



BHAGAVAD GITA

Chapter 15

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SUMMARY

Chapter 15 –
Purushottama Yoga

20 Verses

(I) Verses 1 - 3

Description of Samsara

(II) Verses 3 - 6

Means of liberation

(III) Verses 7 - 11

Brahman as Jiva

(IV) Verses 12 - 15

Brahmanas Jagat

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Brahman as Purushottama

Verses 19 - 20

Glory of Purushottama
Jnanam



INTRODUCTION

Introduction :

- Purushottama Yoga.
- Purushottama = Kshetrajna = Jneyam = Purusha = Gunateeta = Sthitha Prajnya = Pure Consciousness.
- Has deep meaning in 20 verses.
- Chanted before eating.
- What is life, who is God, what is Jiva, what is cause of Joys and sorrows in life?
- What is the way to cross ocean of Joys and sorrows and understand Truth?
- When one seeks the truth, Bhagawan blesses with Jnanam.
- With Bhakti, seek the truth.
- In Chapter 14, it was taught that with Atma Jnanam one becomes Gunateeta.
- To explain Atma well, Bhagawan starts teaching in Chapter 15.
- One without attachment alone can aquire knowledge of pure consciousness.



VERSE 1 TO 20

Verse 1 :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvattham prāhuravyayam |
chandāṃsi yasya parṇāni
yastam vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

Samsara Vriksha – Varnanam :

a) Sribhagavan Uvacha :

- The Lord said.

b) Prahuh Avyayam Asvattham :

- They speak of the eternal fig tree of Samsara.

c) Urdvamulam :

- Whose tap root is above.

d) Adhah Sakham :

- Whose branches are below.

e) **Yasya Parnani Chandamsi :**

- And whose leaves are the Vedas.

f) **Sah Yaha Veda Tam Vedavit :**

- He who knows it, is the knower of the Vedas.
- Nature of life – explained through Ashvatta tree.

I) **Yaha Tam Veda, Saha Veda Vitu :**

- One who understands inner essence of Veda, has understood deep meaning of Shastra, pure Consciousness.

- **There is no life and world without Bhagavan, Pure Chaitanyam.**

- Without Body as instrument and senses, can't know the world.
- I know myself with my individuality.
- One who knows world with Bhagavan, the inner essence, knows essence of Vedas.
- Ashvatta, peepal tree exists for a long time.

II) Cause = Moolam = Root = Foremost not top most, not root up above, superior to creation, invisible.

- Rig Veda, Katho Upanishad, Surya Namaskara, Taittiriya Aranyaka Chapter 1 have this illustration.

III) **Shakaha :**

- Branches, visible.

IV) Parnani :

- Leaves, Vedas, Visible.

V) Adaha :

- Inferior.

VI) Prahuhu :

- Elders say so.

Bhagavan	Creation
<ul style="list-style-type: none">- Pure consciousness- Superior to creation.- Cause- Not perceived by Body – Mind.- Changeless	<ul style="list-style-type: none">- Effect,- Visible, made of 5 elements.- Changes with time- Has modifications

What protects?

Tree	Life
<ul style="list-style-type: none">- Leaves- Nourishes the trees- Give life to tree	<ul style="list-style-type: none">- Vedas, scriptures, Chandamsi- How to live Dharmic life taught by Vedas.- Karma Khanda is stepping stone to know the higher truth.- Materialist is carried away by desires of the mind.

- World is in form of cause – effect relationship, between Atma Chaitanyam and Universe – which includes body – mind complex.

Pure Consciousness	Creation
- Cause	- Expression of Maya

- Life is sustained by ignorance, desire, actions.
- One who understands this has understood the inner meaning of Vedas.

