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अथ पञ्चदशोऽध्यायः

Chapter 15

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहूरव्ययम् ।

छन्दासि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

Śrībhagavān uvāca

ūrdhvamūlam adhaśśākham  
aśvattham prāhur avyayam  
chandāmsi yasya parṇāni  
yas tam veda sa vedavit [1]

**Translation** — Śrī Bhagavān said, “With roots upwards and branches downwards, this Ashwattha<sup>1</sup> tree is said to be inexhaustible, with knowledge as its leaves; he who knows this is a Vedajña.”

**Exposition** — The human mind, a manifestation of the imperishable Brahma immense Time, which is situated at the top in the head, is the root of this tree-like body. Susumnā that extends downwards is its trunk. Nerves which are radial to Susumnā are its branches, the mind grasps experiences through them. Leaves of desires grow on these branches.

This tree-like embodiment is the best creation of the unmanifest Time. Being the resort of the mind, it cherishes within it, the immense indestructible consciousness of the Time; this is the reason commoners treat it as if it is permanent even though it is perishable. A great person who awakens his entire immense consciousness by practicing yoga with a full understanding of this physical manifestation, alone is said to be a wise man.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥२॥

adhaś co `rdhvam prasṛtās tasya śākhā  
guṇapavrddhā viṣayapravālāḥ  
adhaś ca mūlāny anusamtatāni  
karmānubandhīni maṇuṣyaloke [2]

**Translation** — Its branches, which are nourished by the gunas and have the buds of passion, are spread downward and upward. The roots that fasten to karma are spread out in the mortal world.

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<sup>1</sup> Fig

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**Exposition** — This human body, affected by the three gunas - sattva, raja and tama, or in other words, watered by these three gunas, has the nerve-like branches on which continue to sprout the buds of desire for enjoying sensuous objects and the buds of attachment. These nerves are spread downwards from the mind to all the organs and again from the organs to the mind; they are spread out upwards, downwards and in all the directions in this body. These very branches are the cause for confining an ordinary person within the body and fastening him in the bondage of karma.

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिन च संप्रतिष्ठा ।  
अश्वत्थमेनं सुविरुढमूल  
मसङ्गशस्त्रेण दृढेन छित्वा ॥३॥

na rūpam asye 'ha tatho 'palabhyate  
nā 'nto na cā 'dir na ca sampratīṣṭhā  
aśvattham enam suvirūḍhamūlam  
asangaśastrēna dr̥ḍhena chittvā [3]

**Translation** — That embodiment of it is not available here, because it has no beginning and no end, nor is it well-founded. By cutting this firmly rooted Aśvattha by a strong weapon.

**Exposition** — People of limited consciousness remain confined to the leaves of desire and attachment that grow in this tree-like body. Owing to this limitedness, they cannot get a gleam of the immense dormant consciousness of their mind that is manifested on the support of the body. In spite of their consciousness being limited to the body, they do not know the beginning and the end of their physical boundaries. The great persons, who grasp a reflection of their immensity that lies stored in the body at the dawn of sattva guna, conduct a strong practice of yoga to awaken their immensity on receiving the advice of this ancient discipline of yoga from a Brahmajña guru. They are thereby inducted to know the true character of the unmanifest Time that manifests the mind by rising above the physical limitations and thereby awakening the entire consciousness of their mind.

ततः पदं तत्परिमर्गितव्यं  
यस्मिन्गता न निवर्तन्तिभूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये  
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

tataḥ padam tat parimārgitavyam  
yasmin gatā na nivartanti bhūyaḥ  
tam eva cā 'dyam puruṣam prapadye  
yataḥ pravṛtīḥ prasṛtā purāṇī [4]

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**Translation** — Thereafter one should search the course of those steps whose followers never come back again. And I remain the shelter of Adi Puruṣa<sup>2</sup> from whom this ancient practice has prospered.

**Exposition** — Those great persons, who, by rising above the physical limitations are able to awaken their dormant immense consciousness to know the true character of the brilliance of all brilliance, the immense, the unmanifest imperishable Brahma Time that manifests the entire creation, and those, who can focus their awakened consciousness upon the truth of the Time, become Time Conscious. Thereby they know the true character of the Time and get united with It. They are not obliged to be confined in physical limitations any more.

