

Bhagavad Gita Chapter 15: Supreme Being

Today we are going to explore chapter fifteen, Purushottama Yoga, The Yoga of the Supreme Being. This is the ultimate Purusha. In the Gita there are a series of attainments. In chapter six there is the attainment of the Self where one becomes the context for the content of your ego. In chapter eight there is the attainment of the Absolute, which is a deepening of the attainment of the Self. Both of these are still individual attainments. Then in chapter twelve we have the ecstasies and the final attainment with God, with the manifesting Shakti principle of the creation. This chapter is the last attainment. It points to a state of consciousness beyond what the Gita has been able to describe fully before.

(1:09) It is pointing to something that is perhaps the most mystic and abstract of principles. I will see how far I can get in clarifying what this is. After chapter twelve, when one attains the state of God and is living in a universal state, the world opens itself to you. It shows you all of its secrets. It starts to reveal the nature of the three gunas, the way energy flows, how shakti works and how transmission works. Anyone who has attained the twelfth chapter is a spiritual being on the planet. They may or may not teach, but if they do they are the powerful teachers. Their greatest expression is divine love and oneness. This is the ultimate expression of Shakti, of the creation—this is Ananda of the principle of Satchitananda. Sat is absolute truth that allows for existence, Chit is consciousness, and Ananda is the experiencing of both the horrific and incredible—the knowing and experiencing is all Ananda. One who has come to the state of God is the Ananda. They are the radiating principle of the Ananda into creation. There is still Sat and Chit, existence and consciousness, but what they communicate is the bliss—the radiant principle.

(3:00) There may still be a personality or an apparent ego, but there really isn't anything at the core of them. However they are still acting out samskaras to some extent in terms of their ability to function in the world. They are still doing things that are coming from the impulses of being in a body. Now, however, we are coming to a different type of attainment. In my experience it is where the individual and the universal finish, complete. The nature of the condition of this reality is described at the most fundamental level. This state becomes available to one when they have succeeded in transcending the three gunas—sattwa, rajas, and tamas, the manifesting principle of creation. When one has gone beyond the three gunas then the next possible state is becoming a resident in this state of consciousness.

Chapter fifteen, Purushottama Yoga, The Yoga of the Supreme Being

The Blessed Lord said:

551. This eternal tree is said to be imperishable with its roots above and branches below, whose leaves are the hymns of the Vedas. One who knows the truth of this tree is a true knower.

552. Nurtured by the three gunas, the branches of this tree spread both below and above. Sense objects are its foliage; the roots, which also spread in both directions, bind the being with actions in this world of matter.

These two verses are allegorical. They are pointing to the idea of an upside down tree. There are so many parts of the human system that have this branching visualization. It is a good way to understand that the source of this creation came from above. What is this tree? This tree is speaking of the nature of existence, what we call prakriti. There is something other than creation beyond that. From above the trunk of the tree is the intention of the original Sat to come into existence. That is the manifesting principle of existence, the source of all that nurtures and sustains existence.

(6:40) Once it comes into existence it starts branching out, manifesting in infinite ways. The leaves are all the experiences and knowing that are possible in all dimensions of all creations. It is like a banyan tree that comes up from the roots, the branches go out and then they start rooting. It creates more roots up above and down below. This entire creation is sustained in multiple ways, so complex and interwoven that it is not possible to know it. It is not possible to grasp it. As above, so below, each of our bodies carry the same principle. There is the root of our existence that comes out of matter, the very foundation of the organization of our physical body. And the root above brings us intelligence and self-awareness. Initially it was that, but once the Sat descended into creation, it involved itself in creation and lost itself in creation and created the dark Sat or the unconscious truth that is embedded in matter.

These two polarities are the source of this existence, above and below, and they exist outside of existence. That which is above and that which is below are expressions of the same thing but that which is below loses itself until it is completely lost in some very primitive unconscious condition. In that most unconscious condition it strives to wake up and come out of its involvement by evolving. In this process all of physical life has come into existence and ultimately all of us. There are two forces that have made us up, one from below and one from above. The one from below is the essential quality of what is true in matter and it is this reality that is involved with matter and evolving that makes this world seem so real because it is drawing from the same reality from above. That is why any attainment that only goes above misses half of the truth of existence.

553. It is not possible to know correctly the nature of this tree in this world, neither its beginning nor its end nor also the secret of its true existence. Therefore, one should cut this firmly rooted, ever-changing perishable tree with the axe of strong dispassion.

