

अध्याय १५ — “पुरुषोत्तम योग”

श्रीभगवान् उवाच

ऊर्ध्वमूलम् अधःशाखम् अश्वत्थं प्राहुर् अव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालः ।
अधश्च मूलानी अनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर् न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असंगशस्त्रेण दृढेन छित्त्वा ॥३॥

ततः पदं तत् परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर् विमुक्ताः सुखदुःख संज्ञैर्
गच्छन्त्यमूढाः पदम् अव्ययं तत् ॥५॥

न तद् भासयते सूर्यो न शशांको न पावकः ।
यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानी इन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

यतन्तो योगिनश्चैनं पश्यन्ती आत्मानी अवस्थितम् ।
यतन्तो अपि अकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

यद् आदित्यगतं तेजो जगद् भासयते अखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

गामाविश्य च भूतानि धारायाम्यहमोजसा ।
पुष्णामि च औषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिः ज्ञानम् अपोहनं च ।
वेदैश्च सर्वैः अहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ॥१५॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥१६॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

यस्मात्क्षरम् अतीतोहम् अक्षराद् अपि चोत्तमः ।
अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

यो मामेवम सम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान्स्यात् कृतकृत्यश्च भारत ॥२०॥

(अध्याय १५ — “पुरुषोत्तम योग” समाप्त)

Chapter 15 — Purushottam Yoga

Synopsis / Overview

[1-6] Material world and the spiritual world

- 1-2. Understanding the material world
- 3-4. Leaving the material world and going to the spiritual world
- 5-6. Spiritual world and the qualities required to go there

[7-11] Transmigration of the soul

- 7. Constitutional position of the soul
- 8-9. Transmigration of the soul
- 10-11. Wise can understand transmigration of the soul, fools cannot

[12-15] Appreciating Lord's position as the maintainer

- 12-13. External maintenance
- 14-15. Internal maintenance

[16-20] Summary of the Vedas

- 16. Two types of living beings: the fallible and the infallible
 - 17-18. The Supreme living being is the Lord Himself
 - 19-20. Essence of the Vedas
-

Lord Krishna said

1. It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the Vedas.
2. The branches of this tree extend downward and upward, nourished by the three modes of material nature. The twigs are the objects of the senses. This tree also has roots going down, and these are bound to the fruitive actions of human society.
- 3-4. The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. But with determination one must cut down this strongly rooted tree with the weapon of detachment. Thereafter, one must seek that place from which, having gone, one never returns, and there surrender to the Supreme Personality of Godhead from whom everything has begun and from whom everything has extended since time immemorial.
5. Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person they attain to that eternal kingdom.
6. That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.
7. The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.
8. The living entity in this material world carries ones

different conceptions of life from one body to another as the air carries aromas. Thus, one takes one kind of body and again quits it to take another.

9. The living entity, thus taking another gross body, obtains a certain type of ear, eye, tongue, nose and sense of touch, which are grouped about the mind. One thus enjoys a particular set of sense objects.

10. The foolish cannot understand how a living entity can quit ones body, nor can they understand what sort of body one enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.

11. The endeavoring transcendentalists, who are situated in self-realization, can see all this clearly. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, even though they may try to.

12. The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and splendor of fire are also from Me.

13. I enter into each planet and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

14. I am the fire of digestion in the bodies of all living entities, and I join with the air of life, outgoing and incoming, to digest the four kinds of foodstuffs.

15. I am seated in everyone's heart and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.

16. There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible.

17. Besides these two, there is the greatest living personality, the Supreme Lord, the imperishable Lord Himself, who has entered the three worlds and is maintaining them.

18. Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated in this world and in the Vedas as that Supreme Person.

19. Whoever knows Me as the Supreme Personality of Godhead, without doubting, is the knower of everything. One therefore engages him or herself in full devotional service to Me.

20. This is the most confidential part of the Vedic scriptures, O sinless one, and it is disclosed now by Me to you. Whoever understands this will become wise, and their endeavors will know perfection.

(End of Chapter 15 — Purushottam Yoga)