

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ पञ्चदशोऽध्यायः । पुरुषोत्तम योगः

**Sri Krishna Para BrahmaNe Nama: - Srimath Bhagavath-Githa
Chapter – 15 = Purushoththama Yoga:**

श्री भगवानुवाच । ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि - यस्तं वेद स वेदवित् ॥ १५-१ ॥

Sri Bhagavaan uvaacha:

**uurDhva muulam aDha: Saakham - aSvaTham praahu: avyayam
Chandhaamsi yasya parNaani - yastham vedha sa vedhavith. 15-1**

Bhagavaan Sri-Krishna said: They talk about an imperishable ASvaTha tree, whose roots are above and the branches are below. Its leaves are the Vedhaas. That person who knows this ASvaTha tree knows the Vedhaas.

(This ASvaTha tree is the samsara. With roots above means in Brahma, the Creator, also known as HiraNya-Garbha. We all come from Brahma, at the start of his day. Its branches below means all we see in the creation as gods, men, animals, birds, worms, insects and trees etc..., . This ASvaTha tree is imperishable – immutable – avyaya, because it can not be felled or uprooted, unless a person is equipped with perfect knowledge that leads to the sharp axe called detachment. The leaves of this tree are the Vedhaas, with the Karma-kaanda, motivating us to do all the desire-motivated-works. The same description about this samsara - ASvaTha tree is given in **KaTa**

Upanishat 6-1 as: ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।)

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा - गुण प्रवृद्धा विषय प्रवालाः ।

अधश्च मूलान्यनुसन्ततानि - कर्मानुबन्धीनि मनुष्य लोके ॥ १५-२ ॥

**aDhaScha-uurDhvam prasruthaa: thasya Saakhaa –
guNa pravruDhdhaa vishaya pravaalaa:**

**aDhascha muulaany anusanthathaani –
karma anubanDhiini manushya loke. 15-2**

The branches of this ASvaTha tree extend both above and below, and they are nourished by the three GuNaas. Their shoots are the sense-objects and their secondary roots extend downwards, in the form of actions which can bind us all in the mortal world.

(The main roots of this tree are above in Brahma-Loka and the secondary roots are in this mortal world, binding all humans with the karma-phalam of all our actions. It is the karma-phalam that results in repeated transmigration, as births-&-deaths, as gods, humans, animals etc...,)

**न रूपमस्येह तथोपलभ्यते - नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढ मूलं - असङ्ग शस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥**

**na ruupam asyeha thaTha upalabhyathe –
na antho na cha aadhi: na cha samprathishTaa
aSwaTham enam suviruuda muulam –
asanga SasthreNa dhruDena Chithwaa. 15-3**

The form of this ASvaThtha tree is not perceived here (without proper Vedhic-knowledge), nor its end, nor its beginning, nor its support (ignorance born of Karma). Everyone has to cut-off this firm-rooted tree with a strong axe of detachment.

**ततः पदं तत्परिमार्गितव्यं - यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये - यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥**

**thatha: padham thath parimaargithavyam –
yasmin gathaa na nivarthanthi bhuuya:
thameva chaadhyam purusham prapadhye –
yatha: pravruththi: prasruthaa puraaNii. 15-4**

Then, one has to seek the supreme goal, attaining which one will never return (to this mundane world of repeated births-&-deaths, samsaara). One has to seek that Absolute Surrender (Prapaththi) at the feet of that Primeval Purusha (Lord Sriman-Narayana), from whom originated all this ancient activity (of creation etc.,).

**निर्माण मोहा जित सङ्ग दोषा - अध्यात्म नित्या विनिवृत्त कामाः ।
द्वन्द्वैर्विमुक्ताः सुख दुःख संज्ञैर् - गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥**

**nirmaana mohaa jitha sanga dhoshaa –
aDhyaathma nithyaa vinivruththa kaamaa:
dhvandhvai: vimukthaa: sukha dhu:kha samjnai: -
gaChchanthi amuuDaa: padham avyayam thath. 15-5**

One has to get out of the delusion of perverted notions (identifying the Self with the body), win over the evil of all attachments (sense-objects), be ever devoted to the Self (established in the knowledge of the Self), turn away from all desires (that lead to further bondage) and get liberated from the dualities like pleasure-and-pain and that kind of person who is completely undeluded will go to that imperishable state (of the Supreme Self).

न तद्भासयते सूर्यो - न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते - तद्धाम परमं मम ॥ १५-६ ॥

na thath bhaasayathe suuryo - na SaSaanko na paavaka:
yath gathvaa na nivarthanthe – thath Dhaama paramam mama. 15-6

That Supreme state of the Self, attaining which an individual will never return (to this mortal world of births-&-deaths), is Mine. The Sun does not illuminate it, nor the Moon nor the Fire.