554. Thereafter, that goal is to be sought from where no one ever returns. Taking shelter in that primal Spirit from whom has come the flow of this creation, one should meditate on Him.

(10:43) The mind is not adequate. Even the knowingness that comes when the mind is silent is not sufficient to understand it. It is a web of unimaginable epic proportions of which it is impossible to operate within and not be entangled. You couldn't have existence without it and with existence comes entanglement. It is inevitable as long as you are in a body or a subtle body or a causal body— you are entangled. This entanglement is everywhere. It is speaking of a state that can be reached through intentionality that is beyond all entanglement on every level. This chapter always enchanted me and resonated with me but I had no idea what it was until 2004 when the samadhis began. My samadhis were downward. There are samadhis that are upward and ones that are horizontal. There are waking samadhis, transcendent samadhis and static samadhis.

My first samadhis were all static. I would disappear into the bowels of my existence. There was nothing there that the mind could know but it was absolutely totally captivating beyond any bliss, any God ecstasy, anything I had experienced in creation. It lasted for three and a half years and then began to quiet. When that quieting happened, after some time I came to what I consider the final state. I became the Absolute even though I did not know that was what it was. But it wasn't the same samadhi as the one when I would go deep. In my life this has been with me since 2007. These samadhis did not fully stop, they were just not as ferocious. After about three or four years they began to quiet down and I came to this poise where it was clear to me that I was the person and the universal at the same time. I didn't know that I was also that in which both of those arise. That had not yet fully come.

(13:47) I was living in a place where there was nothing to lose, no fear, no doubt. I could dive into any part of human life and be untouched. I could immerse into any activity and not be overtaken by it. It just wouldn't stick. It would be felt, experienced, and then it would go away, like teflon. Things would touch me, the personal part of me still could feel and experience them and then they would go away. Nothing would last but there was no loss. I was full, complete, whole. This still isn't the Purushottama because it didn't include the ultimate transcendent, the transcendent samadhi. I did not know the transcendent samadhi. That has been shown to me in these last two years. So this is a new revelation relative to my experience. It only occurs when I am meditating with a group and the group can't be just with me. When I started doing the conference calls something started happening that I didn't understand. But last night it became completely apparent. It always shows up just in time for the Gita.

It became realized; it became real. I said, "This is the transcendent Sat." In the transcendent Sat nothing else exists but the Sat, but because I had already known the dark Sat I was able to stay awake for it. It is staying awake for a state of consciousness that in ascension normally I was not able to hang onto and I would wink out. This body, this consciousness couldn't hold it. Not that this didn't occur but there was nothing here to register it or make it real. Although this experience has been coming, the one last night just went click and became solid. I said, "Oh, now I see what this is." This is what this chapter is talking about: the fully awake, beyond the gunas, transcendent samadhi. It is like being at the source of the Ganges with water pouring out with tremendous force into a grand river that flows through all of northern India. You are in the source, and not swept away, but present with it. This is the best description that I can speak of. There is nothing to be done, it is just flowing through, and I am the plumbing for it. This is the experience of the Purushottama.

(17:22) This is a yoga, a spiritual practice. This has a means for manifesting this quality of Satchitananda, because that is the force that comes into existence, giving it breath and freedom to flow and branch out, nourishing the land. So you become the tree; you become the trunk. What does the trunk do? It nourishes the branches. And what do the branches do? They nourish the next set of branches. And what do they do? They nourish the leaves and the fruits. Such is this manifestation. But where this comes from never changes. It does not evolve. It does not change. It is eternally now. It is timeless. It is only when it enters into the creation that any time is involved. As you come out of that timelessness and descend into existence then time starts happening, but what would be one minute for you is half an hour on the lower plane. The closer you are to the Sat you are in timelessness but as you descend you progressively enter back into time.

One of the measures of knowing how deep you go or how high you ascend is how fast time seems to go by when you come back. If time flew by then you have profoundly descended or ascended. There is the place where that becomes established and then you are always in timelessness even though time is going on. That is the paradox. From this goal one never returns; there is nothing more; this is it. There are other qualities about this to clarify. Purusha is the impersonal Shiva or the Sat or the Truth and prakriti is the manifesting existence. Up to now there has been this duality. There has been a purusha that is associated with the person. There is a purusha that is the governing purusha of which all our little purushas are expressions. The Purushottama is a purusha that is even greater than that. Another word for purusha is being. A being is different than Sat. Sat is not a being; Sat is a principle. Tat is not a being; Tat is a principle. A being lives. A being can be. A being means the capacity to be part of the becoming. If you are not a being then you are not part of the becoming.

