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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

पञ्चदशोऽध्यायः - पुरुषोत्तम योगः

pañca daśo'dhyāyaḥ - puruṣottama yogah

Chapter 15

Volume 8

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

dvāvimau puruṣau loke kṣaraścākṣar eva ca ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

15-16

kṣarah 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 ॥

यो मां एवं असंमूढो जानाति पुरुषोत्तमं ।

yo mām evaṁ asaṁmūḍho jānāti puruṣottamaṁ ।

सः सर्वविद्भजति मां सर्व भावेन भारत ॥

15-19

saḥ sarvavidbhajati mām sarva bhāvena bhārata ॥

इति गुह्यतमं शास्त्रं इदं मुक्तं मयाऽनघ ।

iti guhyatamaṁ śāstraṁ ida muktaṁ mayā'nagha ।

एतत् बुद्ध्या बुद्धिमान् स्यात् कृत कृत्यश्च भारत ॥

15-20

etat buddhvā buddhimān syāt kṛt kṛtyaśca bhārata ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

iti śrīmadbhagavadgītāsu upaniṣatsu brahma vidyāyām yogaśāstre

श्री कृष्णार्जुनसंवादे पुरुषोत्तम योगो नाम पञ्चदशोऽध्यायः ॥



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śrī kṛṣṇārjuna saṁvāde puruṣottama yogo nāma pañcadaśo'dhyāyaḥ ॥

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

The vision of परमेश्वर *parameśvar* revealed by the vast still unmanifested part of माया *māyā*, the infinite inherent power of परमेश्वर *parameśvar*, is called अक्षर पुरुष *akṣara puruṣa*, and the vision of परमेश्वर *parameśvar* revealed by Itself, by its own ज्योति स्वरूप *jyoti svarūp* Self-effulgent nature of परमेश्वर *parameśvar* Itself is called उत्तम पुरुष *uttama puruṣa*. The परमात्मा *paramātmā*, The पुरुषोत्तम *puruṣottama*.

When a person recognizes the same One परमेश्वर *parameśvar* as क्षर पुरुष *kṣara puruṣa*, अक्षर पुरुष *akṣara puruṣa* and उत्तम पुरुष *uttama puruṣa*, all at the same time, then only the person recognizes परमेश्वर *parameśvar* in Its entirety as पूर्ण पुरुष *pūrṇa puruṣa*. The परमात्मा *paramātmā*, The पुरुषोत्तम *puruṣottama*. Identifying Himself as That पुरुषोत्तम *puruṣottama*, Sri Krishna says:

यस्मात् क्षरम् अतीतोऽहं अक्षरात् अपि च उत्तमः ।

yasmāt kṣaram atīto'haṁ akṣarāt api ca uttamaḥ ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

15-18

ato'smi loke vede ca prathitaḥ puruṣottamaḥ ॥

यस्मात् *yasmāt* - because

अहं क्षरम् अतीतः अक्षरात् अपि च अतीतः *ahaṁ kṣaram atītaḥ akṣarāt api ca atītaḥ* - I remain transcending both क्षर *kṣara* and अक्षर *akṣara*, transcending the



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limitations of both जगत् jagat and माया māyā, I, The परमेश्वर *parameśvar*, remain independent of both, and being the cause for both, because of that reason

अहं उत्तमः *aham uttamah* - I am the most exalted being, which means, I am पूर्णः *pūrṇah* - I am परमेश्वर *parameśvar* in its entirety.

अतः *atah* - therefore

लोके च वेदे च *loke ca vede ca* - both in the popular language of the world and also in the scriptures

अहं पुरुषोत्तमः इति प्रथितः *aham puruṣottamaḥ iti prathitaḥ* - I am well-known as पुरुषोत्तमः *puruṣottamaḥ*. Because I remain transcending both जगत् jagat and माया māyā, including both, and yet at the same time, being independent of both, I am पूर्ण पुरुष *pūrṇa puruṣa*, परमात्मा *paramātmā* - The परमेश्वर *parameśvar* in its entirety. And I am well known both in popular worldly language and also in the scriptures as पुरुषोत्तम *puruṣottama*.

Thus Sri Krishna as परमेश्वर *parameśvar* identifies Himself as The परमात्मा *paramātmā*, The उत्तम पुरुष *uttama puruṣ*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*. Now, bringing this discourse to its conclusion, भगवान् *bhagavān* says:

यो मां एवं असंमूढो जानाति पुरुषोत्तमं ।

yo mām evaṁ asaṁmūḍho jānāti puruṣottamaṁ ।

सः सर्वविद्भजति मां सर्व भावेन भारत ॥

15-19

saḥ sarva vidbhajati mām sarva bhāvena bhārata ॥

भारत *bhārata* - O! Arjuna, please listen

यः मां एवं जानाति पुरुषोत्तमं *yah mām evaṁ jānāti puruṣottamaṁ* - The one who knows Me, the one who recognizes Me in the manner described above as पुरुषोत्तम *puruṣottama*, which means the one who realizes that

- I am क्षर पुरुष *kṣara puruṣa*,

- I am अक्षर पुरुष *akṣaar puruṣa*,

- I am also उत्तम पुरुष *uttama puruṣ*, transcending क्षर *kṣara* and अक्षर *akṣara*, transcending जगत् jagat and माया māyā



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We must understand clearly that क्षर *kṣara*, the जगत् *jagat*, and अक्षर *akṣara*, the माया *māyā*, are both विशिष्ट उपाधि *viśiṣṭa upādhis*. They are both particular peculiar vehicles, revealing परमेश्वर *parameśvar*.