ममैवांशो जीव लोके - जीव भूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि - प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

Mamaiva-amSo jiiva loka – jiiva bhuutha: sanaathana:
mana: shashtaani indhriyaani – prakruthisThaani karshathi. 15-7

One eternal part of Myself (Lord Sri-Krishna) became the bound Soul in this mortal world of life-&-deaths. This Soul attracts the five senses and the mind, which is the sixth. This Soul abides in the Prakruthi.

(This Soul is enveloped by ignorance in the form of beingless and also endless Karma, as was told in Bhagavad-Gita 3-38. Karma attracts the Self, who is the lord of the senses and the Mind).

शरीरं यदवाप्नोति - यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति - वायुर्गन्धा निवाशयात् ॥ १५-८ ॥

Sariiram yath avaapnothi – yath cha apy uthkraamathi iiSwara:
gruhiithvaithaani samyaathi – vaayu: ganDhaa nivaasayaath. 15-8

Whatever body the Soul (who is the Lord of the body) acquires and from whatever body the Soul departs, the Soul will be taking these senses along with It, just as the wind is carrying the scents from their places.

श्रोत्रं चक्षुः स्पर्शनं च - रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं - विषयानुपसेवते ॥ १५-९ ॥

Srothram chakshu: sparSanam cha - rasanam ghraaNam eva cha
aDhishTaaya mana: cha ayam - vishayaan upasevathe. 15-9

The Soul will preside over the five Senses – Ears, Eyes, Skin (sense of touch), Tongue and the Nose, and also the sixth one, the Mind. With these Senses, the Soul enjoys (experiences) the sense-objects.

उत्क्रामन्तं स्थितं वापि - भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति - पश्यन्ति ज्ञान चक्षुषः ॥ १५-१० ॥

uthkraamantham sThitham vaa api - bhunjaanam vaa guNa-anvitham
vimuuDaa na anupaSyanthi - paSyanthi jnaana chakshusha: 15-10

The deluded person can NOT perceive the Self, when It is conjoined with the GuNaas, either when departing from the body, or while staying in the body or while experiencing (the Karma-Phalam). Only those who are blessed with the Jnaana-Nethra (the Eye-of-Knowledge) can see the Soul.

(The deluded are those who misconceive the body as the Self. The wise are those with the Eye-of-Knowledge, who can differentiate between the body and the Self).

यतन्तो योगिनश्चैनं - पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो - नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yathantho yogini: cha enam – paSyanthi aathmani avasThitham
yathantha:-api akrutha aathmaano – na enam – paSyanthi-achethasa: 15-11

Those Yogis who are striving hard (by accepting SaraNaagathi at My feet and practicing Karma-Yoga as appropriate to the Varna-AaSrama Dharma) will realize the Self well established in themselves. But the others, even though striving hard, will not realize the Soul, as they are with unpurified (uncultivated) minds and are not equipped with pure intelligence.

यदादित्य गतं तेजो - जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ - तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

Yath Aadhithya gatham thejo – jagath bhaasayathe-akhilam
yath chandhramasi yath cha-agnau – thath thejo viDhdhi maamakam. 15-12

That great effulgence in the Sun who is illuminating the whole Universe, that (moon-light) existing in the Moon and that (burning power) light existing in Agni (fire), know that all that brilliance is Mine (bestowed upon them – the Sun, Moon and Agni, by Lord Sri-Krishna's).

गामाविश्य च भूतानि - धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः - सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

Gaam aaviSya cha bhuuthaani – Dhaarayami aham ojasaa
pushnaami cha oshaDhii: sarvaa: - somo bhuuthvaa rasaathmaka: 15-13

I (Lord Sri-Krishna) enter the Earth and uphold all beings (chara-and-achara = moving and non-moving) by My Power (strength). In the form of Moon, I am the one who nourish all herbs (plants) making them juicy (with their respective nourishing qualities of food).

अहं वैश्वानरो भूत्वा - प्राणिनां देहमाश्रितः ।

प्राणापान समायुक्तः - पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

aham vaiSvaanaro bhuuthvaa - praaNinaam dheham aSritha:
praNa apaana samaayuktha: - pachaami annam chathurviDham. 15-14

I am the one who becomes the Digestive-Fire (jaTara-agni in the stomachs) and function within the stomachs of all beings. In association with the inhaling and exhaling breaths, I digest the four kinds of food (the 4 kinds of food people eat are bakshya, bhojya, lehya, choshya – that which is chewed, sucked, licked and drunk).