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
वदन्वदैर्विमुक्ताः सुखदुःखसंज्ञै-  
र्गच्छन्त्यमूढाः पदमव्ययं तत् । १५ ।।

nirmānamohā jitasangadoṣā  
adhyātmanityā vinivṛttakāmāḥ  
dvandvair vimuktāḥ sukhaduḥkhasamjñair  
gacchanty amūḍhāḥ padam avyayam tat [5]

**Translation** — Those whose honor and delusion has disappeared, who are free from the blemish of attachment, who always remain in spiritual disposition, whose desires have ceased, who are free from the sense of duality like happiness and sorrow; such wise persons reach that immutable position.

**Exposition** — The great persons who know the immensity of their mind by surpassing the physical limitations upon knowing the correlation of the body and the mind, rise above their attachment for the body and all the desires, and truly realize the relativity of happiness and sorrow. They have no place for ignorance, having already awakened their dormant consciousness. Such great yogis become one with the Time by concentrating all their consciousness in the unmanifest Time.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न विवर्तन्ते तद्धाम परमं मम ।। १६ ।।  
na tad bhāsayate sūryo  
na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante  
tad dhāma paramam mama [6]

**Translation** — Neither the sun, nor the moon, nor the fire can illuminate It. Attaining which no one ever comes back, that is My Ultimate Abode.

**Exposition** — Yogis who put in a strong practice of ancient yoga directly perceive the immense Time, the brilliance of all brilliance, the unbearably brilliant, frightful Time that illuminates the sun and the moon by a mere bit of It, and they, by becoming one with It are not confined in physical limitations anymore.

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<sup>2</sup> The First Being



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bhuñjānam vā ḡuṇānvitam  
vimūḡhā nā'nupaśyanti  
paśyanti jñānacakṣuṣaḡ [10]

**Translation** — The foolish cannot perceive It while leaving the body or while remaining inside the body enjoying its passions, despite being constituted by the gunas. Those, with eyes of wisdom, perceive It.

**Exposition** — Only the great persons, who have risen above the physical limitations and are established in the consciousness of the Void by awakening all their consciousness, can comprehend all these - the trans-physical immensity of the mind, its curtailment in the body because of dormant consciousness, the mind itself, the objects of senses through the body, and the influence of the three gunas - the sattva, the raja and the tamo guna.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ।।११।।

yatanto yoginaś cai `nam  
paśyanti ātmany avasthitam  
yatanto `py akṛtāmāno  
nai`nam paśyanty acetasaḡ [11]

**Translation** — Yogis in self-disposition can see This, the foolish without self-awareness cannot see This even with efforts.

**Exposition** — Yogis, who awaken the dormant consciousness of their immense mind through yoga-karma, know the unmanifest Truth that manifests them, by knowing themselves. In contrast, common people who do not endeavor to awaken the competencies of mind cannot even know the immense consciousness of their own mind that is inherent in them.

यदादित्यगतम् तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धिमामकम् ।।१२।।

yad ādityagatam tejo  
jagad bhāsayate `khilam  
yac candramasi yac cā `gnam  
tat tejo viddhi māmakam [12]

**Translation** — The brilliance of the sun that illuminates the entire world, the brilliance present in the moon, and the brilliance that is present in the fire; know that brilliance to be Mine.

**Exposition** — The great persons, who became Sthitaprajna by their disposition in Samadhi through a valorous practice of yoga, could know that the great brilliance of the Time which is similar in radiance to the unbearable sun is itself the creator of the brilliance of the sun and the moon, is present in the fire, and is the creator of all the worlds. It is this great brilliance that causes the world to appear. This brilliance itself appears in the form of a golden aura surrounding the heads of Time Conscious great persons.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामिचौषधी सर्वाः सोमोभूत्वा रसात्मकः ।।१३।।

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gām āviśya ca bhūtāni  
dhārayāmy aham ojasā  
pṛṣṇāmi cau 'śadhīḥ sarvāḥ  
somo bhūtvā rasātmakah [13]

**Translation** — And, by entering the earth I sustain all creatures by My strength. I infuse potency in all the medicaments by becoming the juicy Soma.

