

CHAPTER 15

Fifteenth chapter named 'Purushottamyoga'

[Shloka 1 to 6: Narration of the world tree and the method of attaining God]

**Shri Bhagavaanuvaac: Uurdhvamuulam adhahshaakham ashvattham praahuh avyayam.
Chandaansi yasya parnaani yah tam veda sa vedavit. (Ch.15, shloka 1)**

Yasya uurdhvamuulam	[Shri God said:] The {world tree} that has roots {in the form of root souls like Siddharth, Jesus} [facing] upwards,
adhahshaakham	branches {of the vidharmi* and videshi* religions on the right and left} facing downwards,
parnaani chandaansi	[and] {seven billion living} leaves {of different types} in the form of verses {of 'tunde tunde matirbhinnaa' thoughts (every head has a different opinion)},
ashvattham	{such} Ashvattha, {[i.e.] Ficus bengalensis [or] banyan tree with the meditative ancient man, Adams's inconstant Piipal [leaf] like mind, that has become stable through the knowledge of the true Gita and yoga}
praahuh avyayam yah veda tam	is said to be imperishable. The one who knows {the beginning, middle and end of} that {Bengali world tree properly [and] deeply},
sa vedavit	he, {the Brahmin of Purushottam sangamyug* alone} is the knower of the Vedas {narrated through the mouth of Brahma with four heads in practice}.

**Adhashca uurdhvam prasritaah tasya shaakhaa gunapravridhaa vishayapravaalaah.
Adhashca muulaani anusantataani karmaanubandhiini manushyaloke. (Ch.15, shloka 2)**

Shaakhaa tasya vishayapravaalaah	The {native and foreign} branches of that {human banyan world tree} with excellent shoots {of vicious religious followers from the Copper Age},
gunapravridhaa	that grow {in this world of happiness and sorrow facing downwards} in an excellent way with {these three types of} qualities, {[namely] satva, raj [and] tam},
prasritaah adhashca uurdhvam	are spread downwards {in hell of the nether world} and {[the part] with the main stem of the True Ancient Deity Religion} [is spread] above {in the abode of heaven of Ram [and] Krishna just in the merged form}
ca muulaani	and {the byplot (secondary)} roots {of Brahma's root soul children like Siddharth [and] Jesus in the shooting period of the Purushottam sangam[yug]* as well}
karmaanubandhiini	which bind the actions {that have become elevated in heaven and corrupt in hell after being influenced by the mixed human opinion or directions of the Gita
anusantataani adha	by Krishna with a child like intellect worshipped in temples}, are totally spread downwards
manushyaloke	in {the dualistic Copper and Iron Age hellish} human world {of violent demons on the right and left branches who split and tear}. {This is why, because of the presence of all the vidharmis at the end of the Iron Age itself, it is said in ch.18, shloka 66 of the Gita: "<u>sarvadharmaan parityajya maamekam sharanam vraja.</u>" [It means,] renounce all the religions and come under the shelter of Me alone}.

**Na rupam asya iha tathaa upalabhyate na antah na ca aadih na ca sampratishthaa.
Ashvattham enam suviruudhamuulam asangashastrena dridhena chittvaa. (Ch.15, shloka 3)**

Tathaa rupam asya na upalabhyate iha	That form {of Brahmlok* [or] the Supreme [Abode]} of this {eternal} tree isn't available here, {on the earth}
ca na aadih na sampratishthaa ca naantah	and neither the beginning, nor the middle, or {even} the end {of Adidev, the seed of this banyan [tree]} is {visible in reality}.
enam ashvattham suviruudhamuulam	{For} the stability of this {inconstant} horse like mind {attached to lust} with very strong roots {of the three female deities¹},
chittvaa asangashastrena dridhena	after cutting with {the sudarshan cakra²}, the weapon of detachment {or with the mace of} firmness {in the Purushottam sangam[yug]*},

¹ In the Hindu mythology, Parvati, Lakshmi and Saraswati are considered to be the three main female deities

² The weapon of Vishnu; in knowledge, it means the discus of self-realization

Tatah padam tat parimaargitavyam yasmin gataah na nivartanti bhuuyah.
Tam eva ca aadyam purusham prapadye yatah pravrittih prasritaa puraanii. (Ch.15, shloka 4)

