

### Chapter 15: Purushottama Yoga- Yoga of the Supreme Person

This chapter is called *Purushottama* (*Purusha + Uttam*) *Yoga*. *Purusha* is the name of *chetan*, the divine spark. *Uttam* means the highest that is God, who is the most superior person. *Yoga* means to join or to be one with. The knowledge by means of which it is possible for the *Jivaatma* to be one with *Paramaatma* is imparted in this chapter.

What is *Jiva* (being) what is *Jagat* (world) and what is *Jagadishwara* (God)? These three entities are discussed in this chapter.

The *Jagat* or world is described in the opening verse as an indestructible *Peepul* tree, with its root in the sky, the trunk in the middle, and leaves towards the ground. The in-expandable God is its main root. Lord Brahma is the main trunk and there are many shoots with leaves, which represent the *vedas* (texts of wisdom delivered by Brahma to man). The person who is able to understand this concept of the world is a person of knowledge (*Jnaani*).

The roots of this world which is in the form of the inverted tree, is spread in up, down and all directions. Sattva, Rajas, and Tamas gunas of Prakriti nurture it, just as water nurtures a growing plant. The many branches are represented by devas (demi-gods), humans and others forms of life. This world has no form, no shape, it has no beginning and no end and it has no permanent existence. Even then the non-knower gets stuck in it. The human beings get bound while performing actions.

The way for liberation can be achieved by only one method. That is strict rejection of the world and worldly things, *Vairagya* (detachment).

How can *Vairagya* be attained? One should be free from praise and attachment. One should always be remembering the name and form of God and showering praises on Him. By these methods one is able to drives away desires of attachment to the world. Then one is able to reach the supreme abode of God. On reaching this state one does not return back. It is a state where the rays of sun and moon do not reach i.e. they are of no significance in comparison to the brilliance of God's abode.