(21:58) The Purushottama is the being that is right there next to the Sat. It is as much beingness as the Sat can ever have. It is the Absolute in its first moment of expression into creation, into becoming. This is the Ishwara, the God of gods, the ultimate purusha. Another way to language this is the atman and the jivatman and then you have Paramatman beyond the Atman. The atman means soul. We have a soul associated with our personality of the body—the jivatman. Then you have an atman that the soul for the jivatman drew from. Then you have the atman beyond that—the Paramatman. These three different words point to the same principle. It can get confusing, but the soul and the being and the purusha are effectively the same term. The purusha has not been contaminated by being a jiva, just like an atman has not been contaminated by being a jivatman. The true atman never had that existence as an individual, never had self-awareness. That is a gift from the root above. The trunk below has given us physicality in our incredibly sophisticated bodies by which consciousness could reside and wake up.

555. Those who are free from arrogance and delusion, the evils of companionship, desire, the problem of duality of happiness and sorrow, and are ever established in contemplation on the supreme Self are able to reach that imperishable goal.

Not very many get this. It means a complete immersion. Usually it means someone who is in samadhi. It means that one of the three samadhi states have come: the descending samadhi, the awake samadhi, or the transcending samadhi. That is the only way it can happen. It is a complete absorption. It is like being in a fire. You just cook. Thinking of the Supreme Being is to be the Supreme Being yet not knowing that is what you are. When consciousness has shed a great deal of its entanglement with this tree then by staying in the fire all this entanglement gets dissolved.

(25:26) I did pass over one important verse, 553. "Therefore, one should cut this firmly rooted, ever-changing perishable tree with the axe of strong dispassion." This is saying that you, the individual jiva to whom this is happening, has a role to play, and that is to not believe any of it ever. What is the axe of strong dispassion? It means a stable recognition of what is real and what is not real, what is true and what is not true. You cannot be overtaken by the prakriti, at least not for more than hours and then moments. Until this final samadhi has occurred the root of your individuality has not been cut. The root of your individuality will continue when you drop your body and maybe you will take another birth, even if you have attained oneness with God or know

the I Amness or have lived in the Self. In the lesser attainments you will definitely come back; you will want to come back. When you come to the attainment of God then you come back in service to the world.

But when you come to the attainment of truth there is nothing to come back to. You are that. There is no longer the individual that can be in time. You become that source. Understanding happens in the sixth chapter when you attain the Self and you become the context. And when you wake up as the Brahman in the eighth chapter this same recognition that this world is other than what you are is there. And when you are with the Oneness the world is who and what you are. This is of a complete different order. It is then that which is, and that which is not, is all you. And then there is nothing. There is just that. Experientially the qualitative difference between knowing this in the sixth or the eighth chapter and experiencing this in relationship to existence in the twelfth chapter is a whole different order. In that case, for you, your branch is cut. And that is the imperishable goal.

556. Neither the sun nor the moon nor even the fire can illuminate That, attaining to which no one ever returns. That is My supreme abode.

(29:22) This is the final absolute attainment. We have been describing the journey from dejection through the different stages. This is the final possible attainment that each and every human carries. It will inevitably happen that all that you have called you will be burned in the fire of the truth of what you are. How long it takes varies. But once you are on the path, like a moth, all you want to do is burn and that lets you know where you are headed.

557. A portion of Myself has become the eternal Soul in this world and draws to itself the mind and the five senses which rest in prakriti.

558. When the Lord acquires a body and also when He departs it, He goes taking them along like the wind blowing perfumes from their source.

559. Presiding over the senses of hearing, sight, touch, taste and smell and also the mind, this embodied being enjoys the object of senses.

560. The deluded do not know how the soul departs or dwells in the body or how it enjoys the object of senses, but one who is endowed with the eye of wisdom is able to know this.

These verses are showing you how the soul, the seed of your existence, the purusha of you, the jivatman, that core part of your sense of I Amness, derives from this fragment of this absolute truth. It is the one that has experienced your life, the one that has had the sorrow and joy and pleasure and delusion. It is the one that takes birth and is an individual expression of this universal infinite principle. It is this principle that aggregates and takes on qualities and become involved with having a body and its capacity for action and mastery and thinking. All of that comes from this tiny little fragment of this vast infinity that we actually are. When we die these impressions follow with us into the subtle world. Even though we no longer have eyes, ears, nose and mouths the impressions of those are still with us and to varying extents; they remain with us as we ascend. The more we ascend the less and less strength they have.

