

## Bhagavad Gita – Chapter 15 – Puruṣottama Yoga

अथ पञ्चदशोऽध्यायः । पुरुषोत्तमयोगः

atha pañcadaśo'dhyāyaḥ | puruṣottamayogaḥ  
Now, fifteenth chapter. Purushottama Yoga.

श्रीभगवानुवाच । śrībhagavānuvāca |

The Lord said:

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५-१ ॥

ūrdhvamūlamadhaḥśākhamaśvattham / aśvattham prāhuravyayam |

chandāṃsi yasya paṇāni / yastam veda sa vedavit || 1 ||

This world is compared to a Peepal tree. Its roots (origin) are up in the Unmanifest realm. Its branches are below in the Manifest realm. Its leaves are the Vedas, whose essential teaching is the Law of conservation of everything – physical, mental and moral. A person who knows this really knows the essence of the Vedas.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścordhvaṃ prasrtāstasya śākhā

guṇapravṛddhā viṣayapavālāḥ |

adhaśca mūlānyanusantatāni

karmānubandhīni manuṣyaloke || 2 ||

The branches are spread above and below. The branches are nourished by the Gunas and sense objects are its buds. There are some roots in the form of binding action that are spread below in the manifested realm of man.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyeha tathopalabhyate

nānto na cādirna ca sampratiṣṭhā |

aśvatthamenam suvirūḍhamūlam

asaṅgaśastreṇa dṛḍhena chittvā || 3 ||

Its form cannot be perceived clearly. It is not possible to trace the end, beginning and middle of these lower roots. These roots are holding the Peepal tree firmly. These roots can be cut only with the strong axe of detachment.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये । यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tatparimārgitavyam

yasmingatā na nivartanti bhūyaḥ |

tameva cādyam puruṣam prapadye |

yataḥ pravṛtṭiḥ prasrtā purāṇī || 4 ||

Then, the person should seek that Goal, reaching which there is no return again. This is done by surrendering to that Uncaused Eternal Being, from whom everything is manifested from the beginning of time.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्ववैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

१५-५ ॥

nirmānamohā jitasāṅgadoṣā

adhyātmanityā vinivṛttakāmāḥ |

dvandvairvimuktāḥ sukhaduḥkhasamjñairḥ

gacchantyamūḍhāḥ padamavyayam tat || 5 ||

Free from self-centeredness (by panca kosa viveka) and delusion (about transient and permanent), having overcome the problem of attachments (to possessions, fame, etc.), firmly established in the Self, having become free from all desires (for pleasurable experiences), Unaffected by the pairs of opposites in the form of pleasure and pain, The person who is free from Ignorance reaches the Eternal Goal.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayate sūryo / na śaśāṅko na pāvakaḥ |

yadgatvā na nivartante / taddhāma paramam mama || 6 ||

That is not illumined by the Sun (sensory perception), Moon (inductive reasoning) or Fire (verbal testimony). Reaching there, one does not return. That is My Supreme Abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśo jāvaloke / jīvabhūtaḥ sanātanaḥ |

manaḥṣaṣṭhānīndriyaṇi / prakṛtisthāni karṣati || 7 ||

A part of My Supreme Being exists as an eternal individual self in the world of living beings. This draws the ingredients from Nature to form the six components of life, which is the mind and five senses.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yadavāpnoti / yaccāpyutkrāmatisvarah |

grhītvaitāni saṃyāti / vāyurgandhānivāśayāt || 8 ||

When the jiva obtains another body and leaves the current body, it takes the mind and senses along with it, just as the wind carries fragrance from its seat.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५-९ ॥