Parimaargitavyam tat	{now itself, in the age of missiles in the form of pestles,} [you] should search for that
padam tatah	supreme position [of] {the abode of Vishnu which is beyond the celestial degrees [and] gives super sensuous joy} in that {extremely beneficial <i>Purushottam sangamyug</i> };
gataah yasmin na nivartanti bhuuyah	after going to that { <i>vaikunth</i> *}, {the <i>Suryavanshi</i> Brahmins of the first [category] among the nine categories} don't return {here, in <i>nara + ka</i> (hell) created by man} again.
ca prapadye tam eva aadyam purusham	[You] should certainly take the shelter of that very first {deity [or] <i>Ardhanaarishwar</i> * ,} <i>Parampurush</i> * , {the hero actor}
yatah pravrittih puraanii prasritaa	from whom the events {of} the old {True Ancient householder Deity Religion} have [begun and] spread.

Nirmaanamohaa jitasangadoshaa adhyaatmanityaa vinivrittakaamaah.
Dvandvaih vimuktaah sukhadukhasangyaih gacchanti amuurhaah padam avyayam tat. (Ch.15, shloka 5)

Nirmaanamohaa jitasangadoshaah	Those who are free from honour and attachment, those who conquer the influence of bad company {of body conscious ones through soul consciousness},
adhyaatmanityaah	those who are always engaged in the depth of the knowledge of the soul, {the ones who sit near the Supreme Soul, the ones who renounce materialism,}
vinivrittakaamaah vimuktaah dvandvaih	those who are especially detached from the {worldly} desires {and} are especially liberated from the dualities {created by the body}
sukhadukhasangyaih amuurhaah	named happiness and sorrow, {heat and cold, regard and disregard etc.}, the knowledgeable ones who are free from attachment,
gacchanti tadavyayam padam	go to {the abode of <i>Parambrahm</i> * of Vishnu's position with super sensuous joy of} that imperishable supreme position {with an atmosphere of peace, of always [being] absorbed in joy [and] filled with spirituality}.

Na tat bhaasayate suuryo na shashaanako na paavakah.
Yat gatvaa na nivartante tat dhaama paramam mama. (Ch.15, shloka 6)

Na suuryah na shashaankah na paavakah bhaasayate tat	Not the sun, neither the moon nor fire {which is always radiant among the five elements} illuminate that {abode of <i>Parambrahm</i> }.
gatvaa yat na nivartante	After going there, {to <i>vaikunth</i> *}, [you] don't come back {to hell for 2500 years},
tat paramam dhaama mama	that {abode of <i>Parambrahm</i> } is the {most illuminated} Supreme Abode {created through the energy of yoga of} My { <i>paraa prakriti</i> (superior nature)}. {I am not omnipresent.}

[Shloka 7 to 11: The topic of the soul of living being]

Mama eva anshah jiivaloke jivabhuutah sanaatanah.
Manahshashthaani indriyaani prakritisthaani karshati. (Ch.15, shloka 7)

Mama eva sanaatanah anshah	My very ancient part {of Yogishwar with the eye of Shiva in the form of intellect, created through <i>purushaarth</i> * [made] in the previous <i>kalpa</i> *}
jiivaloke jivabhuutah karshati prakritisthaani	in the world of living beings {of different categories}, attracts {the inert intellect} present in inferior nature (<i>aparaa prakriti</i>) [and]
indriyaani manahshashthaani	the six <i>gyaanendriyaan</i> * along with the mind {as well through <i>Mahadev</i> * , the World Father with the help of the power of yoga}.