(33:05) When we are just coming out of the body things are very tangible, almost as if you are in a body. People astral travel. When people can go further and transcend into the early psychic outside of the psychic field then they will meet living beings that exist within a subtle body that has a derivative of the body we have. As you ascend you meet these great luminous beings with magnificent bodies and great apparel and radiant presences. They still have something of their original nature reflected. After you ascend higher even those fade away and there is only light and force and presence until even those disappear. As long as the consciousness is swimming in this ocean of entanglement there will be these attributes for experiencing and knowing. These qualities are the ocean that Sat swims in for its own enjoyment and play, and we are an expression of that.

But, of course, it can't be play if you are vested in it. The monkeys in India play with each other when they are young but as they get older they fight with each other. If you are fighting you are more vested. The problem with human existence is that we are taking it all too personally. We are taking it all too seriously because we don't know who we are yet. We don't have the big picture. Then it is play no matter what shows up. This is helpful when we get into the next chapter where we talk about the dark forces. You have to be in a pretty high place to see the dark forces as play. This is describing something of the nature of who you are and that the essential quality of your I Amness is eternal and never dies. It may not focus on anything once it is in the absolute but it is there. It cannot be lost. It can be added to, but it is always temporary. What you really are is not dependent on what you add or take away.

561. Striving yogis are able to see Him seated in the Self, but those who are not self-controlled are not able to see this in spite of their best efforts.

562. The brilliance of the sun which illuminates the entire world and the luster that shines in the moon and the fire are from Me.

563. Entering the earth with My cosmic energy, I support all beings and I nourish all the plants by becoming the nectarine moon.

564. Taking the form of fire in the body of all creatures, I join with the prana and the apana and I digest the four kinds of food.

565. I am seated in the hearts of all beings; from Me come memory and knowledge and forgetting. I am the object of knowledge of the Vedas. Alone, I am the author of Vedanta and the knower of the Vedas.

(36:58) This is an introduction to what you really are. This is an introduction to the reality of what you truly are when you come out of this imperishable truth. It is revealing to you that you are not just this little fragment but you are the whole as well as this little fragment. This is a revelation of a cosmology. It starts with the brilliance of the sun, the source of the Ganges, the trunk of the imperishable tree. The source of existence is the sun but it is impossible to tolerate. It consumes everything. But the reflection of the sun can be experienced. So we derive our existence from the sun and would perish without it. The sun is a perfect analogy for understanding the nature of the

Sat, of the reality of what we are. From that comes this cosmic energy. We can say this intending force of the original intent, this intent to be and to exist. That cosmic force is the Satchitananda before it became Sat Chit Ananda. It is that prior to the Satchitananda where the three qualities of existence, consciousness, and bliss are one. It is like white light to the primary colors. It is the source force. The manifesting force is the luster of the transmission of that original reality that sustains all of us and all of existence.

"I support all beings and I nourish all the plants by becoming the nectarine moon. Taking the form of fire in the body..." This fire is what lives us. It is a tiny trickle in the ordinary human being, just a little flame. But when the kundalini awakens it becomes a fire and then you can experience the current of the chit, the consciousness, awakening within your body. This is called agni in sanskrit. Everything associated with the sun is agni, fire. This awakens from the Sat below embedded in the essential quality of our matter. It is the trunk from which all branches occur. If you look at the body it is the heart. All arteries come from the heart, so the center of the Sat embedded in matter has its reflection in the body in the center of the heart. This Sat is the apana when we breath, the embedded Sat that is hidden, involved, forgotten; and it lives in the first chakra but it expresses itself through the force.

(41:10) When the prana which comes from above is breathed in it calls to the Sat that is embedded in matter. It calls to the apana that lies within matter and says, "Come back, come back to me, come back to yourself." It awakens the prana. This is the kundalini. It awakens the kundalini within the body so that it can merge with its other aspect, with its prana. It becomes alive. It animates, and then you have an awakened being. And the entire process that is described in the Gita only occurs because of these two principles. And this awakening process is always energy, fire. It can be Sat, chit, or truth consciousness or it can be consciousness, bliss, or shakti. It can express in either of those two forms. There is a force of consciousness that is expressed as truth and there is a force of Sat that is expressed as bliss, oneness, connection.

