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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चदशोऽध्यायः - पुरुषोत्तम योगः

pañca daśo'dhyāyaḥ - puruṣottama yogaḥ

Chapter 15

Volume 7

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

sarvasya cāham hr̥di sanniviṣṭo mattaḥ smṛtirjñānamapohanam ca ।

वैदेश्य सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥ 15-15

vaidaiśca sarvaiḥ ahameva vedyo vedāntakṛt vedavideva cāham ॥

द्वाविमौ पुरुषौ लोके क्षरचाक्षर एव च ।

dvāvimau puruṣau loke kṣaracākṣara eva ca ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 15-16

kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate ॥

उत्तमः पुरुषस्त्वन्यः परमात्मा इति उदाहृतः ।

uttamaḥ puruṣastvanyaḥ paramātmā iti udāhṛtaḥ ।

यो लोकत्रयं आविश्य विभर्ति अव्यय ईश्वरः ॥ 15-17

yo loka trayam āviśya vibharti avyaya īśvaraḥ ॥

यस्मात् क्षरम् अतीतोऽहं अक्षरादपि चोत्तमः ।

yasmāt kṣaram atīto'ham akṣarādapi cottamaḥ ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 15-18

ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥

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

ज्ञानं ज्ञेयं ज्ञानगम्यम् हृदि सर्वस्य विष्ठितं 13-17

jñānam jñeyam jñānagamyam hr̥di sarvasya viṣṭhitam

ज्ञानं *jñānam* - the ज्ञान साधन ज्ञानं *jñāna sādhana jñānam* - all knowledge about personal qualities helpful for a person to gain ईश्वर ज्ञानं *īśvar jñānam*, आत्म ज्ञानं *ātma jñānam* - Self-knowledge.



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ज्ञेयं *jñeyam* - that Self-knowledge Itself and

ज्ञानगम्यम् *jñāna gamyam* - what one gains from that Self-knowledge, namely, gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyam* - gaining recognition of one's identity with परमेश्वर *parameśvar*, already in oneself.

Thus all the three - ज्ञानं *jñanam*, ज्ञेयं *jñeyam* and ज्ञानगम्यम् *jñāna gamyam* already exist, extraordinarily and naturally together, without any distinction, in the heart and बुद्धि *buddhi* of every person, which means the आत्मा *ātmā*, The Self I, The परमेश्वर *parameśvar*, 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

यत् ज्ञात्वा अमृतं अश्नुते *yat jñātvā amṛtaṁ aśnute* 13-12 - one reaches one's innermost self - प्रत्यग आत्मा *pratyaga ātmā*, वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ*, one's ब्रह्मानन्द स्वरूप *brahmānand svarūpa*, one's fullness of existence and happiness, one gains मोक्ष *mokṣa*, one recognizes one's inherent immortality of existence as परमेश्वर *parameśvar* Itself.

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

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanaṁ ca ।

वैदेश्य सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥

15-15

vaidaiśca sarvaiḥ ahameva vedyo vedāntakṛt vedavidēva cāhaṁ ॥

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 *ananya īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam*, by which one recognizes the true nature of oneself, The Self I, as the सत् चित् आनन्द स्वरूप आत्मा *sat cit ānanda svarūpa ātmā* - The परमेश्वर *parameśvar* 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 *hṛdi* - in the heart means बुद्धौ *buddhau* - in the बुद्धि *buddhi* and सन्निविष्टः *sanniviṣṭaḥ* means सम्यक् प्रविष्टः *samyaka praviṣṭaḥ*-



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naturally entered into. परमेश्वर *parameśvar* has naturally entered into the बुद्धि *buddhi* of every जीव *jīva* - every person, as शुद्ध चैतन्य स्वरूप प्रत्यग आत्मा *śuddha caitanya svarūpa pratyaga ātmā* - as one's innermost Self, as Pure Consciousness in oneself. परमेश्वर *parameśvar* is everywhere in a person, why mention only बुद्धि *buddhi*? Because, बुद्धि *buddhi* is the उपलभ्य स्थानं *upalabhya sthanam* - the place in oneself where परमेश्वर *parameśvar* is available for recognition. All recognition is always in one's बुद्धि *buddhi* only. Therefore, भगवान् *bhagavān* says here:

