



श्रीमद्भगवत् गीता
पुरुषोत्तम योगः
Chapter 15
Volume 7

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वैदेश्य सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥	15-15
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यस्मात् क्षरम् अतीतोऽहं अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥	15-18

Sri Krishna has been talking about the glories of परमेश्वर. As we may recall Sri Krishna's words said earlier:

ज्ञानं ज्ञेयं ज्ञानगम्यम् हृदि सर्वस्य विष्ठितं 13-17

ज्ञानं - the ज्ञान साधन ज्ञानं - all knowledge about personal qualities helpful for a person to gain ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge.

ज्ञेयं - that Self-knowledge Itself and

ज्ञानगम्यम् - what one gains from that Self-knowledge, namely, gaining जीव ब्रह्म ऐक्यं - gaining recognition of one's identity with परमेश्वर, already in oneself.

Thus all the three - ज्ञानं, ज्ञेयं and ज्ञानगम्यम् already exist, extraordinarily and naturally together, without any distinction, in the heart and बुद्धि of every person, which means the आत्मा, The Self I, The परमेश्वर, with all its glories, is naturally available to every person for appreciation and recognition at all times, through the instruments of perception every person is naturally endowed with. On such Self-recognition



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यत् ज्ञात्वा अमृतं अश्नुते 13-12 - one reaches one's innermost self - प्रत्यग आत्मा, वैष्णवं परमं पदं, one's ब्रह्मानन्द स्वरूप, one's fullness of existence and happiness, one gains मोक्ष, one recognizes one's inherent immortality of existence as परमेश्वर Itself.

Again, calling attention to that glory of परमेश्वर, Sri Krishna says:

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वैदेश्य सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥

15-15

Self-recognition through one's own bodily instruments of perception is possible only when there is total emotional and intellectual integration of अनन्य ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं, by which one recognizes the true nature of oneself, The Self I, as the सत् चित् आनन्द स्वरूप आत्मा - The परमेश्वर Itself. At that state of Self-recognition, there is no distance between one's emotions of the heart and one's powers of the intellect.

Therefore, in the above verse, हृदि - in the heart means बुद्धौ - in the बुद्धि and सन्निविष्टः means सम्यक् प्रविष्टः - naturally entered into. परमेश्वर has naturally entered into the बुद्धि of every जीव - every person, as शुद्ध चैतन्य स्वरूप प्रत्यग आत्मा - as one's innermost Self, as Pure Consciousness in oneself. परमेश्वर is everywhere in a person, why mention only बुद्धि? Because, बुद्धि is the उपलभ्य स्थानं - the place in oneself where परमेश्वर is available for recognition. All recognition is always in one's बुद्धि only. Therefore, भगवान् says here:

अहं सर्वस्य हृदि सन्निविष्टः - I, The परमेश्वर, already exist naturally in the बुद्धि of all जीवs, of all persons in this world, as one's very self, not as an object of knowledge, but as Oneself Itself, one's स्वरूप Itself, as the true unchanging ever existent, all-inclusive Pure Consciousness Itself.

मत्तः स्मृतिः ज्ञानं अपोहनं च

मत्तः - From Me alone, from परमेश्वर alone, come

स्मृतिः - memory, recollections of all forms of knowledge

ज्ञानं - knowledge itself, all kinds of knowledge

अपोहनं च - Forgetfulness of knowledge, and also, ability to set aside some knowledge for the time being.



Therefore, भगवान् says:

As कर्मफलदाता - as the giver of fruits of actions

- ✓ I am memory
- ✓ I am knowledge
- ✓ I am forgetfulness
- ✓ I am also the ability to remain free from any particular knowledge, for the time being.

Thus one's memory, knowledge, forgetfulness, and also the ability to remain free from any particular knowledge, all of them are manifestations of परमेश्वर only, which means all the faculties of one's body vehicle are manifestations of परमेश्वर only. Further

चेदैः च स्यैः अहं एव वेद्यः - By the studies of all the Vedas and the Upanishads, I alone am The One, परमेश्वर alone is the One, to be known, understood, appreciated and recognized.

All the देवताs mentioned in the Vedas, and all the rituals described in the Vedas, and also all the teachings communicated by the words of the Vedas and the Upanishads are all meant for people to gain knowledge about परमेश्वर, already in oneself as Oneself Itself.

वेदान्तकृत् च अहं - वेदान्त includes here all the Vedas and Upanishads. Therefore वेदान्तकृत् means वेद वेदान्त अर्थ संप्रदाय कृत् - I am the author of all the Vedas and the Upanishads. I am the one who is the initiator of the tradition of teaching the meaning, the contents of the words of the Vedas and the Upanishads. In this tradition, the original teacher is Sri Narayana. Therefore, I am Sri Narayana Itself, says Sri Krishna. Again,

वेदवित् च अहं meaning वेद वेदान्तवित् च अहं - Naturally, I am the one who knows the meaning, the content of all the Vedas and the Upanishads in all details. Thus, the One who is to be known by the studies of all the Vedas and the Upanishads is Myself, The परमेश्वर.