Verse 2 :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्तानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāh
guṇapravṛddhā viṣayapravālāḥ |
adhaśca mūlānyanusantāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

a) Tasya Shakha :

- Its Branches.

b) Guna Pravrdhah :

- Which are nourished by the Gunas.

c) Vishayapravalah :

- And whose shoots are the sense objects.

d) Prasrtah :

- Are spread.

e) Adhah Cha Urdhvam :

- Below and above.

f) Cha :

- Further

g) Mulani :

- Its Roots.

h) Anusantatani Adah :

- Are stretched below.

i) Karma Anubandini :

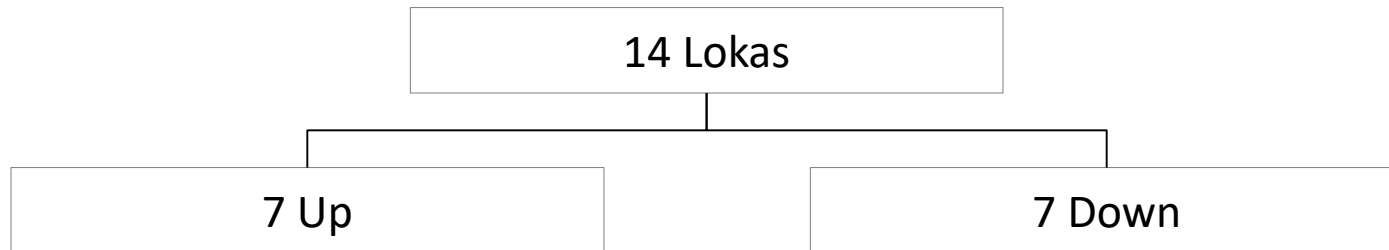
- Causing actions.

j) Manushyaloke :

- In the world of men.

l) Tasya Shakha Adhashcha Urdvam Cha Prasrutaha :

- Branches of Samsara Vrksha, tree of life are spread above and below.



- Denotes planets and worlds.

II) Guna Pravrdha :

- Well grown out of Sattva, Rajas, Tamas Gunas.

III) Vishaya Pravala :

- Sense objects, objects of form, sound, touch, taste, smell.
- Leaves are tender.

IV) Adashcha Mulani Anusandadani :

- Offshoots of Roots are spread across far and wide.
- Dominant “Tap Root” goes deep down.

V) Branches of Roots :

- Karmani Bandini.
- People perform actions, physical, verbal, mental.
- Effect is spread all over Manushya Loke.
- Devas actions superior than Manushyas.
- Caused by actions, Jivas take varied births to enjoy sense pleasures.

Revision :

- One should know Maya Sahitam Brahma = Creation.

Tree	Branches
<ul style="list-style-type: none"> - Bhagavan - Cause - Foremost importance - Invisible root. - Get ultimate knowledge of Brahman and Redeem oneself from birth + death. - Only Human beings can do Karma and also get Redeemed by knowledge. 	<ul style="list-style-type: none"> - Creation of Names + forms. - Inferior - Changes with time, Ashvattam - Karmas are branches of the tree, responsible for repeated births again and again. - Different worlds of Sattva, Rajas, Tamas creates sense objects. - Our likes and destines are the tap root growing stronger everyday.

Verse 3 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- Why and how of creation, nobody can find answer including scientists.

Advaita Siddanta :

- World is projection of Maya.
- Cause of world can't be known and need not be known.
- Not possible to explain nature of creation.
- Creation has no beginning or end.
- One shouldn't get attached in worldly life.
- Get out of bondage with axe of dispassion, Asanga Shastram, Vairagyam.
- Suvirudha Mulam, get rid of deep rooted passions by Vairagyam.
- What should we do after cutting the root of Peepal tree?

Verse 4 :

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgitāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛtṭiḥ prasṛtā purāṇī || 15 - 4 ||

Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

a) Tatah Tat Padam Parimargitavyam :

- Thereafter, that goal should be sought.

b) Gatah Yasmin Na Nivartanti Bhuyah :

- Reaching which they do not return again.

c) Prapadye Tam Eva Cha Adyam Purusham :

