

## **PURUSHOTTAMA YOGA**



**CLICK HERE  
TO  
LISTEN TO  
THE  
ENTIRE  
CHAPTER-15  
VERSES 1-20  
OF  
SHRIMAD  
BHAGAVAD  
GITA**

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### **The Summary of**

### **Chapter 15**

### **Purushottama Yoga**

### **(Realization of The Supreme Person)**

#### **(A) The Brief Summary of The Summary of Chapter 15:**

*Lord Krishna has already explained the nature of God in the previous chapters. In this chapter, He explains the material world by graphically comparing it to the ancient Ashvattha tree—so that Arjun can understand its nature and develop detachment from it. He explains who are the perishable (Kshara) and imperishable (Akshara) beings in this world and that He is the Purushottama or the Supreme Divine Personality, who is the eternal source, sustainer, and regulator of the entire Universe, and is transcendental to both imperishable and perishable beings.*

## **(B) The Most Important Verses of Chapter 15:**

**Verses 3 & 4:** *The real form of this (Ashvathha) tree is not perceived in this world, neither its beginning nor end, nor its continued existence. But this deep-rooted aśhvaththa tree must be cut down with a strong axe of detachment. Then one must search out the base of the tree, which is the Supreme Lord, from whom streamed forth the activity of the universe a long time ago. Upon taking refuge in Him, one will not return to this world again.*

**Verse 5:** *Those who are free from vanity and delusion, who have overcome the evil of attachment, who dwell constantly in the self and God, who are freed from the desire to enjoy the senses, and are beyond the dualities of pleasure and pain, such liberated personalities attain My eternal Abode.*

**Verse 8:** *As the air carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it leaves an old body and enters a new one.*

**Verse 15:** *I am seated in the hearts of all living beings, and from Me come memory, knowledge, as well as forgetfulness. I alone am to be known by all the Vedas, am the author of the Vedānt, and the knower of the meaning of the Vedas.*

**Verse 18:** *I am transcendental to the perishable world of matter, and even to the imperishable soul; hence I am celebrated, both in the Vedas and the Smṛitis, as the Supreme Divine Personality.*

## **(C) The Verse-By-Verse Summary of Chapter 15:**

*The contents of the 20 verses of this chapter can be divided into the following 6 sections:*

<i>The Topic</i>	<i>Verses</i>
<i>1. Description of saṃsāra .....</i>	<i>1 to 3</i>
<i>2. Means of liberation .....</i>	<i>4 to 6</i>
<i>3. Brahman as jīva .....</i>	<i>7 to 11</i>
<i>4. Brahman as jagat .....</i>	<i>12 to 15</i>
<i>5. Brahman as puruṣhottama .....</i>	<i>16 to 18</i>
<i>6. Glory of puruṣhottama-jñānam .....</i>	<i>19, 20</i>

### **1. Description of saṃsāra (Verses 1 - 3):**

In the first two and a half verses, Lord Kṛiṣṇa gives a description of the vast and endless saṃsāra by comparing it with the mighty *ashvattha* tree. Like this tree, this saṃsāra is vast, many-branched, deep-rooted and not easily destructible. To add to this is its mysterious nature. (The jīva is caught in this saṃsāra, helplessly struggling to free itself.)

### **2. Means of liberation (Verses 3 - 6):**

In the next two and half verses (V2.5 -V5), Bhagavān talks about the means to get out of this *saṃsāra*. The first step is to develop detachment from this *saṃsāra* by recognizing its binding nature. (As long as one has value for worldly pursuits, one's mind will not be available for seeking freedom.) Having withdrawn the mind from worldly desires, one should seek Brahman, the cause of everything (V4). (Seeking Brahman is nothing but *jñānāyoga* – vedantic enquiry under a guru.) Then, Lord Kṛiṣṇa highlights the qualifications necessary for this knowledge. Freedom from (reaction towards) the pairs of opposites, pride, delusion, and attachment as well as a commitment to vedantic enquiry are emphasized here (V5). In the 6th verse (V6), the Lord talks about the nature of Brahman. It is not illumined by anything (because it is the self-effulgent con-sciousness which illumines everything). Attaining this Brahman, the supreme abode of the Lord, one does not return to *saṃsāra* again.

[In the following sections, Lord Kṛiṣṇa reveals that *Brahman* alone expresses in the form of *jīva* and *jagat* (universe).]

### **3. Brahman as jīva (Verses 7 - 11):**

From the 7th to the 11th verse, Lord Kṛiṣṇa shows that the *jīva*, the consciousness in every being, is the Lord's (Brahman's) expression only (V7). At the time of death, this *jīva* alone takes the mind and sense organs from one body to another body. (V8). It is this *jīva* which experiences everything through the sense organs (V9). Thus, the Lord alone is expressing in the form of the very life and its functions in every being (V10). The pure-minded ones recognize this whereas the deluded ones do not (V11).

### **4. Brahman as jagat (Verses 12 - 15):**

From the 12th to the 15th verse, Lord Kṛiṣṇa shows how the *jagat* (the universe) also is an expression of the Lord (*Brahman*). The light in the sun, the moon, and the fire is the Lord only (V12). In the form of the sunlight and moonlight, the Lord alone sustains all living beings (V13). As the digestive fire, it is the Lord who digests the food (V14). The Lord alone is behind all the mental faculties of knowledge, memory, *etc.* He is the author and the content of the *Vedas* as well as the knower of the *Vedas* (V15). (Thus, Lord Kṛiṣṇa reveals that *Brahman* alone is in the form of *jīva* and *jagat*. Hence reaching *Brahman* is in the form of understanding only – understanding that *Brahman* is never away from either oneself or the universe.)

### **5. Brahman as puruṣhottama (Verses 16 - 18):**

In the next three verses, *Bhagavān* reveals *Brahman* in its true nature. *Brahman*, in the form of the manifest universe, is called *kṣhara puruṣha*. As the unmanifest universe (*māyā*), the same *Brahman* is called *akṣhara puruṣha* (V16). Both these *puruṣhas* are relative. Beyond these two *puruṣhas* is the *uttama puruṣha*, the

absolute. Because of its superiority, it is called *paramātmā* or *puruṣhottama*. It is the imperishable (attributeless) *Brahman* because of which everything exists (17, 18).

#### **6. Glory of *puruṣhottama-jñānam* (Verses 19 - 20):**

Concluding the teaching, Lord *Kṛiṣṇa* glorifies this knowledge as the means of fulfillment. With an undeluded mind, the one who knows this most secret knowledge of *puruṣhottama*, becomes the knower of all and a person of fulfillment (V19, V20).