Both are two principles of the same thing. Each person tends to one or the other. Satchitananda is the birthright of all of us, it is the truth of what we are. We are this current. We are not this body, we are not our experiences, we are not our thoughts, we are not our roles. These things are not relevant to fire. Fire burns everything but what it is. It all becomes fire until the fire is complete and then it returns to its original nature. This is the cosmology. "Taking the form of fire in the body of all creatures, I join with the prana and the apana and I digest the four kinds of food. I am seated in the hearts of all beings; from Me come memory and knowledge and forgetting. I am the object of knowledge of the Vedas. Alone, I am the author of Vedanta and the knower of the Vedas." You have been seeking yourselves all your lives. You have always been this. The idea of separation is an illusion. You are the fire.

(44:15) When people come to me I ask about their experiences. I know when someone is in awareness the fire and the transformation hasn't started. If someone is in awareness and they start processing pain and suffering and separation then I know that is the beginning of the fire. The log is wet but it is beginning to burn what is not burned. In that process it becomes a flame and all the negativity is burned out and it becomes just the flame. I smile and say, "Progress, transformation." People ask, "Why are you smiling at my misery?" It is because I am watching the flame; I am watching the progress. I am always happy to see progress.

566. In this earthly plane I manifest Myself as two purushas, the perishable and the imperishable. All living entities are perishable but the unchanging Soul is called the imperishable.

567. The Supreme Being is other than these two Who as the supreme Self is the immutable, all-pervading Lord and upholds and maintains the three worlds.

568. Since I am beyond the perishable and higher than the imperishable, I am known in this world and in the Vedas as the Supreme Being.

In the Gita the soul when it is in the body, the jivatman, is a person and the person is perishable. The individual collection of experiences that are unique to you do perish. The body may perish before the impressions perish, but the living principle, the soul, never perishes. The soul never evolves. It has no need to change. It is the vehicle in which the soul resides that changes. When the consciousness as a person comes out it begins to recover its original nature in the context of having been a person. Then we get all the information, all the experiences, the religions. If it weren't for the content, the vehicle, the dark Sat, nothing would be known. Nothing would be experienced. There would be no memory or lineality or record or language or evolution. There would be nothing to know. It would just be happening and happening like it is for a newborn baby, with no record.

(47:34) The soul is eternal. It cannot evolve. This lives within each of us. This is what the spiritual path is pointing us to. Then there is the universal state of the atman, the vast infinity awareness or the fullness of the shakti, the God-realization. The state of consciousness that one comes to in God-realization is not perishable. It is not yet the full expression but it cannot be destroyed. It is no longer individual but as long as there is existence, it exists. The Hindus talk about a day being 1000 yugas and a night being 1000 yugas of Brahma. So in this state it is still in reference to the creation, to the imperishable tree. So you sleep along with the rest of creation and you wake up along with the rest of creation. But in the state of the Purushottama there is no sleeping or waking. It is always there. It is that in which the days and nights of Brahman arise. I have stretched this about as far as can be, but that is what this chapter is doing. This is the extraordinary thing about the Gita, it is something that can actually be experienced although it can barely be imagined.

569. After being freed from delusion, when one knows Me as the Supreme Being, he worships Me in all respects with his whole being.

570. Arjuna, this most secret doctrine is revealed by Me. Realizing it in essence, one becomes wise and perfectly fulfills his duties in life.

Thus ends the fifteenth chapter of Gita entitled They Yoga of the Supreme Being.

That's it. Of all the attainments, that is the final. You followed me as far as you could go and that is what it is pointing to. You will forget all this as soon as you quit listening because it is not yet able to sink in but it does give you a sense of further, no matter where you are. I could read it continuously because the wonderful thing about Gita is that it keeps reminding me of what is left, the nooks and crannies, the things that have not yet been clarified. It can be a companion until this

body has given up this ghost. I'll probably just be finished, and what is finished? Nothing of this individuality would be left. The root has been cut. At times this can be quite disturbing because you are a ghost. You have no existence but somehow you start talking and interacting with others and you come back into existence.

(52:01) I am sure that when this body is finished there won't be anything to be in existence with anymore. It won't stay. I can't imagine but I could be wrong. To know something in the reach of your experience or in your intelligence or in your spiritual attainment is still not a guarantee that it is full and complete. There is still more. If this journey has taught me anything so far it is that there is still more. With that we conclude the chapter of Purushottama Yoga. Whether you know it or not, the Purushottama is doing yoga too through each of us, through all of us. So it ain't over yet no matter what you would wish or hope for. That is just another part of the imperishable tree. I am there. This is it. Love and blessing to you all.