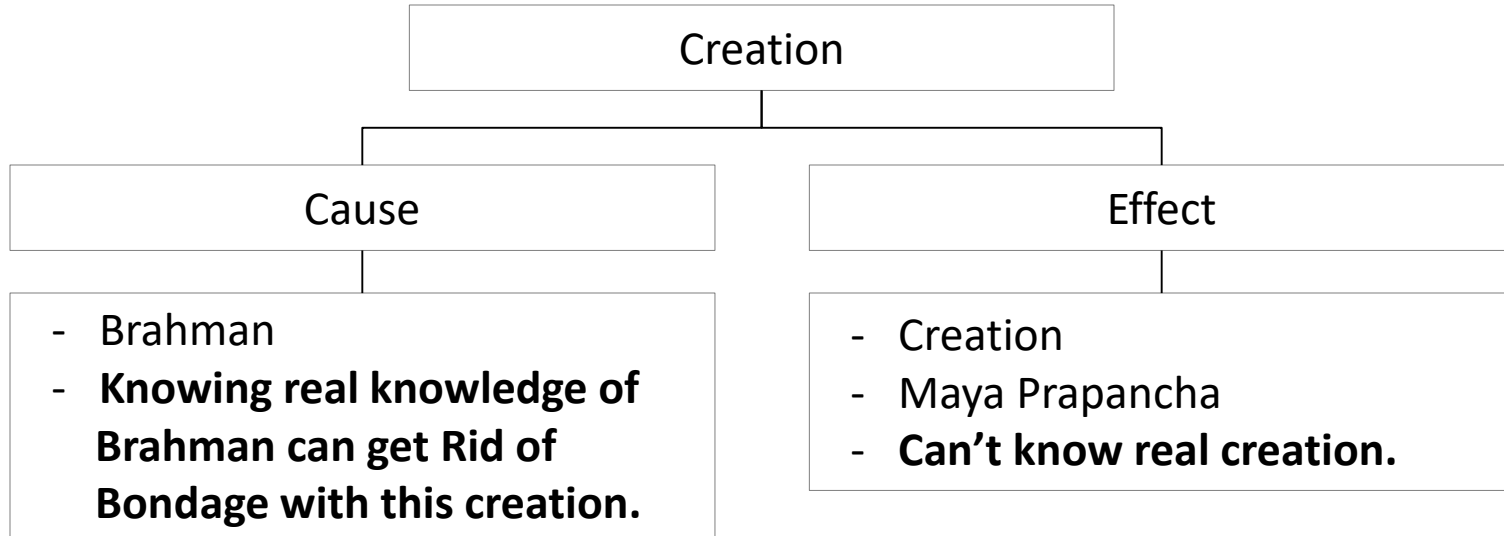
- I surrender to that primal god.

d) Yatah Purani Pravrittih Prasrta :

- From whom the ancient process of creation has proceeded.

Revision :

Essence of Shastra :



- Once bondage to the world is removed, I will be peaceful and happy.
- **Verse 3 :**
 - Don't analyse life too much, can never get to bottom of it.
- Shedding off bondage with world is the key point.

a) Yena Asanga Shastrena Dridhena Chitva :

- Connect verse 4 from here.
- Tree of bondage should be cut well by dispassion and verse 4 :

I) Tat Padam Pari Margitavyam :

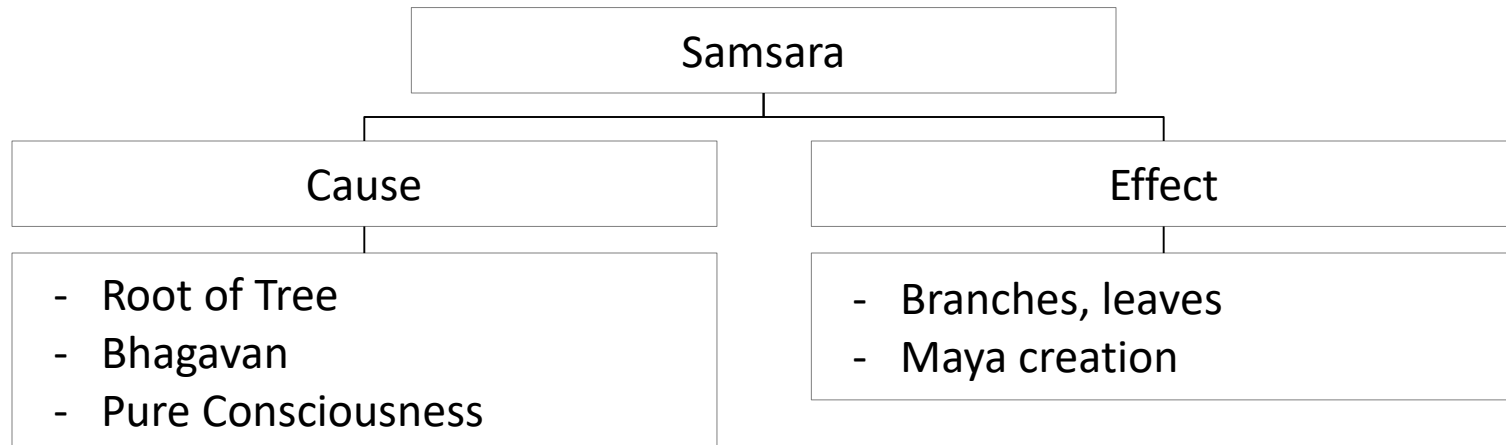
- Know the superior pure consciousness principle, which is Urdva Moolam, the cause of creation.