Shariiram yat avaapnoti yat ca api utkraamati iishvarah.
Grihitvaa etaani sanyaati vaayuh gandhaan eva aashayaat. (Ch.15, shloka 8)

Yat iishvarah	When {the part of indivisible energy of yoga gathered in the stomach like intellect of <i>Parambrahma</i> (Supreme Brahma) in the <i>Purushottam sangam[yug]</i> ,} the soul [or] Lord {or <i>praan vaayu</i> }
utkraamati ca yat shariiram api	rises above and when [it] takes on {the lifeless womb of another} body as well,
iva vaayuh gandhaan aashayaat	{then} just like {the invisible} air {takes} the fragrance {away} from the flowers {similarly, <i>praan vaayu</i> }

grihiitvaa etaani sanyaati	carries these {23* bodily elements in <i>aparaa prakriti</i> of the living beings in different species [with itself]} and goes. (*Gita ch.13, <i>shloka</i> 5)
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**Shrotram cakshuh sparshanam ca rasanam ghraanam eva ca.
Adhishthaaya manashca ayam vishayaan upasevate. (Ch.15, *shloka* 9)**

Ayam adhishthaaya shrotram cakshuh	This {ray of the soul of the Sun of Knowledge in the form of the energy of yoga, [i.e.] <i>paraa prakriti</i> } takes the support of the ears, eyes,
sparshanam rasanam ca ghraanam ca eva manah	skin, tongue and nose, likewise {the <i>avyakt* Trinetrii*</i> with the sixth, the inconstant} mind {[and] intellect}
upasevate vishayaan	and experiences the sensual pleasures {through the <i>gyaan + karmendriyaan*</i> with the help of inert body in the form of car [or] machine made of the five elements}.

**Utkraamantam sthitam vaa api bhunjaanam vaa gunaanvitam.
Vimuurhaa na anupashyanti pashyanti gyaanacakshushah. (Ch.15, *shloka* 10)**

Gyaanacakshushah pashyanti	{Only the children of <i>Parambrahma</i> } with the eyes of {the advance} knowledge {of the Gita} see
gunaanvitam utkraamantam vaa api sthitam vaa bhunjaanam	the soul with three qualities {in the form of electric current} while leaving or even while taking on {the body} or while enjoying {sensual pleasures};
vimuurhaa na anupashyanti	the great fools, {[i.e.] pretentious commentators} aren't able to see [it]. {So, [they] start considering [God] to be omnipresent from the end of the Copper [Age].}

{In the *Purushottam sangamyug*, the incorporeal *abhoktaa* Light of *Sadaa Shiva* is present only in the first human (*aadimaanav*), the seed of the world. You should just listen to Him.}

**Yatanto yoginashca enam pashyanti aatmani avasthitam.
Yatantah api akritaamaanah na enam pashyanti acetasah. (Ch.15, *shloka* 11)**

Yatantah yoginashca pashyanti enam	Striving yogis {always} see {through the mind and intellect *the ray of the point of light soul filled with the energy of yoga in} this {completely filled <i>bhrikuti*</i> }
avasthitam aatmani	[to be] properly situated in {the *center of the forehead of} their {body created by nature};
ca acetasah akritaamaanah	but {the <i>bhogi*</i> , violent [and]} foolish people {for many births} who don't control their <i>indriyaan*</i>
na pashyanti enam api yatantah	are unable to see this {soul with a focused mind} despite making efforts. {It is because they have become atheists [or] the ones who don't have faith.}

*{'Anoraniyaansamanusmaredyah' (Gita ch.8, *shloka* 9) *'Bhruvoramadhya praanamaaveshya' (Gita ch.8, *shloka* 10) 'cakshushcaivaantare *bhruvoh' (Ch.5, *shloka* 27)}

[Shloka 12 to 15: Topic of the form of the Supreme Lord along with His power]

**Yat aadityagatam tejo jagat bhaasayate akhilam.
Yat candramasi yat ca agnau tat tejah viddhi maamakam. (Ch.15, *shloka* 12)**

Yat tejah aadityagatam bhaasayate	The brilliance {of the energy of yoga} present in Shivbaba, {the only living} Sun of Knowledge {just like the sun with inert light} illuminates
akhilam jagat tejah yat candramasi	the entire world, {similarly, the glowing} brilliance that is present in {the deity} <i>Krishnachandra</i>
ca agnau viddhi tanmaamakam	and {the deity} Fire, consider it to be {Mahadev,} My {representation himself}. {All the souls aren't the one corporeal <i>Vivasvat</i> [i.e.] Sun.}

{The brilliance or energy in the form of the power of yoga of *Vivasvat*, the Sun, the World Father, the all-round hero actor of the world is present in every living being to a greater or a lesser extent. Just like electric current flows in all the machines, this brilliance is divided among the living beings to a greater or a lesser extent according to their *purushaarth* from the *Purushottam sangam[yug]* itself.}