śrotraṃ cakṣuḥ sparśanam ca / rasanam ghrāṇameva ca |

adhiṣṭhāya manaścāyam / viṣayānupasevate || 9 ||

Using the faculties of sound, sight, touch, taste, smell and mind, the jiva experiences the (world of) sense objects.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

utkrāmantaṃ sthitaṃ vāpi / bhujñānaṃ vā guṇānvitam ।  
vimūḍhā nānupaśyanti / paśyanti jñānacakṣuṣaḥ ॥ 10 ॥  
When moving from one body another or when staying in  
one body, when experiencing the external sense objects or  
inner emotions, the ignorant do not see the conscious jiva.  
The one with an eye of wisdom see it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatanto yoginaścainaṃ / paśyantyātmanyavasthitam ।  
yatanto'pyakṛtātmāno / nainaṃ paśyantyacetasāḥ ॥ 11 ॥  
The Yogis who are striving for the spiritual Goal see the  
eternal part of the Lord residing in themselves. The  
unrefined and deluded people do not see the Lord even if  
they try.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadādityagataṃ tejo / jagadbhāsayate'khilam ।  
yaccandramasi yaccāgnau / tattejo viddhi māmakam ॥ 12 ॥  
The light of the Sun by which the whole world is illumined,  
and the light of the Moon and Fire – know that all these  
lights are Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gāmāviśya ca bhūtāni / dhārayāmyahamojasā ।  
puṣṇāmi cauśadhīḥ sarvāḥ / somo bhūtvā rasātmakaḥ ॥ 13 ॥  
Entering the earth element, I support all the living beings  
with My energy. I nourish all the plants in the form of  
nutritious sap.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५-१४ ॥

ahaṃ vaiśvānaro bhūtvā / prāṇināṃ dehamāśritaḥ ।  
prāṇāpānasamāyuktaḥ / pacāmyannaṃ caturvidham ॥ 14 ॥  
Being in the body of all living beings as the fire of life, I  
breathe in and out and I digest the four-fold food eaten.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭo  
mattaḥ smṛtirjñānamapohanañca ।  
vedaiśca sarvairahameva vedyo  
vedāntakṛdvedavideva cāham ॥ 15 ॥

I reside in the hearts of everyone. Memory, perception, and  
their absence arise from Me. I am the One to be known by  
all the Vedas. (Residing in the intellect of all,) I am the  
author of Vedanta and the knower of Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

dvāvimau puruṣau loke / kṣaraścākṣara eva ca ।  
kṣaraḥ sarvāṇi bhūtāni / kūṭastho'kṣara ucyate ॥ 16 ॥  
There are two Universal entities in this world – the  
perishable and the imperishable. All the (gross and subtle  
bodies of) beings are perishable. The kootastha (causal  
body) is imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ / paramātmetyudāhṛtaḥ ।  
yo lokatrayamāviśya / bibhartavyaya īśvaraḥ ॥ 17 ॥  
There is a Supreme Being higher than these, called the  
Higher Self (Paramaatma). He pervades all the three worlds  
and sustains them.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmātkṣaramatīto'ham / akṣarādapi cottamaḥ ।  
ato'smi loke vede ca / prathitaḥ puruṣottamaḥ ॥ 18 ॥  
I am beyond the Perishable gross and subtle Universes, and  
higher than the Imperishable causal Universe. So, I am  
celebrated in the world and in the Vedas (respectively) as  
the Supreme Being (Purushottama).

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९ ॥

yo māmevamasammūḍho / jānāti puruṣottamam ।  
sa sarvavidbhajati mām / sarvabhāvena bhārata ॥ 19 ॥  
That undeluded person, who thus knows Me as the Supreme  
Being, that knower of the essence of Everything, worships  
Me in every way.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५-२० ॥

iti guhyatamaṃ śāstram / idamuktaṃ mayānagha ।  
etadbuddhvā buddhimānsyāt / kṛtakṛtyaśca bhārata ॥ 20 ॥  
Thus, this most profound teaching has been imparted by  
Me. Knowing this, the person becomes wise. That one thing  
that is worth accomplishing is attained.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे

पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Om tatsad iti / śrīmadbhagavadgītāsu / upaniṣatsu /  
brahmavidyāyāṃ / yogaśāstre / śrīkṛṣṇārjuna saṃvāde /  
puruṣottamayogo nāma / pañcadaśo'dhyāyaḥ  
Om. God alone exists. This is, in the Srimad Bhagavad Gita,  
which is equivalent to Upanishad, which expounds both (the  
theory as) Brahma Vidya and (the practice as) Yoga Saastra,  
in the form of dialogue between Sri Krishna and Arjuna, the  
fifteenth chapter named Purushottama Yoga.