II) Pari Marigavyam :

- To search for knowledge.
- Understand from Guru.
- Not search ourselves.
- Tad Vijingnasasva, Tad Brahmeti.
- You should want to know Brahman.
- Saha Anveshtabyaha Saha Vijingyasyitavyaha, Parimargitavyaha, search well for knowledge, contemplate with Guru and understand.
- On knowing Brahman, what does one do?

III) Yasmin Gataha Buyaha Na Nivartante :

- **Know pure consciousness as cause of creation.**
- **Knowing this one does not get attached again to body and world or get caught up in individuality, our passion is gone.**

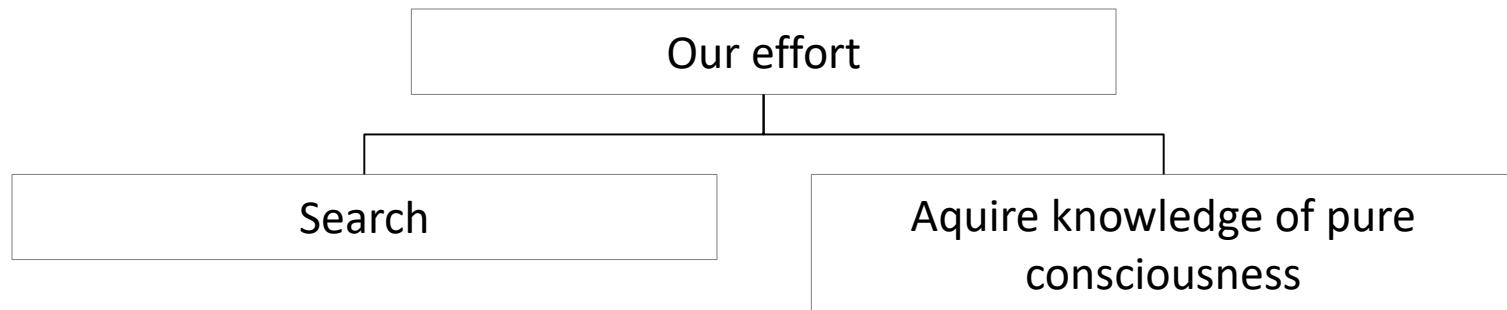


- **World has pure consciousness as its substratum.**
- **Understand pure consciousness, then give up passion for superficial unreal, fleeting joys of life.**

- Aim to attain knowledge of pure Consciousness.
- What should we do towards this?
- Surrender to Bhagavan, Aspire to gain knowledge of pure consciousness.

III) Tam Adyam Purusham Eva Prapadye :

- Adi Purusha = Pure Consciousness.
- One surrenders to Ishvara in order to attain knowledge of Pure Consciousness.
- Purusha = Para Brahma.
- Mumukshutvam, Jingyasyitvayaha – 2nd line.
- Surrender out of Bhakti, put effort towards Moksha.



- To know Bhagavan, I am surrendering myself, my ego, individuality to him.
- Attaining the Purusha, pure consciousness, cause of creation is the Aim of the study.

- May I be recipient of that knowledge which is needed for it.

IV) Yataha Pravirti Purani Prasrutaha, Tam Adhyam Purusham Eva Prapadye :

- I surrender to pure consciousness from whom this ancient, massive creation has come into being.
- I want to know pure consciousness from whom Maya has created the entire universe and who rules over Maya.
- Cause and effect of creation should be understood through Vedas.
- Verse 2 – 3 – describe what is creation.

Verse 4 :

- Develop dispassion towards creation and make efforts to understand and connect with pure consciousness either as Saguna or Nirguna Brahman Jnanam.