**Gaam aavishya ca bhutaani dhaarayaami aham ojasaa.
Pushnaami ca oshadhih sarvaah somo bhutvaa rasaatmakah. (Ch.15, *shloka* 13)**

Caaham dhaarayaami bhuutaani ojasaa	And I sustain the living beings through the energy of yoga {of the World Father in the <i>Purushottam sangam</i> [yug]}
aavishya gaam sarvaah ca	after entering { <i>aparaa prakriti</i> ,} the Mother Earth {in the form of the body of Arjuna}, {rub} the entire {knowledge of the soul along with the mind and intellect} and
pushnaami bhuutvaa somah rasaatmakah	nourish medicines by becoming Somarasa ³ {through the advance knowledge of the Gita} with the juice of knowledge {of the Father Ram + Parambrahma}.

**Aham vaishvaanaro bhuutvaa praaninaam deham aashritah.
Praanaapaanasamaayuktah pacaami annam caturvidham. (Ch.15, shloka 14)**

Aham bhuutvaa vaishvaanarah aashritah deham	I become the gastric juice ⁴ {in the form of the fire of yoga of inflammable Yogishwar*} in the form of the man of the world, take the support of the body
praaninaam pacaami caturvidham annam	of living beings [and] digest the four kinds of {yogic} food {of love for the soul, [viz.] the bitten, eaten, chewed [and] sucked}
praanaapaanasamaayuktah	after combining [it] with praan [vaayu] {of true thoughts} and apaan vaayu {in the form of [the thought of] 'I am Shiva' or 'I am Parambrahm'}.

**Sarvasya caaham hridi sannivishito mattah smritih gyaanamapohanam ca.
Vedaishca sarvaih ahameva vedyo vedaantakrit vedavideva caaham. (Ch.15, shloka 15)**

Aham sannivishitah sarvasya hridi	{At the end of the kalpa,} I reside in everyone's heart {in the form of remembrance to a greater or a lesser extent in the beginning, middle or end}
ca gyaanam ca smritih ca apohanam mattah	and there is {creation of} the gems of deep knowledge and remembrance of the Supreme Soul and {their} destruction through Me.
ahameva vedyah sarvaih vedaih	I alone am worth knowing through all the Vedas {narrated by the four united heads of Brahma},
aham vedaantakrit ca vedavit eva	I, {Ved Vyas [or] Shivbaba} alone am Vedanti, {the one who brings an end to knowledge} and the Knower of the Vedas {from the Copper [Age]} as well.

[Shloka 16 to 20: Topic of kshar (perishable), akshar (imperishable) and Purushottam]

**Dvau imau purushau loka ksharashca aksharah eva ca.
Ksharah sarvaani bhuutaani kuutasthah aksharah ucyate. (Ch.15, shloka 16)**

Imau loka eva dvau purushau	{All} these {living beings} in the world are just 'two kinds of {'dvaat' suparna'...} souls {[i.e.] bhoktaa and the One abhoktaa};
aksharah ca	[they are] imperishable {Shiva + Shankar [who is] equally amoghviirya* [to Him], the bhogi who falls at a slower pace} and {still,}
sarvaani bhuutaani ksharah	all the living beings {who lose vigour [or] who tend to fall} are perishable {except the imperishable actor Mahadev*}; {they exist today [and] tomorrow they won't}.
ca kuutasthah	And {the resident of the Abode of Parambrahm} who resides in {Kashi [and] the Everest ⁵ } peak {of Kailash, with a high stage of the mind,}
ucyate aksharah	is called {Shivbaba of the Somnath temple = the bodily ling form +} amoghviirya {Sadaa Shiva [or] imperishable in the form of the topmost Brahmin}.

**Uttamah purushah tu anyah paramaatmaa iti udaahritah.
Yo lokatrayam aavishya bibharti avyayah iishvarah. (Ch.15, shloka 17)**

Tu uttamah purushah anyah	But the best soul in between these two {[i.e.] perishable [and] imperishable}, [who is] different from {every perishable living being and imperishable Light of Sadaa Shiva}
udaahritah iti paramaatmaa	is called {the unique bhogi hero} 'Param (Supreme) + atmaa (Soul)'; {all the souls aren't equal to the Supreme Soul.}
yah avyayah iishvarah	He is {the imperishable} amoghviirya, the best Ruler, {master Trilokinath*, Shiva + baba, who is equal to the Light of Sadaa Shiva}.

