). (15.12)