

Hari OM! What was briefly mentioned in chapter 13 is now elaborated upon by Lord Krishna with further clarification about Chit and Jada Prakruti

Krishna Said " Metaphorically It is stated,the banyan tree with roots above and branches below is imperishable. The vedic scriptures are the leaves of the tree, one who understands this knowledgeable of the vedis scriptures.

Krishna continues "The branches (8 tattvas) of this tree extend downward(species , animals etc) and upward(human, demi gods etc), nourished by the three modes of material nature - three Gunas - Satva, Rajas and Tamas.Twigs (buds) are like wordly desires.fruits are driven by Jeeva karma.

continues "The real form of this tree cannot be perceived in this world. No one can understand where it ends, where it begins, or where its foundation is. samsara or the perpetual cycle of birth and death is like a stream and endless until one achieves moksa or liberation from material existence. This liberation is determined by detachment.But determination one must cut down this strongly rooted tree with the weapon of detachment.Meditation verily is the way and the means for detachment.When one surrenders unto the Supreme Lord one does not suffer or grieve.Neither is one born, nor does one die.Only one who has been graced by the blessing of the Supreme Lord can be eligible to become qualified to attain this

Those who are free from false prestige, illusion(mitya Jnana) and false association(material lust), who understand the eternal, who are done with material lust, who has always lust for vedic knowledge and has no rest in gaining vedic knowledge, who are freed from the dualities of happiness and distress, who know how to surrender unto the Supreme Person attain to that eternal kingdom.

Supreme abode is eternal abode and is self-illuminating. That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity.Those who reach it never return to this material world.

The living entities in this conditioned world are My eternal fragmental parts(bhinaa amsa). Due to conditioned life, they are struggling very hard with the six senses, which include the mind.Even though they are of my amsa, jeeva's mind will be attracted towards material enjoyment.

Note : HIS devine form(Svaroop) are of two types. svaroop Amsa(God's all incarnations) and bhinna Amsa(all jeevas).

When Lord enters body of jeeva, HE pulls indriya's of jeeva towards material lust. When HE takes the jeeva from the body(time of death), HE also pulls amsa of indriyas and goes to another Loka(body) like air carries scent from flowers , from one place to other place.So the entire Tree and its functioning is under HIS will.

Governing hearing,sight,touch,taste and smell also the mind. Lord krishna enjoys through the senses the only auspicious ordained in the vedic scriptures.

The foolish, ignorant cannot understand how Lord can enter or quit from the body of jeeva(living entity).No one can percieve how Lord enjoys the auspicious and righteous while living in the bodu.But Lord krishna confirms that only one whose eyes are trained in Vaishnava knowledge can see all this.

One must strive very hard with great faith in the teachings of the spirutual leader(Anandattheertha) until the goal is finally attained.The word akritatmano means thos with impure minds will not be able to preceive Lord within ,even if they have sufficient knowledge and try. A classic example is Ravana.

The splendor of Sun,moon and fire are MY creation and they work as per MY will and potency.

Continues "I enter into every particle of Earth and with MY own will and power, I support/take care of all jeevas. I also stay in Moon with a name called Soma and nourish all plant life as herbs,vegatables,fruits and grains.

I AM the Fire (with a name Vaishvanara) of digestion in the bodies of all living entities. Through Mukhyaprana (Praana, apaana,vyaana,udaana,samaana) , I do the digestion of four types of food - Bhkshya,bhojya,lehya,peya.

I AM seated in everyone's heart and from ME come remembrance, knowledge and forgetfulness. By all the vedas, I AM to be known. Indeed, I AM the compiler of Brahma Sutras and I AM the knower of the vedas.

In the fourteen universal system there are only two conscious principles , perishable (kshara) and imperishable (Akshara). Perishable (kshara)consists of all jivas begining with Brahma down to trees and plants including all demigods, humans,animals etc... Imperishable (Akshara) is like space (koota: means akasha means lakshmi devi). Lakshmi devi do not comde under the category perishable , so imperishable.

Supreme Lord is transcendental and different from both kshara or perishable and akshara or imperishable. The Supreme Lord is indestructible, eternal and infallible. He is the highest reality he who enters into three lokas Bhoo: bhuva: sva:.

Because I AM beyond perishable or kshara(Brahma until all jivas) and imperishable or akshara(Lakshmi devi)., I AM celebrated in Smrti and sruti(vedas) as purushottama (the ultimate personality).

O Arjuna, anyone who knows ME without delusion in this way as Purushottama(ultimate personality), knows the gist of Vedas and knows everything. Means knowers of the ultimate truth do not worship Brahma, Shiva, the demigods or any other god because they cannot equate to the paramount position of the Supreme Lord Krishna in any way. This sloka shows that Lord Vishnu is Supreme personality of all Gods including Lakshmi Devi.

O Sinless one. thus this most confidential meaning of the scriptures has been disclosed by ME.Realizing this O Arjuna,one becomes spiritually enlightened and accomplished in all acts.

Urdhva means paramount in all respects and Uttamam(superior) - Moola Prakruthi (Lord Vishnu) & Chit Prakruti(Lakshmi) and Jada Prakruti.
Adhah refers to neecha(lower grade) - branches of the tree ,ie mahatattva, ahankara tattva, budhi tattva and pancha bhootas(total 8 tattva) and its abhimani god heads.
★ Avyaya - This universal tree is referred as imperishable. (pravahata: nitya)
parmani - leaves - are referred as vedic hymns - means leaves are referred as Kama(early leaves denote not a riped fruit-svarga kama) and moksha(denotes riped fruit and matured leaves-moksha - kama).
Means - Vedas(chandas) shall provide both Kama(desires such as name, fame, wealth) and moksha(liberation from material existance).
asvattam - This universal tree is always changing (sva - tomorrow)

Bhagavadgeetha

15th Chapter - Purushottama Yoga