Verse 5 :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasan̄gadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṁjñaiḥ
gacchantyamūḍhāḥ padamavyayaṁ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

Qualifications of Adhikari Aspirant :

a) Nirmana Moha :

- Those who are free from pride and delusion.

b) Jita Sanga Dosah :

- Who have conquered the evil of attachment.

c) Vinivrttakamah :

- Who are free from desires.

d) Vimuktah Dvandvaih :

- Who are free from pairs of opposites.

e) Sukha Dukha Samjnaih :

- Known as pleasure and pain.

f) Adhyatmanityah :

- Who are ever committed to the spiritual pursuit.

g) Amudaha :

- And who are wise.

h) Gachhanti :

- Attain.

i) Tad Avyayam Padam :

- That imperishable goal.

I) Tad Avyayam Padam Amudaha Gachhanti :

- That unchanging, eternal, pure consciousness, those who are free of ignorance, attain.

II) Amudha Nirmana Moha :

- Mana = Dehatma Buddhi.
- Identifying self with body.
- Being proud of one's doings and achievements.
- Chapter 13 – Amanitvam – value of not being proud is qualification of spiritual aspirant.

- Being humble, not be proud of ones beauty, power, wealth, education, achievements.
- Mohaha = Aviveka, not using discriminative faculty.
- **Amudah :**
Jnani, one who has removed ignorance.
- How one becomes Jnani?
- First, learn to be humble, second, have discrimination, Dharma – Adharma, permanent, impermanent, having clear knowledge of life.

III) Jita Sangha Dosha :

- In their association with others, neither they develop love or hatred.
- It is possible to develop both love and hatred.
- Jnani gets over his feelings of love and hate and stays even to friends and enemies.
- Unaffected by their strengths and shortcomings.

IV) Adhyatma Nitya :

- To understand Atma Svarupa is Brahman, they dedicate their life to study of Shastras.
- It is same as Adhyatma Jnana Nityatvam of Chapter 13.
- They are consistent in the study of Shastras.

V) Vinivrita Kamaha :

- One who is fully rid of all desires, Paripurna Vairagya, complete dispassion.

VI) Sukha Dukha Samjnaihi, Dvandaihi Muktaha :

- Those who have got rid of pleasure + pain, they carry on duty without impact.
- Denotes Sadhana Chatustaya Sampatti.
- Spiritual aspirant should have these qualifications, acquire Jnanam and understand pure consciousness, the cause of creation.

Verse 6 :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṃ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

a) Suryah Na Bhasayate Tat :

- The sun does not illumine it.

b) Na Sashankaha :

- Neither the moon.

c) Na Pavakah :

- Nor the fire.

d) Tad Mama Paramam Dhama :

- It is my supreme Abode.

e) Gatva Yat Na Nivartante :

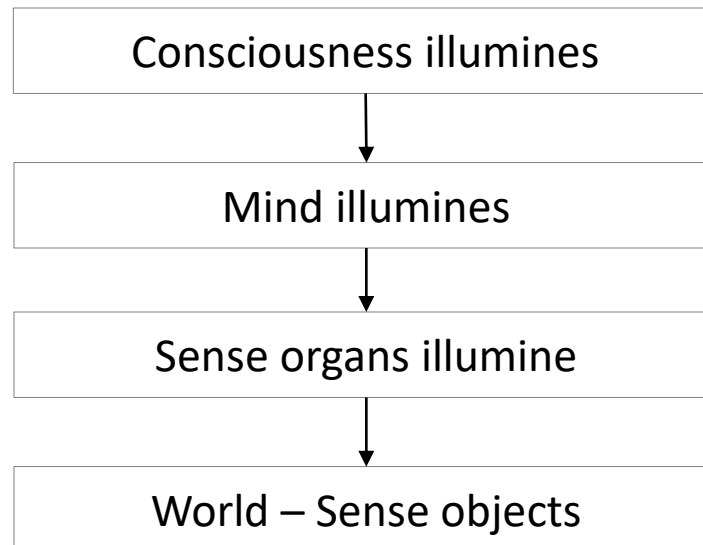
- Attaining which they do not return.

Revision :

- **Samsara Vriksha, tree of bondage cut by axe of dispassion.**
- Efforts should be taken to attain knowledge of pure consciousness.