अहं सर्वस्य हृदि सन्निविष्टः *aham sarvasya hr̥di sanniviṣṭaḥ* - I, The परमेश्वर *parameśvar*, already exist naturally in the बुद्धि *buddhi* of all जीवसु *jīvasu*, of all persons in this world, as one's very self, not as an object of knowledge, but as Oneself Itself, one's स्वरूप *svarūpa* Itself, as the true unchanging ever existent, all-inclusive Pure Consciousness Itself.

मत्तः स्मृतिः ज्ञानं अपोहनं च

mattaḥ smṛtiḥ jñānam apohanam ca

मत्तः *mattaḥ* - From Me alone, from परमेश्वर *parameśvar* alone, come

स्मृतिः *smṛtiḥ* - memory, recollections of all forms of knowledge

ज्ञानं *jñānam* - knowledge itself, all kinds of knowledge

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

Therefore, भगवान् *bhagavān* says:

As कर्मफलदाता *karma phal dātā* - 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 *parameśvar* only, which means all the faculties of one's body vehicle are manifestations of परमेश्वर *parameśvar* only. Further



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वेदैः च सर्वैः अहं एव वेद्यः *vedaiḥ ca sarvaiḥ ahaṁ eva vedyaḥ* - By the studies of all the Vedas and the Upanishads, I alone am The One, परमेश्वर *parameśvar* alone is the One, to be known, understood, appreciated and recognized.

All the देवताs *devatās* 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 *parameśvar*, already in oneself as Oneself Itself.

वेदान्तकृत् च अहं *vedāntakṛt ca ahaṁ* - वेदान्त *vedānta* includes here all the Vedas and Upanishads. Therefore वेदान्तकृत् *vedāntakṛt* means वेद वेदान्त अर्थ संप्रदाय कृत् *ved vedānta artha saṁpradāya kṛt* - 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 *vedavit ca ahaṁ* meaning वेद वेदान्तवित् च अहं *ved vedāntavit ca ahaṁ* - 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 *parameśvar*.

The One who is the author of all the Vedas and the Upanishads is Myself, The परमेश्वर *parameśvar*. The One who knows the meaning, the contents of the words of the Vedas and the Upanishads in all details, is Myself, The परमेश्वर *parameśvar*. The One who is the original teacher of all the Vedas and the Upanishads is Myself, The परमेश्वर *parameśvar*. The One who ultimately gains the knowledge of all the Vedas and the Upanishads is also Myself, The परमेश्वर *parameśvar*, which means the ब्रह्मविद्या आचार्य *brahma vidyā ācārya* is Myself and the One who seeks the ब्रह्मविद्या *brahma vidyā* knowledge (the शिष्य *śiṣya*) is also Myself, The परमेश्वर *parameśvar*.

All these statements are meant to direct the mind and बुद्धि *buddhi* of an ईश्वर भक्त *īśvar bhakta* like Arjuna towards recognition of सर्वात्म स्वरूप *sarvātma svarūp* of परमेश्वर *parameśvar*, namely वासुदेवः सर्वम् इति ज्ञानं *vāsudevaḥ sarvam iti*



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jñānaṁ. परमेश्वर *parameśvar* is not only in everything, but also is everything. परमेश्वर *parameśvar* is The Self I, the supporting and sustaining base, the natural abode, the ultimate destination for all जीवs *jīvas*, for all persons in this creation. That is ईश्वर ज्ञानं *īśvar jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge.