- With क्षर उपाधि *kṣara upādhi*, परमेश्वर *parameśvar* is क्षर पुरुष *kṣara puruṣa*
- With अक्षर उपाधि *akṣara upādhi*, परमेश्वर *parameśvar* is अक्षर पुरुष *akṣara puruṣa*
- With no उपाधि *upādhi*, परमेश्वर *parameśvar* is उत्तम पुरुष *uttama puruṣa*, The पुरुषोत्तम *puruṣottama*

That पुरुषोत्तम *puruṣottama* is the ultimate cause for both क्षर *kṣara* and अक्षर *akṣara*, both जगत् *jagat* and माया *māyā*. Consequently, that पुरुषोत्तम *puruṣottama* is पूर्ण पुरुष *pūrṇa puruṣa* The परं ब्रह्म *param brahma*, The ऊर्ध्वमूलं *ūrdhvamūlaṁ* - the ultimate root cause for all that appear and disappear in this perennial flow of ever-changing existence called संसार *saṁsāra* - the creation. Therefore, भगवान् *bhagavān* says:

यः मां एवं जानाति पुरुषोत्तमं *yaḥ māṁ evaṁ jānāti puruṣottamaṁ* - The one who knows Me, who recognizes Me as पुरुषोत्तम *puruṣottam* in this manner

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

सः सर्ववित् *saḥ sarvavit* - that person becomes सर्ववित् *sarvavit* - one who knows everything.

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

When a Self-realized person sees someone or something, what does that person see? The person sees only पुरुषोत्तम *puruṣottama* with a नाम रूप *nāma rūpa* - name and form, superimposed on पुरुषोत्तम *puruṣottama*. That नाम रूप *nāma rūpa* is only



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something to smile at and enjoy, and nothing more. It has no real existence at all. As भगवान् *bhagavān* said earlier, पश्य मे योगमैश्वरं *paśya me yogamaiśvaram* (11-8), every नाम रूप *nāma rūpa* is a glory of परमेश्वर *parameśvar*. See and enjoy every नाम रूप *nāma rūpa* 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 *saḥ mām sarva bhāvena bhajati* - That person worships Me, The परमेश्वर *parameśvar*, The पुरुषोत्तम *parameśvar*, by all means, by every means. Therefore, whatever he does, that is worship of परमेश्वर *parameśvar* only. In his vision there is nothing else other than परमेश्वर *parameśvar*. There is nothing else other than worship of परमेश्वर *parameśvar*. Such worship of परमेश्वर *parameśvar* is अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, ईश्वर भक्ति *īśvara bhakti* in which there is nothing other than परमेश्वर *parameśvar*. That is भक्ति योग *bhakti yoga*.

With the realization and recognition of oneself as पुरुषोत्तम *puruṣottama* itself, in time, such ईश्वर भक्ति *īśvara bhakti* matures into पूर्ण ईश्वर भक्ति *pūrṇa īśvara bhakti*, and ईश्वर ज्ञानं *īśvar jñānam* matures into पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, and पूर्ण ईश्वर भक्ति *pūrṇa īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam* naturally merge into a state of identity, जीव ब्रह्म ऐक्यं *jīva brahma aikyam*, which is तत् पदं *tat padam* - the natural destination for every human being, reaching which one becomes immortal, which means, there is no rebirth for that person in this संसार *saṁsār*. The person becomes a ज्ञानी *jñānī*, gaining मोक्ष *mokṣa* - Total Liberation, Total Fulfillment, Absolute Happiness, Absolute Peace in this very life. That is the message of the भगवत् गीता *bhagavat gītā*, indeed all ब्रह्मज्ञानं *brahma jñanam*. To communicate that message is the overriding mission of all ब्रह्मविद्या *brahma vidyā*, which this गीता शास्त्र *gītā śāstra* is.

Therefore, भगवान् *bhagavān* concludes this discourse by saying:

इति गुह्यतमं शास्त्रं इद मुक्तं मयाऽनघ ।

iti guhyatamam śāstram ida muktaṁ mayā'nagha ।

एतत् बुद्ध्या बुद्धिमान् स्यात् कृत कृत्यश्च भारत ॥

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etat buddhvā buddhimān syāt kṛt kṛtyaśca bhārata ॥

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

इदं गुह्यतमं शास्त्रं उक्तं *idam guhyatamaṁ śāstram uktam* - This गीता शास्त्रं ब्रह्म विद्या *gītā śāstram brahma vidyā*, 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 *guhyatamaṁ śāstram* has thus been communicated to you through all these teachings thus far.