## Bhagavad Gita – Chapter 12 – Bhakti Yoga

**अथ द्वादशोऽध्यायः । भक्तियोगः**

atha dvādaśo'dhyāyaḥ । bhaktiyogaḥ  
Now, twelveth chapter. Bhakti Yoga.

**अर्जुन उवाच ।**

arjuna uvāca ।  
Arjuna said:

**एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।**

**ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२-१ ॥**

evaṃ satatayuktā ye / bhaktāstvāṃ paryupāsate ।

ye cāpyakṣaramavyaktaṃ / teṣāṃ ke yogavittamāḥ ॥ 1 ॥

Between the devotees who are ever-steadfast in worshipping  
You and those who worship the Imperishable Unmanifest,  
who is better established in Yoga?

**श्रीभगवानुवाच ।**

śrībhagavānuvāca ।

The Lord said:

**मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।**

**श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥ १२-२ ॥**

mayyāveśya mano ye māṃ / nityayuktā upāsate ।

śraddhayā parayopetāḥ / te me yuktatamā matāḥ ॥ 2 ॥

Those who, fix their mind on Me, ever-steadfast in worship,  
worship with supreme faith, they are best established in Yoga,  
in My opinion.

**ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।**

**सर्वत्रगमचिन्त्यञ्च कूटस्थमचलन्ध्रुवम् ॥ १२-३ ॥**

ye tvakṣaramanirdeśyam / avyaktaṃ paryupāsate ।

sarvatragamacintyañca / kūṭasthamacalandhruvam ॥ 3 ॥

But, they who worship the Imperishable, Indefinable,  
Unmanifest, Omnipresent, Unthinkable, Unchangeable,  
Immovable, Eternal, ...

**सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।**

**ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ १२-४ ॥**

sanniyamyendriyagrāmaṃ / sarvatra samabuddhayaḥ ।

te prāpnuvanti māmeva / sarvabhūtahite ratāḥ ॥ 4 ॥

Having subdued all senses and mind, being even-minded in all  
situations, engaged in the welfare of all living beings, they  
alone will surely reach only Me.

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।**

**अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५ ॥**

kleśo'dhikatarasteṣāṃ / avyaktāsaktacetāsām ।

avyaktā hi gatirduḥkhaṃ / dehavadbhiravāpyate ॥ 5 ॥

The difficulty is greater for those who are (pursuing the  
path of) fixing the mind on the Unmanifest. Reaching the  
goal through the path of the Unmanifest is very hard for  
people who are attached to the body.

**ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।**

**अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ १२-६ ॥**

ye tu sarvāṇi karmāṇi / mayi saṃnyasya matparāḥ ।

ananyenaiva yogena / māṃ dhyāyanta upāsate ॥ 6 ॥

But those people who surrender all actions to Me, with Me  
as the highest Goal, with single-minded Yoga, worship by  
meditating upon Me, ...

**तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।**

**भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ १२-७ ॥**

teṣāmahaṃ samuddhartā / mṛtyusaṃsārasāgarāt ।

bhavāmi nacirātpārtha / mayyāveśitacetāsām ॥ 7 ॥

To them, whose mind is set on Me, very soon, I become  
the Saviour from the ocean of transience and bondage.

**मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।**

**निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ १२-८ ॥**

mayyeva mana ādhatsva / mayi buddhiṃ niveśaya ।

nivasiṣyasi mayyeva / ata ūrdhvaṃ na saṃśayaḥ ॥ 8 ॥

Fix you mind on Me. Fix your intellect on Me. Then, you  
will abide in Me alone. There is no doubt in this.

**अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।**

**अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२-९ ॥**

atha cittaṃ samādhātum / na śaknoṣi mayi sthiram ।

abhyāsayogena tato / māmicchāptum dhanañjaya ॥ 9 ॥

If you are not able to fix your mind steadily on Me, you can  
seek to reach Me through chanting and japa.

**अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।**

**मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥**

abhyāse'pyasamartho'si / matkarmaparamo bhava ।

madarthamapi karmāṇi / kurvansiddhimavāpsyasi ॥ 10 ॥

If you are not able to steady your mind by chanting, then  
do physical rituals and puja with Me as the goal. By doing  
actions for My sake, you will (gradually) attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ १२-११ ॥

athaitadapyaśakto'si / kartuṃ madhyogamāśritaḥ ।

sarvakarmaphalatyāgaṃ / tataḥ kuru yatātmavān ॥ 11 ॥

If you are not able to even do this (puja), then taking refuge in Me, offer the fruits of all your actions to Me and lead a self-controlled life.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्य्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२-१२ ॥

śreyo hi jñānamabhyāsāt / jñānāddhyānaṃ viśiṣyate ।

dhyānātkarmaphalatyāgaḥ / tyāgācchāntiranantaram ॥ 12 ॥

Knowing the meaning is better than just knowing to chant the words. Better than mere knowledge, is deep meditation upon the knowledge. Better than only meditation, is detachment from the fruits of action. From detachment comes peace immediately.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२-१३ ॥

adveṣṭā sarvabhūtānāṃ / maitraḥ karuṇa eva ca ।

nirmamo nirahaṅkāraḥ / samaduḥkhasukhaḥ kṣamī ॥ 13 ॥

He who has no hatred towards any living being, friendly and compassionate towards all, free from attachment to possessions and self-centeredness, forbearing pain and pleasure with equanimity, ...

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२-१४ ॥

santuṣṭaḥ satataṃ yogī / yatātmā dṛḍhaniścayaḥ ।

mayyarpitamanobuddhiḥ / yo madbhaktaḥ sa me priyaḥ ॥

14 ॥

Ever content, the Yogi is self-controlled, with strong conviction, with mind and intellect offered to Me, such a devotee is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १२-१५ ॥

yasmānnodvijate loko / lokānnodvijate ca yaḥ ।

harṣāmarṣabhayodvegaiḥ / mukto yaḥ sa ca me priyaḥ ॥ 15 ॥

He who does not threaten or is afraid of the world, free from elation, jealousy, fear and anxiety, such a person is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १२-१६ ॥

anapekṣaḥ śucirdakṣa / udāsīno gatavyathaḥ ।

sarvārambhaparitāgī / yo madbhaktaḥ sa me priyaḥ ॥ 16 ॥

He is free from dependence, pure, spontaneous, unconcerned, untroubled, free from any selfish venture, such a devotee is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १२-१७ ॥

yo na hṛṣyati na dveṣṭi / na śocati na kāṅkṣati ।

śubhāśubhaparitāgī / bhaktimānyaḥ sa me priyaḥ ॥ 17 ॥

He neither rejoices nor hates, he neither worries nor desires, he is free from concepts of auspiciousness and inauspiciousness, such a devotee is dear to Me.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १२-१८ ॥

samaḥ śatrau ca mitre ca / tathā mānāpamānayoḥ ।

śītoṣṇasukhaduḥkheṣu / samaḥ saṅgavivarjitaḥ ॥ 18 ॥

He is equal to people who consider him as enemy and friend, to praise and blame, to cold and heat, to pleasure and pain, to union and separation, ...

तुल्यनिन्दास्तुतिर्मानी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥

tulyanindāstutirmaunī / santuṣṭo yena kenacit ।

aniketaḥ sthiramatiḥ / bhaktimānme priyo naraḥ ॥ 19 ॥

He sees equally censure and praise, he is ever silent, he is content with anything, not attached to his dwelling place, steady-minded, such a devoted man is dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

ye tu dharmyāmṛtamidaṃ / yathoktaṃ paryupāsate ।

śraddadhānā matparamā / bhaktāste'tīva me priyāḥ ॥ 20 ॥

Those people who follow this eternal dharma as told here, with faith, considering Me as the supreme goal, such devotees are exceedingly dear to Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

भक्तियोगो नाम द्वादशोऽध्यायः

Oṃ tatsad iti / śrīmadbhagavadgītāsu / upaniṣatsu /

brahmavidyāyāṃ / yogaśāstre / śrīkṛṣṇārjuna saṃvāde / bhaktiyogo nāma / dvādaśo'dhyāyaḥ

Om. God alone exists. This is, in the Srimad Bhagavad Gita, which is equivalent to Upanishad, which expounds both (the theory as) Brahma Vidya and (the practice as) Yoga Saastra, in the form of dialogue between Sri Krishna and Arjuna, the twelfth chapter named Bhakti Yoga.