³ Mythologically, a beverage of the deities; it also means nectar

⁴ Jatharaagni: literally means the fire of stomach; digestive power

⁵ A mountain in the central Himalayas on the border of Tibet and Nepal; the highest mountain peak in the world

<i>lokatravam aavishya bibharti</i>	[He] takes all the three worlds* {i.e. the Abode of] Happiness, Sorrow [and] the Abode of Peace} under [His] control and specially maintains [them].
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*I, (the incorporeal Point of Light Shiva) am just the Master of the Universe (of ordinary egg like souls) (Gita ch.15, *shloka* 6). But you, (the topmost Brahmin like the Everest [peak]) become *Trilokinath* {of all the three [worlds, i.e.] the Abode of Happiness, Sorrow [and] Peace}. (Murli dated 12.05.70, beginning of pg.1))

***Yasmaat ksharam atiitah aham aksharaat api ca uttamah.
Atah asmi loke vede ca prathitah purushottamah. (Ch.15, shloka 18)***

<i>Aham asmi uttamah ca api atiitah</i>	I, {the Light of <i>Sadaa Shiva</i> } am { <i>Purushottam</i> } Soul, [i.e.] the best {among the souls in the form of men} and {always} even beyond
<i>yasmaat aksharaat ca atah</i>	the imperishable {first Narayan [or] Mahadev, with respect to the soul conscious stage}; still, {he has become equal to Me through My remembrance;} this is why,
<i>ksharam prathitah purushottamah loke vede</i>	{even} the perishable [one]* has been called <i>Purushottam</i> in the world and the Vedas.

{‘Don’t call Aadam *Khuda* (God), Aadam isn’t *Khud+aa*; but Aadam isn’t separate from the brilliance of *Khuda*.’} This is also a Muslim saying.

***Yo maam evam asammuurho jaanaati purushottamam.
Sa sarvavit bhajati maam sarvabhaavena bhaarata. (Ch.15, shloka 19)***

<i>Bhaarata yosammuurhah</i>	O Bhaarata, {the one who is always engaged in the light of knowledge}! The one who isn’t completely foolish,
<i>jaanaati maam purushottamam</i>	{[and] is even a little knowledgeable, that person} considers Me, {the Light of <i>Sadaa Shiva</i> } to be the best among the souls {in the form of <i>purush</i> }
<i>evam sa sarvavit</i>	just according to {what was said above}; he, {the master <i>Trikaaldarshii</i> *}, the knower of everything {in the near future},
<i>bhajati maam sarvabhaavena</i>	remembers Me {alone} through {unadulterated [or] ‘ <i>Maamekam</i> (Me alone)’} feeling {of} all {the relations in the <i>Purushottam sangamyug</i> as well}.

***Iti guhyatamam shaastram idam uktam mayaa anagha.
Etat buddhva buddhimaan syaat kritakrityashca bhaarata. (Ch.15, shloka 20)***

<i>Anagha iti mayaa uktam idam shaastram</i>	O the sinless one! {Or <i>Kalankiidhar</i> ⁶ ?} In this way, I have narrated this {globally accepted} scripture of the Gita {with}
<i>guhyatamam bhaarata</i>	the ‘ <i>guhyaat guhyataram</i> (the deepest)’ {advance knowledge in the PBKs only to you}. O Bhaarata, {the one who is always engaged in the light of knowledge}!
<i>buddhva etat syaat buddhimaan</i>	After knowing it {deeply, a human being} becomes wise [or] intelligent {like <i>Trinetrii Mahadev</i> * who is equal to Shiva}
<i>ca kritakrityah</i>	and {in the <i>Purushottam sangamyug</i> itself,} [he] becomes {the one who obtains more or less elevated knowledge [and]} fulfills [his] earnest wishes.

Note: The meanings of * marked words are available in the Hindi-English glossary.

⁶ The defamed one, the one who bears disgrace