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

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् 10-42
viṣṭhabhyāhaṁ idaṁ kṛtsnaṁ ekāṁśena sthito jagat

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

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

Therefore, in terms of सर्वात्म स्वरूप *sarvātma svarūpa* of परमेश्वर *parameśvar*, इदं जगत् *idaṁ jagat*, this manifested creation, available for perception is परमेश्वर *parameśvar*. The unmanifested ईश्वर शक्ति *īśvara śakti*, the unmanifested माया



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māyā, is also परमेश्वर *parameśvar*. That which is other than माया *māyā* and जगत् *jagat*, while being the cause for both, is also परमेश्वर *parameśvar*.

Let us understand this clearly. There are not three परमेश्वरs *parameśvars*. We are talking about three distinct visions of the same One परमेश्वर *parameśvar*. Just for the purpose of understanding, the vision of परमेश्वर *parameśvar* revealed only by all objects in this creation is called here as क्षर पुरुष *kṣara puruṣa*. क्षर *kṣara* means that which is subject to change, decay and ultimate disappearance. क्षर पुरुष *kṣara puruṣa* does not mean that पुरुष *puruṣa*. The परमेश्वर *parameśvar* is क्षर *kṣara*. क्षर पुरुष *kṣara puruṣa* simply means the vision of परमेश्वर *parameśvar* revealed by all objects subject to क्षर *kṣara* - 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 *parameśvar* revealed only by the unmanifested माया *māyā*, the unmanifested ईश्वर शक्ति *īśvara śakti*, is called here as अक्षर पुरुष *akṣara puruṣa*. अक्षर *akṣara* means that which is not क्षर *kṣara*, that which is not subject to change, decay and ultimate disappearance, which is the nature of माया *māyā* - ईश्वर शक्ति *īśvara śakti*. Whatever be the changes that may take place anywhere, because of ईश्वर शक्ति *īśvara śakti*, ईश्वर शक्ति *īśvara śakti* itself always remains अक्षरं *akṣaram* - unchanging and unmanifest. Therefore, अक्षरं *akṣaram* is the nature of माया *māyā*. The vision of परमेश्वर *parameśvar* revealed by such माया *māyā*, is called here as अक्षर पुरुष *akṣara puruṣa*.

On the other hand, the vision of परमेश्वर *parameśvar* revealed by Itself, as That which is causeless, changeless, eternal, limitless परमात्मा परंब्रह्मन् *paramātmā param brahman*, that vision of परमेश्वर *parameśvar* is called here as उत्तम पुरुष *uttam puruṣa* or पुरुषोत्तम *puruṣottama* which includes all visions of परमेश्वर *parameśvar*, and hence उत्तम पुरुष *uttam puruṣa* is सर्वात्म स्वरूप *sarvātma svarūpa* of पूर्ण पुरुष *pūrṇa puruṣa* - The परमेश्वर *parameśvar* in its entirety.

It is that पूर्ण पुरुष स्वरूप *pūrṇa puruṣa svarūpa* of परमेश्वर *parameśvar*, that Sri Krishna is pointing out here, in today's verses as पुरुषोत्तम *puruṣottama*. Only when



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one recognizes One परमेश्वर *parameśvar* as क्षर पुरुष *kṣara puruṣa*, अक्षर पुरुष *akṣara puruṣa* and उत्तम पुरुष *uttama puruṣa*, all at the same time, one truly recognizes परमेश्वर *parameśvar* in its entirety, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*. This is how Sri Krishna calls attention to such total vision of परमेश्वर *parameśvar* as सर्वात्म स्वरूप पुरुषोत्तम *sarvātma svarūpa puruṣottama*.

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।
dvau imau puruṣau loke kṣaraḥ ca akṣaraḥ eva ca ।
क्षरः सर्वाणि भूतानि कूटस्थः अक्षर उच्यते ॥ 15-16
kṣaraḥ sarvāṇi bhūtāni kūṭasthaḥ akṣara ucyate ॥

उत्तमः पुरुषः तु अन्यः परमात्मा इति उदाहृतः ।
uttamaḥ puruṣaḥ tu anyaḥ paramātmā iti udāhṛtaḥ ।
यः लोकत्रयं आविश्य विभर्ति अव्यय ईश्वरः ॥ 15-17
yaḥ loka trayam āviśya vibharti avyaya īśvaraḥ ॥

यस्मात् क्षरम् अतीतोऽहं अक्षरादपि चोत्तमः ।
yasmāt kṣaram atīto'haṁ akṣarādapi cottamaḥ ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 15-18
ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥

All these three verses go together.

लोके उच्यते *loke ucyate* - 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 *sarvātma svarūpa* of परमेश्वर *parameśvar* indicated earlier by calling attention to the glories of परमेश्वर *parameśvar*. Just for the benefit of such understanding and appreciation, it is said, what is said?

द्वौ इमौ पुरुषौ *dvau imau puruṣau* - Here the word पुरुष *puruṣa* stands for परमेश्वर *parameśvar*. परमेश्वर *parameśvar* is commonly indicated as two पुरुष *puruṣas*. What are they?

क्षरः च अक्षरः एव च *kṣaraḥ ca akṣaraḥ eva ca* - One is क्षर पुरुष *kṣara puruṣa* and the other is अक्षर पुरुष *akṣara puruṣa*



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क्षरः *kṣarah* (क्षर पुरुषः *kṣara puruṣah*) सर्वाणि भूतानि *sarvāṇi bhūtāni* - The क्षर पुरुष *kṣara puruṣa* is That परमेश्वर *parameśvar* revealed by all beings in this creation. Who are those beings? As the पुरुष सूक्तं *puruṣa sūktam* says:

पुरुषः एव इदं सर्वम् यत् भूतं यश्चभव्यं *puruṣah eva idam sarvam yat bhūtam yaścabhavyam* - 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 *puruṣah eva* - परमेश्वर *parameśvar* only. Therefore,

क्षर पुरुषः सर्वाणि भूतानि *kṣara puruṣah sarvāṇi bhūtāni* - The परमेश्वर *parameśvar* revealed by all beings in this past, present and future creation is called क्षर पुरुष *kṣara puruṣa*. Then, अक्षर पुरुष *akṣara puruṣa* refers to whom?

कूटस्थः अक्षरः (अक्षर पुरुषः) इति उच्यते *kūṭasthaḥ akṣarah (akṣara puruṣah) iti ucyate* - The परमेश्वर *parameśvar* revealed by that which is कूटस्थः *kūṭasthaḥ*, immutable and अक्षरः *akṣarah* - imperishable and unmanifest, is called अक्षर पुरुष *akṣara puruṣa*. Usually, the words कूटस्थः *kūṭasthaḥ* and अक्षर *akṣara* are used to indicate परब्रह्मन् *parabrahman*. In the context here, they refer to माया *māyā*, the ईश्वर शक्ति *īśvara śakti*, because of two reasons. माया *māyā* is the immediate cause for जगत् *jagat* - the creation. Being inseparable from ब्रह्मन् *brahman*, the words कूटस्थ *kūṭastha* and अक्षर *akṣara* characterize माया *māyā* also. The important differences between जगत् *jagat* and माया *māyā* are:

जगत् *jagat* is manifest and माया *māyā* is unmanifest

जगत् *jagat* is the effect for which माया *māyā* is the immediate cause.

