



BHAGAVAD GITA

CHAPTER 15

PURUSOTTAMA YOGA

(Supreme Spirit)

20 Verses

Chapter 15 - Verse 1

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvattham prāhuravyayam |
chandāṃsi yasya parṇāni
yastam veda sa vedavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

Chapter 15 - Verse 2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāh
guṇapravṛddhā viṣayapravālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 - Verse 2]

Chapter 15 - Verse 3

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

Chapter 15 - Verse 4

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

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]²⁹⁴

Chapter 15 - Verse 5

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasanṅgadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasamjñaiḥ
gacchantyamūḍhāḥ padamavyayaṃ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

Chapter 15 - Verse 6

न तद्भासयते सूर्योः
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

Chapter 15 - Verse 7

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

Chapter 15 - Verse 8

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥१५-८॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmatīśvaraḥ |
gṛhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

Chapter 15 - Verse 9

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtraṃ cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṃ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

Chapter 15 - Verse 10

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

utkrāmantaṃ sthitaṃ vāpi
bhuñjanaṃ vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

Chapter 15 - Verse 11

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainam
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainam paśyantyacētaṣaḥ || 15 - 11 ||

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

Chapter 15 - Verse 12

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṁ tējah
jagadbhāsayatē'khilam |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine. [Chapter 15 - Verse 12]

Chapter 15 - Verse 13

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

**gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||**

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

Chapter 15 - Verse 14

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

**ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||**

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

Chapter 15 - Verse 15

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

Chapter 15 - Verse 16

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

Chapter 15 - Verse 17

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them. [Chapter 15 - Verse 17]

Chapter 15 - Verse 18

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

Chapter 15 - Verse 19

यो मामेवमसम्मूढः
जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां
सर्वभावेन भारत ॥ १५-१९ ॥

yō mām ēvam asammūḍhah
jānāti puruṣōttamam |
sa sarvavidbhajati māṃ
sarvabhāvēna bhārata || 15 - 19 ||

He who, undeluded, thus knows me, the supreme Purusa, he, all-knowing, worship me with his whole being, o Bharata. [Chapter 15 - Verse 19]

Chapter 15 - Verse 20

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥ १५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]