(Chandhogya-Upanishat 5-11-2, talks about the VaiSvaanara Vidhya, where the Supreme-Lord is realized as the Universal Being: - ते ह सम्पादयाञ्चकुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥)

सर्वस्य चाहं हृदि सन्निविष्टो - मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो - वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cha aham hrudhi sannivishtho – maththa: smruthi: jnaanam apohanam cha vedhai: cha sarvai: ahameva vedhyo - vedhaanthakruth vedhavidheva chaaham. 15-15

I (Lord Sri-Krishna) is seated in the hearts of all beings. Memory, Knowledge, and their removal also originate from Me (Lord Sri-Krishna) only. In fact, I (the Supreme Lord Sri-Krishna) am the ONLY ONE to be realized from all the Vedhaas. I am the one that bring to fruition of all the Vedhic activities and I am the ONLY ONE who knows all the Vedhaas (as also their inner meaning).

(Chaandhogya-Upanishat in 3-1-1 declares that He is the Supreme Lord in the city of

Brahma, stated as: अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म

दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ ८.१.१ ॥) .

द्वाविमौ पुरुषौ लोके - क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि - कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dhvaavimau purushau loke – kshara: cha akshara eva cha
kshara: sarvaaNi bhuuthaani – kutasTha: akshara uchyaathe. 15-16

There are two kinds of persons (purushaas) as revealed in the scriptures – the perishable (Kshara) and the imperishable (Akshara). The perishable one is all the beings and the imperishable one is the unchanging (KuutasTha – the Soul).

उत्तमः पुरुषस्त्वन्यः - परमात्मेत्युधाहृतः ।

यो लोकत्रयमाविश्य - बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

**Uththama: purushasthu anya: - paramaathma ithi udhaahrutha:
yo loka thrayam aaviSya – bibharthi avyaya iiswara: 15-17**

There is a Supreme Person (Purusha) other than these two (Kshara & Akshara). He is called the Supreme-Self (Param-aathma) in all the Vedhaas. That Supreme-Soul is Immutable (never perishing) and He is the Supreme-Lord and He enters the three-fold world and supports it.

(The three-fold worlds are: one that of the insentient matter (achethana), two that of the sentient Souls conjoined with matter as bound souls – baDhdha-jiivaathmaas (chethanaas), and the third world of liberated Souls – muktha-jiivaathmaas. That Supreme-Soul is different from achethanas, BaDhdhaas and Mukthaas and He is the LORD of these three worlds).

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च - प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

**yasmaath ksharam athiitha:-aham – aksharaath-api cha-uththama:
athosmi loka vedhe cha – praThitha: purushoththama: 15-18**

Because I (the Supreme Lord Sri-Krishna) transcend the persishable person, and also superior to the imperishable person, I am therefore designated the SUPREME-PERSON (Purushoththama) by the Vedhaas.

(That is what **Chandhogya Upanishat** says about Supreme-Person in 8-12-3 as: “ परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः ”).

यो मामेवमसम्मूढो - जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां - सर्वभावेन भारत ॥ १५-१९ ॥

**yo maam evam asammuuDo - janaathi purushoththamam
sa sarva vith bhajathi maam - sarva bhaavena Bhaaratha. 15-19**

O Bhaaratha (Arjuna, born in the Bharatha-VamSa), anyone who knows me thus, as the Supreme-Purusha, without any delusion, knows all that is to be known, and worships Me in every way.

(To realise that the Supreme Person is Lord Sri-Krishna, is the highest learning. He is the Supreme Purusha compared to the perishable or imperishable purushas, the body and the Soul. He is Supreme compared to the BaDhdhas, Mukthaas and Nithyaas –

bound-souls, released-souls and eternaly liberated souls. The Worship of the Supreme Purusha Vishnu is the highest form of worship – “ aaraaDhanaam cha sarveshaam Vishno: aaraDhanam param “).

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥

**ithi guhya thamam Saasthram - idham uktham mayaa-anagha
ethath buDhdhvaa buDhdhimaan syaath – krutha-kruthya: cha Bharatha. 15-20**

O Bhaaratha (Arjuna, born in the Bharatha-VamSa), this most mysterious doctrine (scripture) is thus imparted to you, O sinless one, by Me. A person will become truly knowledgeable and would have fulfilled his duty by knowing this doctrine.

(krutha-kruthya while still alive, and will get Sri VaikunTa-praapthi after leaving this body, after all the left-over Karma is exhausted).

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे
पुरुषोत्तम योगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

**ithi Srimath Bhagavath-Giithasu Upanishathsu Brahma vidhyaayaam Yoga-Saasthre
Sri Krishna-Arjuna samvaadhe Purushoththama-Yogo naama panchadhasa:-aDhyaaya:**

Thus ends the Fifteenth Chapter named Purushoththama Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder).