



श्रीमद्भगवत् गीता
पुरुषोत्तम योगः
Chapter 15
Volume 8

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥	15-16
उत्तमः पुरुषस्त्वन्यः परमात्मा इति उदाहृतः । यो लोकत्रयं आविश्य बिभर्ति अव्यय ईश्वरः ॥	15-17
यस्मात् क्षरम् अतीतोऽहं अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥	15-18
यो मां एवं असंमूढो जानाति पुरुषोत्तमं । सः सर्वविद्भजति मां सर्व भावेन भारत ॥	15-19
इति गुह्यतमं शास्त्रं इदं मुक्तं मयाऽनघ । एतत् बुद्ध्या बुद्धिमान् स्यात् कृत कृत्यश्च भारत ॥	15-20
इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुनसंवादे पुरुषोत्तम योगो नाम पञ्चदशोऽध्यायः ॥	

Sri Krishna has been talking about the सर्वात्म स्वरूप of परमेश्वर, परमेश्वर being The Self of all beings in this creation, in terms of क्षर पुरुष, अक्षर पुरुष, and उत्तम पुरुष. As we saw last time, the vision of परमेश्वर is revealed only by a minute part of माया, the ईश्वर शक्ति, the inherent infinite power of परमेश्वर, manifested as objects in this ever-changing creation, including the creation itself. This vision of परमेश्वर is called क्षर पुरुष, meaning परमेश्वर manifested as the ever-changing objects in this creation.



The vision of परमेश्वर revealed by the vast still unmanifested part of माया, the infinite inherent power of परमेश्वर, is called अक्षर पुरुष, and the vision of परमेश्वर revealed by Itself, by its own ज्योति स्वरूप - Self-effulgent nature of परमेश्वर Itself is called उत्तम पुरुष, She परमात्मा, She पुरुषोत्तम.

When a person recognizes the same One परमेश्वर as क्षर पुरुष, अक्षर पुरुष, and उत्तम पुरुष, all at the same time, then only the person recognizes परमेश्वर in Its entirety as पूर्ण पुरुष, The परमात्मा, The पुरुषोत्तम. Identifying Himself as That पुरुषोत्तम, Sri Krishna says:

यस्मात् क्षरम् अतीतोऽहं अक्षरात् अपि च उत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

15-18

यस्मात् - because

अहं क्षरम् अतीतः अक्षरात् अपि च अतीतः - I remain transcending both क्षर and अक्षर, transcending the limitations of both जगत् and माया, I, The परमेश्वर, remain independent of both, and being the cause for both, because of that reason

अहं उत्तमः - I am the most exalted being, which means, I am पूर्णः - I am परमेश्वर in Its entirety.

अतः - therefore

लोके च वेदे च - both in the popular language of the world and also in the scriptures

अहं पुरुषोत्तमः इति प्रथितः - I am well-known as पुरुषोत्तमः. Because I remain transcending both जगत् and माया, including both, and yet at the same time, being independent of both, I am पूर्ण पुरुष, परमात्मा - The परमेश्वर in its entirety. And I am well known both in popular worldly language and also in the scriptures as पुरुषोत्तम.

Thus Sri Krishna as परमेश्वर identifies Himself as The परमात्मा, The उत्तम पुरुष, The पूर्ण पुरुष, The पुरुषोत्तम. Now, bringing this discourse to its conclusion, भगवान् says:

यो मां एवं असंमूढो जानाति पुरुषोत्तमं ।

सः सर्वविद्भजति मां सर्व भावेन भारत ॥

15-19

भारत - O! Arjuna, please listen



ब्रह्मविद्या **Brahma Vidya**

यः मां एवं जानाति पुरुषोत्तमं - The one who knows Me, the one who recognizes Me in the manner described above as पुरुषोत्तम, which means the one who realizes that

- I am क्षर पुरुष,

- I am अक्षर पुरुष

- I am also उत्तम पुरुष, transcending क्षर and अक्षर, transcending जगत् and माया

We must understand clearly that क्षर, the जगत्, and अक्षर, the माया, are both विशिष्ट उपाधिस. They are both particular peculiar vehicles, revealing परमेश्वर.

- With क्षर उपाधि, परमेश्वर is क्षर पुरुष
- With अक्षर उपाधि, परमेश्वर is अक्षर पुरुष
- With no उपाधि, परमेश्वर is उत्तम पुरुष, The पुरुषोत्तम

That पुरुषोत्तम is the ultimate cause for both क्षर and अक्षर, both जगत् and माया. Consequently, that पुरुषोत्तम is पूर्ण पुरुष, The परं ब्रह्म, The ऊर्ध्वमूलं - the ultimate root cause for all that appear and disappear in this perennial flow of ever-changing existence called संसार - the creation. Therefore, भगवान् says:

यः मां एवं जानाति पुरुषोत्तमं - The one who knows Me, who recognizes Me as पुरुषोत्तम in this manner

सः असंमूढः - that person is no longer deluded, no longer confused about the identity of oneself. That person does not take आत्मा - The Self I to be anything other than पुरुषोत्तम. That person knows, appreciates, realizes and recognizes oneself as पुरुषोत्तम Itself. Further,

सः सर्ववित् - that person becomes सर्ववित् - one who knows everything.

How does one know everything just by knowing पुरुषोत्तम ? Because पुरुषोत्तम is सत्यं, the only सत्यं there is. Everything else is only transient नाम रूप - Name and form only, superimposed on सत्यं .

When a Self-realized person sees someone or something, what does that person see? The person sees only पुरुषोत्तम with a नाम रूप - name and form, superimposed on पुरुषोत्तम. That नाम रूप is only something to smile at and enjoy, and nothing more. It has no real existence at all. As भगवान् said earlier, पश्य मे योगमैश्वरं (11-8), every



नाम रूप is a glory of परमेश्वर. See and enjoy every नाम रूप while it lasts, because it will disappear before you realize it.

What does such a Self-realized person do with his own life?

सः मां सर्व भावेन भजति - That person worships Me, The परमेश्वर, The पुरुषोत्तम, by all means, by every means. Therefore, whatever he does, that is worship of परमेश्वर only. In his vision there is nothing else other than परमेश्वर. There is nothing else other than worship of परमेश्वर. Such worship of परमेश्वर is अनन्य ईश्वर भक्ति, ईश्वर भक्ति in which there is nothing other than परमेश्वर. That is भक्ति योग.

With the realization and recognition of oneself as पुरुषोत्तम Itself, in time, such ईश्वर भक्ति matures into पूर्ण ईश्वर भक्ति, and ईश्वर ज्ञानं matures into पूर्ण ईश्वर ज्ञानं, and पूर्ण ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं naturally merge into a state of identity, जीव ब्रह्म ऐक्यं, which is तत् पदं - the natural destination for every human being, reaching which one becomes immortal, which means, there is no rebirth for that person in this संसार. The person becomes a ज्ञानी, gaining मोक्ष - Total Liberation, Total Fulfillment, Absolute Happiness, Absolute Peace in this very life. That is the message of the भगवत् गीता, indeed all ब्रह्मज्ञानं. To communicate that message is the overriding mission of all ब्रह्मविद्या, which this गीता शास्त्र is.

Therefore, भगवान् concludes this discourse by saying:

इति गुह्यतमं शास्त्रं इदं मुक्तं मयाऽनघ ।

एतत् बुद्ध्या बुद्धिमान् स्यात् कृत कृत्यश्च भारत ॥

15-20

भारत अनघ - O! Sinless Arjuna. Arjuna must surely be sinless to gain all this knowledge directly from Sri Krishna Himself.

इदं गुह्यतमं शास्त्रं उक्तं - This गीता शास्त्रं ब्रह्मविद्या knowledge, which is the most secret, the most profound, and the most precious knowledge, has thus been communicated to you in all these discourses, including this one. This knowledge is the most secret because until you realize it, you cannot comprehend it, no matter how many times it is told. It is the most profound knowledge because It is knowledge about existence, manifest, unmanifest, and also that which is beyond the manifest and unmanifest. It is the most precious knowledge because it leads to total liberation and total fulfillment in



life. Such **गुह्यतमं शास्त्रं** has thus been communicated to you through all these teachings thus far.

एतत् बुद्ध्या – knowing, appreciating and realizing the content of all this knowledge

बुद्धिमान् स्यात् – one becomes a **बुद्धिमान्** – a wise person. **बुद्धिमान्** means what? As **भगवान्** said earlier

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः

स बुद्धिमान् मनुष्यते (4-18)

The one who sees **परमेश्वर** in every **कर्म**, and at the same time, sees every **कर्म** in **परमेश्वर**, as the very glory of **परमेश्वर**, such a person is wise among people.

कृतकृत्यः च स्यात् – By knowing and realizing that knowledge, one also becomes **कृतकृत्यः**

कृतकृत्यः means **यत् कर्तव्यं**, whatever needs to be done

तत् सर्वम् कृतं – all that, without exception has been done exactly, properly and fully. How?

ईश्वर तत्त्व ज्ञानं विदित्वा – by gaining an awareness of the truth about **परमेश्वर** as unfolded in this discourse, as a result of it, one becomes both fulfilled and uplifted in oneself, by oneself.

That is the glory of **पुरुषोत्तम योग** – knowledge about **पूर्ण ईश्वर भक्ति** and **पूर्ण ईश्वर ज्ञानं** merging into One **जीव ब्रह्म ऐक्यं** presented in this discourse. Thus ends this 15th chapter of the **भगवत् गीता** called **पुरुषोत्तम योग**.

In this short discourse involving only 20 verses, Sri Krishna has again unfolded in a concise and enlightening manner, eight of the most essential aspects of **ब्रह्मविद्या** knowledge, for the benefit of every **ईश्वर भक्त** in the pursuit of **पूर्ण ईश्वर ज्ञानं**. They are:

1. The nature of **संसार** - this worldly life, as it is, revealing the existence of **ऊर्ध्वमूलम् पर ब्रह्मन्**, The **परमेश्वर**
2. The need for inquiry on the nature of That **परमेश्वर** in order to gain **पूर्ण ईश्वर ज्ञानं**. In the words of Sri Krishna, **तत् पदं परिमार्गितव्यं**



ब्रह्मविद्या **Brahma Vidya**

3. ज्ञान साधनं - the personal qualities one must cultivate and maintain at all times, in order to gain पूर्ण ईश्वर ज्ञानं.
4. Recognition of परमेश्वर as ज्योति स्वरूप चैतन्य आत्मा - as Self-effulgent Pure Consciousness already in every person
5. An understanding, appreciation and recognition of the nature of every individual जीव - every individual person in this world
6. Recognition of सर्वात्म स्वरूप Of परमेश्वर through the glories of परमेश्वर in this creation
7. Understanding, appreciation and recognition of परमेश्वर as उत्तम पुरुष, The पुरुषोत्तम and
8. The total identity of पूर्ण ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं in the state of जीव ब्रह्म ऐक्यं

All this knowledge, together, constitutes ब्रह्मविद्या, the गीता शास्त्र in its entirety. That explains why this discourse is considered to be the most exalted even among all the discourses in the भगवत् गीता. As pointed out at the beginning of this chapter, a devotional recitation of the verses in this chapter, with some level of understanding and appreciation, is itself both

- ✓ ईश्वर उपासनं - worship of परमेश्वर, and
- ✓ ईश्वर स्मरणं and ईश्वर अनुस्मरणं - meditation and contemplation on परमेश्वर, by which a person becomes कृतकृत्यः - one who has done all of one's duties properly and fully, and thereby has become uplifted and fulfilled in oneself, by oneself itself.

Such is the glory of पुरुषोत्तम योग in the भगवत् गीता.

(a moment of silence)

We are going to stop here for a while, and return to Upanishad readings next time. Our next Upanishad is मुण्डक उपनिषत्, which is also one of the ten principal Upanishads in ब्रह्मविद्या. The primary reason for including this Upanishad in the scripture-reading program at this temple is the following.



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ब्रह्मविद्या **Brahma Vidya**

The state emblem of India includes, among other things, the inscription सत्यमेव जयते, which is a quotation from मुण्डक उपनिषत्. This simple looking expression epitomizes the essential message of all our Vedas and the Upanishads.

सत्यमेव जयते means - Truth alone wins. Truth always wins. Truth surely wins.

As we have already seen in our Introduction to Upanishads, सत्यं and धर्मम् are inseparable. सत्यं is concerned with being, and धर्मम् is concerned with doing. Being and doing together constitute one's entire life. Therefore, here सत्यं means being truthful in thought, word and deed at all times, together with proper conduct, ethical behavior and good moral character at all times in daily life. That सत्यं alone wins, always wins, surely wins, whatever be one's endeavors in life, from time to time. That Upanishad message defines success in life for all of us, both in terms of values, and in terms of commitment to knowledge and service of any kind.

This extraordinary wisdom communicated by the Upanishad expression सत्यमेव जयते represents our roots, our heritage, and our unfailing source of strength, wealth and happiness that has come to us from generation to generation, through thousands of years. That Upanishad wisdom is indeed our real connection with India, now and forever. And that connection is never subject to change.

Therefore, through deliberate inclusion of मुण्डक उपनिषत् in the ब्रह्मविद्या scripture-reading program at this temple, we, both as individuals and as a community, consciously and repeatedly recognize and renew our real connection with that भारत भूमि - the sacred land of the भगवत् गीता and the Upanishads, now called India.

With such recognition and renewed appreciation of our roots, our heritage and our unfailing source of strength, wealth and happiness in life, let us commence our readings on मुण्डक उपनिषत् next time.

On completing this Upanishad, we will be returning to भगवत् गीता and complete the remaining three chapters. Therefore, we go to the मुण्डक उपनिषत् next time.