**Exposition** — The unmanifest, ultimate imperishable Truth Itself is the foundation of the cycles of all the planets and the constellations, and their life. It sustains all creatures by Its brilliance in the form of the earth. The unmanifest Time Itself forms the juice of all juices and manifests all the medicaments.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ।।१४।।  
aham vaiśvānaro bhūtvā  
prāṇinām deham āśritaḥ  
prāṇāpānasamāyuktaḥ  
pacāmy annam caturvidham [14]

**Translation** — I assume the form of the fire of digestion in the embodiment of creatures and digest four kinds of foods that contain prāna and apāna.

**Exposition** — The unmanifest Time, Vasudev Himself, resides in the heart of all human beings and receives in the form of food, the four objects of human life, namely, dharma, artha, kāma and mokṣa that become possible through the medium of prāna and apāna.

सर्वस्य चाहं हृदि संनिविष्टो  
मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ।।१५।।  
sarvasya cā 'ham hr̥disamniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedāntakṛd vedavid eva cā 'ham 15

**Translation** — I reside in the heart of all. Memory and wisdom both submerge into Me. I am all that is to be known through knowledge. Creator of the supreme knowledge, I am the Supreme Knower.

**Exposition** — The unmanifest imperishable Time Itself resides in the heart of all in the form of Vasudev. As It manifests the mind, It is also the entire knowledge stored in memory, the wisdom that causes freedom from duality, That which is worth knowing, the knower, as well as the effect of knowledge. That Time Itself is also the cause of the extinction of memory and wisdom after a period of time.

व्दाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।।१६।।

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dvāv imau puruṣau loke  
kṣaraś cā 'kṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni  
kūṭastho 'kṣara ucyate [16]

**Translation** — There are only two Purusa in the world, the perishable and the imperishable. All creatures are perishable, only Kūṭastha is said to be imperishable.

**Exposition** — Two principal manifestations are found in the visible world. One is the body that supports the immense consciousness of the mind, which has limitations and is therefore perishable. The other is Vasudev who manifests the mind in this mundane body and who resides in the heart of every creature. Being eternal and indestructible, it is named as the imperishable Kūṭastha<sup>3</sup> by the yogis.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥१७॥

uttamaḥ puruṣas tv anyāḥ  
paramātmā 'ty udāhṛtaḥ  
yo lokatrayam āviśya  
bibharty avyaya īśvaraḥ [17]

**Translation** — The excellent Purusa though is different, and is named as Paramātmā. It is instilled in the three worlds and sustains and fosters all.

**Exposition** — The imperishable unmanifest Time, the excellent Purusa, remains present beyond both these Purusa; it is as if It is there without really being there. It manifests all the worlds and also fosters them. Time Conscious great persons know It in Its true nature.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

yasmātkṣaramatīto'ham  
akṣarād api co 'ttamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ [18]

**Translation** — Since I am beyond the perishable and excel the imperishable, I am famous by the name of Purusottam in the world and in the scriptures of knowledge.

**Exposition** — Time Conscious persons know that the unmanifest Time is beyond the visible world that appears to be perishable. It is even beyond the Conscious Void that is brimming with the consciousness of the Void. The great yogis who became Time Conscious through a valorous practice of yoga saw for themselves the immense embodiment of that Time and named him Purusottam.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

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<sup>3</sup> Preserved secretly

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yo mām evam asammūḍho  
jānāti puruṣottaman  
sa sarvavid bhajati mām  
sarvabhāvena bhārata [19]

**Translation** — Oh Bhārata! He, who becomes free from delusion and knows Me, the Puruṣottam, that omniscient person worships only Me in all respects.

**Exposition** — The great persons, who surpass physical limitations by yoga, awaken the vast consciousness of their mind and by concentrating it upon the unmanifest truth of the Time directly perceive the Time by Its blessings. Thereby they know the true character of the Time and become Time Conscious. Such Time Conscious wise persons, while beholding It everywhere and settled in Its disposition, worship only the Time.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

iti guhyatamam śāstram  
idam uktam mayā `nagha  
etad buddhvā buddhimān syāt  
kṛtakṛtyaś ca bhārata [20]

**Translation** — Oh Anagha! I have narrated this most secret knowledge in this way. Oh Bharat! He, who knows this, attains wisdom and accomplishment.

**Exposition** — Those great persons, who awaken the latent consciousness of the dormant mind contained within their body through a valorous practice of yoga, observe the ultimately secret Time that manifests the consciousness of the body and they know It in Its true nature. Such Time Conscious great souls surpass all desires and become self-satisfied.

*Thus ends the fifteenth chapter named Purushottam Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.*