That which is common between जगत् *jagat* and माया *māyā* is that neither one is independent of परमेश्वर *parameśvar*. Therefore, अक्षर पुरुष *akṣar puruṣa* must be understood here as परमेश्वर *parameśvar* revealed by माया *māyā*, the ईश्वर शक्ति *īśvar śakti*, the inherent power of परमेश्वर *parameśvar*. Continuing, भगवान् *bhagavān* says:



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ब्रह्मविद्या Brahma Vidya

उत्तमः पुरुषः तु अन्यः *uttamaḥ puruṣaḥ tu anyaḥ* - Other than the two पुरुषs *puruṣas*, namely क्षर पुरुष *kṣara puruṣa* and अक्षर पुरुष *akṣara puruṣa*, there is अन्यः पुरुषः *anyaḥ puruṣaḥ*, another पुरुष *puruṣa* called उत्तम पुरुषः *uttama puruṣaḥ*. The उत्तम पुरुष *uttama puruṣa*, which is entirely different from the other two पुरुषs *puruṣas* (तु अन्यः *tu anyaḥ*). Unlike क्षर पुरुष *kṣara puruṣa* and अक्षर पुरुष *akṣara puruṣa*, the vision of परमेश्वर *parameśvar* in उत्तम पुरुष *uttama puruṣa* includes जगत् *jagat* and माया *māyā*, and at the same time, it is independent of both.

परमात्मा इति उदाहृतः *paramātmā iti udāhṛtaḥ* - It is that उत्तम पुरुष *uttama puruṣa* whom our scriptures refer to as परमात्मा *paramātmā*, सर्वभूतानां प्रत्यग आत्मा *sarva bhūtānām pratyaga ātmā*

- ◇ 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 *uttama puruṣa*, the परमात्मा *parameśvar*. We may recall here how Sri Krishna indicated That परमात्मा *paramātmā* in Chapter 13.

उपद्रष्टा अनुमन्ता च भर्ता भोक्ता महेश्वरः ।
upadrṣṭā anumantā ca bhartā bhokta maheśvaraḥ ।
परमात्मा इति चाप्युक्तः देहेऽस्मिन् पुरुषः परः ॥ 13-22
paramātmā iti cāpyuktaḥ dehe'smin puruṣaḥ paraḥ ॥

Again
अनादित्वात् निर्गुणत्वात् परमात्मा अयं अव्ययः ।
anāditvāt nirguṇatvāt paramātmā ayaṁ avyayaḥ ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31
śarīrastho'pi kaunteya na karoti na lipyate ॥

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

यः लोकत्रयं आविश्य विभर्ति अव्यय ईश्वरः
yaḥ loka trayam āviśya vibharti avyaya īśvaraḥ



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यः अव्यय ईश्वरः *yaḥ avyaya īśvaraḥ* - That उत्तम पुरुष *uttama puruṣa*, The परमात्मा *paramātmā*, is अव्यय *avyaya* ईश्वरः *īśvaraḥ* - eternal imperishable परमेश्वर *parameśvar*, who

लोक त्रयं आविश्य *loka trayam āviśya* - having entered into all the three worlds, namely भूलोक *bhūloka*, भुवर लोक *bhuvara loka* and सुवर लोक *suvara loka*, which means, pervading all existence

विभर्ति *vibharti* - supports and sustains all beings in all existence, including existence itself, just by its very presence. That उत्तम पुरुष *uttama puruṣa*, The परमात्मा *paramātmā*, is Myself, The परमेश्वर *parameśvar*, says Sri Krishna.

All existence includes भूलोक *bhūlok*, भुवर लोक *bhuvara loka* and सुवर लोक *suvara loka*. As we have seen in the Taittiriya Upanishad

भूलोक *bhūlok* is अयंलोकः *ayamlokaḥ*, this लोक *loka*, the पृथिवी लोक *ṛthvī loka* - this world on earth we live in

भुवर्लोक *bhuvar loka* is अन्तरिक्ष लोकः *antarikṣa lokaḥ* - the world in between the earth and all the other planets in the sky, and

सुवर्लोक *suvara loka* is असौ लोक *asau lokaḥ* - the entire world beyond the earth, including all the स्वर्ग लोकs *svarga lokas* above earth and all the पाताल लोकs *pātāla lokas* below the earth. All the above three worlds constitute all existence in forms and names.

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