The One who is the author of all the Vedas and the Upanishads is Myself, The परमेश्वर. The One who knows the meaning, the contents of the words of the Vedas and the Upanishads in all details, is Myself, The परमेश्वर. The One who is the original teacher of all the Vedas and the Upanishads is Myself, The परमेश्वर. The One who ultimately gains the knowledge of all the Vedas and the Upanishads is also Myself, The परमेश्वर,



which means the ब्रह्मविद्या आचार्य is Myself and the One who seeks the ब्रह्मविद्या knowledge (the शिष्य) is also Myself, The परमेश्वर.

All these statements are meant to direct the mind and बुद्धि of an ईश्वर भक्त like Arjuna towards recognition of सर्वात्म स्वरूप of परमेश्वर, namely वासुदेवः सर्वम् इति ज्ञानं. परमेश्वर is not only in everything, but also is everything. परमेश्वर is The Self I, the supporting and sustaining base, the natural abode, the ultimate destination for all जीवs, for all persons in this creation. That is ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge.

In the next three verses, Sri Krishna gives an even more enlightening vision of That सर्वात्म स्वरूप of परमेश्वर. Even if one is able to recognize परमेश्वर in everything, and also as everything in this creation, it does not mean that the person recognizes परमेश्वर in its entirety, because परमेश्वर is not limited to, or limited by this creation. परमेश्वर is far more than this creation. As भगवान् said earlier:

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् 10-42

"As परमेश्वर, I remain supporting this entire जगत्, this entire Universe, by only a minute part of Myself - एकांशेन - by only a minute part of My inherent power, माया " says Sri Krishna.

Thus, only a small part of माया - the ईश्वर शक्ति, manifests Itself as इदं जगत् - this entire creation, revealing परमेश्वर. The rest of माया, the rest of ईश्वर शक्ति, remains unmanifest. That unmanifest माया also reveals परमेश्वर, since माया is ever inseparable from परमेश्वर. At the same time, परमेश्वर Itself is other than both माया and जगत्. While being the cause for both माया and जगत्, परमेश्वर reveals Itself by Its own ज्योति स्वरूप - Self-effulgence, independent of both माया and जगत्.

Therefore, in terms of सर्वात्म स्वरूप of परमेश्वर, इदं जगत्, this manifested creation, available for perception is परमेश्वर. The unmanifested ईश्वर शक्ति, the unmanifested माया, is also परमेश्वर. That which is other than माया and जगत्, while being the cause for both, is also परमेश्वर.



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Let us understand this clearly. There are not three परमेश्वरs. We are talking about three distinct visions of the same One परमेश्वर. Just for the purpose of understanding, the vision of परमेश्वर revealed only by all objects in this creation is called here as क्षर पुरुष. क्षर means that which is subject to change, decay and ultimate disappearance. क्षर पुरुष does not mean that पुरुष, The परमेश्वर is क्षर. क्षर पुरुष simply means the vision of परमेश्वर revealed by all objects subject to क्षर – change, decay and ultimate disappearance, which is the very nature of all objects in this creation, including the creation itself.

Again, the vision of परमेश्वर revealed only by the unmanifested माया, the unmanifested ईश्वर शक्ति, is called here as अक्षर पुरुष. अक्षर means that which is not क्षर, that which is not subject to change, decay and ultimate disappearance, which is the nature of माया – ईश्वर शक्ति. Whatever be the changes that may take place anywhere, because of ईश्वर शक्ति, ईश्वर शक्ति itself always remains अक्षरं – unchanging and unmanifest. Therefore, अक्षरं is the nature of माया. The vision of परमेश्वर revealed by such माया is called here as अक्षर पुरुष.

On the other hand, the vision of परमेश्वर revealed by Itself, as That which is causeless, changeless, eternal, limitless परमात्मा परंब्रह्मन्, that vision of परमेश्वर is called here as उत्तम पुरुष or पुरुषोत्तम, which includes all visions of परमेश्वर, and hence उत्तम पुरुष is सर्वात्म स्वरूप of पूर्ण पुरुष – The परमेश्वर in its entirety.

It is that पूर्ण पुरुष स्वरूप of परमेश्वर, that Sri Krishna is pointing out here, in today's verses as पुरुषोत्तम. Only when one recognizes One परमेश्वर as क्षर पुरुष, अक्षर पुरुष and उत्तम पुरुष, all at the same time, one truly recognizes परमेश्वर in Its entirety, The पूर्ण पुरुष, The पुरुषोत्तम. This is how Sri Krishna calls attention to such total vision of परमेश्वर as सर्वात्म स्वरूप पुरुषोत्तम.

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।
क्षरः सर्वाणि भूतानि कूटस्थः अक्षर उच्यते ॥

15-16

उत्तमः पुरुषः तु अन्यः परमात्मा इति उदाहृतः ।
यः लोकत्रयं आविश्य विभर्ति अव्यय ईश्वरः ॥

15-17



यस्मात् क्षरम् अतीतोऽहं अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

15-18

All these three verses go together.

लोके उच्यते - In this world, it is said, which means, what is going to be said, is just for understanding for the benefit of people striving to gain an enlightened appreciation of the सर्वात्म स्वरूप of परमेश्वर indicated earlier by calling attention to the glories of परमेश्वर. Just for the benefit of such understanding and appreciation, it is said, what is said?

द्वौ इमौ पुरुषौ - Here the word पुरुष stands for परमेश्वर. परमेश्वर is commonly indicated as two पुरुष s. What are they?

क्षरः च अक्षरः एव च - One is क्षर पुरुष and the other is अक्षर पुरुष

क्षरः (क्षर पुरुषः) सर्वाणि भूतानि - The क्षर पुरुष is That परमेश्वर revealed by all beings in this creation. Who are those beings? As the पुरुष सूक्तं says:

पुरुषः एव इदं सर्वम् यत् भूतं यश्च भव्यं - All beings that exist in this creation right now, and all beings that ever existed in the past, and also all beings that will ever exist in the future, all of them, both individually and collectively, reveal पुरुषः एव - परमेश्वर only. Therefore,

क्षर पुरुषः सर्वाणि भूतानि - The परमेश्वर revealed by all beings in this past, present and future creation is called क्षर पुरुष. Then, अक्षर पुरुष refers to whom?

कूटस्थः अक्षरः (अक्षर पुरुषः) इति उच्यते - The परमेश्वर revealed by that which is कूटस्थः, immutable and अक्षरः - imperishable and unmanifest, is called अक्षर पुरुष. Usually, the words कूटस्थः and अक्षर are used to indicate परब्रह्मन्. In the context here, they refer to माया, the ईश्वर शक्ति, because of two reasons. माया is the immediate cause for जगत् - the creation. Being inseparable from ब्रह्मन्, the words कूटस्थ and अक्षर characterize माया also. The important differences between जगत् and माया are:

जगत् is manifest and माया is unmanifest

जगत् is the effect for which माया is the immediate cause.



ब्रह्मविद्या **Brahma Vidya**

That which is common between जगत् and माया is that neither one is independent of परमेश्वर. Therefore, अक्षर पुरुष must be understood here as परमेश्वर revealed by माया, the ईश्वर शक्ति, the inherent power of परमेश्वर. Continuing, भगवान् says:

उत्तमः पुरुषः तु अन्यः - Other than the two पुरुषs, namely क्षर पुरुष and अक्षर पुरुष, there is अन्यः पुरुषः, another पुरुष called उत्तम पुरुष. The उत्तम पुरुष, which is entirely different from the other two पुरुषs (तु अन्यः). Unlike क्षर पुरुष and अक्षर पुरुष, the vision of परमेश्वर in उत्तम पुरुष includes जगत् and माया, and at the same time, it is independent of both.

परमात्मा इति उदाहृतः - It is that उत्तम पुरुष whom our scriptures refer to as परमात्मा, सर्वभूतानां प्रत्यग आत्मा

- ◇ That which gives existence to all that exist
- ◇ That which lights up and vivifies all that exist, and
- ◇ That which is the innermost consciousness of all that exist, including existence itself.

That is उत्तम पुरुष, the परमात्मा. We may recall here how Sri Krishna indicated That परमात्मा in Chapter 13.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मा इति चाप्युक्तः देहेऽस्मिन् पुरुषः परः ॥ 13-22

Again
अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31

We have seen these verses already. Adding to those indicators, भगवान् says:

यः लोक त्रयं आविश्य विभर्ति अव्यय ईश्वरः

यः अव्यय ईश्वरः - That उत्तम पुरुष, The परमात्मा, is अव्यय ईश्वरः - eternal imperishable परमेश्वर, who

लोक त्रयं आविश्य - having entered into all the three worlds, namely भूलोक, भुवर लोक and सुवर लोक, which means, pervading all existence



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ब्रह्मविद्या **Brahma Vidya**

बिभर्ति - supports and sustains all beings in all existence, including existence itself, just by its very presence. That उत्तम पुरुष, The परमात्मा, is Myself, The परमेश्वर, says Sri Krishna.

All existence includes भूलोक, भुवर लोक and सुवर लोक. As we have seen in the Taittiriya Upanishad

भूलोक is अयंलोकः, this लोक, the पृथिवी लोक - this world on earth we live in

भुवर्लोक is अन्तरिक्ष लोकः - the world in between the earth and all the other planets in the sky, and

सुवर्लोक is असौ लोकः - the entire world beyond the earth, including all the स्वर्ग लोकs above earth and all the पाताल लोकs below the earth. All the above three worlds constitute all existence in forms and names.

Pervading all the above लोकs, उत्तम पुरुष, The परमात्मा supports and sustains all existence, just by Its very presence. In the next verse, Sri Krishna refers to That उत्तम पुरुष, The परमात्मा as पुरुषोत्तम, which we will see next time.