एतत् बुद्ध्या *etat buddhvā* - knowing, appreciating and realizing the content of all this knowledge

बुद्धिमान् स्यात् *buddhimān syāt* - one becomes a बुद्धिमान् *buddhimān* - a wise person. बुद्धिमान् *buddhimān* means what? As भगवान् *bhagavān* said earlier

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः

karmaṇi akarma yaḥ paśyetaḥ akarmaṇi ca karma yaḥ

स बुद्धिमान् मनुष्यते (4-18)

sa buddhimān manuṣyate

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

कृतकृत्यः च स्यात् *kṛtakṛtyaḥ ca syāt* - By knowing and realizing that knowledge, one also becomes कृतकृत्यः *kṛtakṛtyaḥ*

कृतकृत्यः *kṛtakṛtyaḥ* means यत् कर्तव्यं *yat kartavyam*, whatever needs to be done तत् सर्वम् कृतं *tata sarvam kṛtam* - all that, without exception has been done exactly, properly and fully. How?

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



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That is the glory of पुरुषोत्तम योग *puruṣottama yoga* - knowledge about पूर्ण ईश्वर भक्ति *pūrṇa īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam* merging into One जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* presented in this discourse. Thus ends this 15th chapter of the भगवत् गीता *bhagavat gītā* called पुरुषोत्तम योग *puruṣottama yoga*.

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 *brahma vidyā* knowledge, for the benefit of every ईश्वर भक्त *īśvara bhakta* in the pursuit of पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*. They are:

1. The nature of संसार *saṁsār* - this worldly life, as it is, revealing the existence of ऊर्ध्वमूलम् पर ब्रह्मन् *ūrdhvamūlam para brahman*, The परमेश्वर *parameśvar*
2. The need for inquiry on the nature of That परमेश्वर *parameśvar* in order to gain पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*. In the words of Sri Krishna, तत् पदं परिमार्गितव्यं *tata padaṁ parimārgitavyaṁ*
3. ज्ञान साधनं *jñāna sādhanam* - the personal qualities one must cultivate and maintain at all times, in order to gain पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*.
4. Recognition of परमेश्वर *parameśvar* as ज्योति स्वरूप चैतन्य आत्मा *jyoti svarūp caitanya ātmā* - as Self-effulgent Pure Consciousness already in every person
5. An understanding, appreciation and recognition of the nature of every individual जीव *jīva* - every individual person in this world
6. Recognition of सर्वात्म स्वरूप *sarvātma svarūp* of परमेश्वर *parameśvar* through the glories of परमेश्वर *parameśvar* in this creation
7. Understanding, appreciation and recognition of परमेश्वर *parameśvar* as उत्तम पुरुष *uttama puruṣa*, The पुरुषोत्तम *puruṣottama* and
8. The total identity of पूर्ण ईश्वर भक्ति *pūrṇa īśvara bhakti* and पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam* in the state of जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ*



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All this knowledge, together, constitutes ब्रह्मविद्या *brahma vidyā*, the गीता शास्त्र *gītā śāstra* in its entirety. That explains why this discourse is considered to be the most exalted even among all the discourses in the भगवत् गीता *bhagavat gītā*. 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 *īśvara upāsanam* - worship of परमेश्वर *parameśvar*, and
ईश्वर स्मरणं *īśvara smaraṇam*
- ✓ and ईश्वर अनुस्मरणं *īśvara anusmaraṇam* - meditation and contemplation on
परमेश्वर *parameśvar*, by which a person becomes कृतकृत्यः *kṛtakṛtyaḥ* - 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 *puruṣottama yoga* in the भगवत् गीता *bhagavat gītā*.

(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 *muṇḍaka upaniṣat*, which is also one of the ten principal Upanishads in ब्रह्मविद्या *brahma vidyā*. The primary reason for including this Upanishad in the scripture-reading program at this temple is the following.

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

सत्यमेव जयते *satyameva jayate* means - Truth alone wins. Truth always wins. Truth surely wins.

As we have already seen in our Introduction to Upanishads, सत्यं *satyam* and धर्मम् *dharmaṁ* are inseparable. सत्यं *satyam* is concerned with being, and धर्मम् *dharmaṁ* is concerned with doing. Being and doing together constitute one's entire life. Therefore, here सत्यं *satyam* 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 *satyam* alone wins, always wins, surely wins, whatever be one's endeavors in life, from time to time. That Upanishad message defines success in



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ब्रह्मविद्या **Brahma Vidya**

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 *satyameva jayate* 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 *muṇḍaka upaniṣat* in the ब्रह्मविद्या *brahmvidyā* 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 *bhārata bhūmi* - the sacred land of the भगवत् गीता *bhagavat gītā* 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 *muṇḍaka upaniṣat* next time.

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