Jnani Understands :

- Superior, unchanging pure consciousness.
- What is nature of pure consciousness?
- It is not illuminated by anything, not an object, Aprameyam.
- It illumines everything, it is subject.
- Param Brahma, pure consciousness is self – effulgent, Svayam Prakasha.
- Pure Consciousness illumines the mind which in turn illumines the sense organs and which illumine the world of objects.



- Consciousness illumines 5 elements, Sun, Moon, stars, lightening.
- Nothing can illumine pure consciousness.
- Atma or Brahman is Svayam Prakasha Svarupam, self effulgent, self evident.

I) Suryaha Tatu Na Bhasayate :

- The Sun does not illumine it.

II) Sashankaha Tatu Na Bhasayate :

- The moon does not illuminate pure consciousness.
- Moon itself illumined by Sun.

III) Pavakaha Tatu Na Bhasayate :

- Pavan Karoti iti Pavakaha.
- Agni Bhagavan grants us purity of mind by cleansing mind of its impurities.
- One who purifies us and removes our sins is called Pavakaha, Agni can't illumine pure consciousness.

Lord Shivas Praise :

- May Agni Devata bless my words.
- May Chandra Devata bless my mind.
- May Surya Devata bless my Eyes.
- Gross Sun, Moon, Fire or other Devatas can't illumine pure consciousness.

- **If we understand pure consciousness correctly, we will not get into bondage of this world.**

- Will not get attached to worldly things.
- Bhagavan earlier said, remove Bondage of world by dispassion.
- It comes out clearly in the 2nd line of verse 6.

IV) Yat Gathva Na Nivartante Tat Dhama Paramam Mama :

- Knowing which, we will completely get Rid of worldly attachment, superior Svarupa, Parama Ananda Svarupa, incomparable Tatvam in my Svarupa.
- Dhama = Abode.
- Urdva Mulam – cause is superior to effect, Param Dhama.
- Pure Consciousness is initially seen with Maya Prapancha.
- Then we understand it distinct from Maya Prapancha.

Only when we are able to separate consciousness from me and world and see it, we become dispassionate.

- We understand that Pure consciousness is the ultimate reality.
- Sun, Moon, Stars do not illumine pure consciousness.
- Once we know pure consciousness clearly, we are free from cycle of births and deaths.
- Attaining superior abode, we do not return to life of individuality.
- One will not get bound by the worldly desire, body desire, passions within the body and outside, ego I – Mind will never surface.
- Pure Consciousness is self-effulgent and self evident.

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

- Sun, Moon, lightning do not shine by themselves and can't illumine pure consciousness.
- It is pure consciousness that illumines mind, sense organs, sun, moon, stars...

Example :

- Shankara in Dakshinamurti Stotram.
- Lamp kept in dark room in a pot with 5 holes.
- Light of Lamp goes out through the holes to brighten the place.
- So also pure consciousness illumines mind and senses.
- **Remembering this light of pure consciousness will not have passions towards the world or this body.**

Verse 7 :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

a) Amsa Mama Eva Sanatanah Jivabutaih Jiva Loke :

- A part of myself alone is in the form of the eternal Jiva in the world of beings.

b) Karshati Indriyani Manasasthani Praktisthani :

- He pulls the five sense organs with the mind as the 6th, which reside in the body.

1) Mama Amsa Eva Jeeva Loke Butanaha Sanatanaha Bavati :

- In this worldly life, Samsara Loke, Jivatma who says I am performing actions, enjoying fruits of actions is the part of Paramatma alone.
- Who is that Karta – Bokta Jivatma?
- Eternal consciousness, that appears to be Jiva is my Amsa says Bhagavan.

Example :

- Space in the building appears to be bound by the building.

- In reality, space has no part.
- Similarly pure consciousness has no part, it is Niravayavam.
- Because of the differences in Upadhis it appears to have some difference.
- Every Jiva in Reality is Brahma Svarupa.
- This is the teaching of Advaita Siddanta.
- It is my Amsha which appears like Jiva in the human body.
- What does it do?
- 5 Jnana Indriyas and the 6th – mind function because of the light of pure consciousness.
- Connect this with verse 8.

Verse 8 :

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmatīśvaraḥ ।
gr̥hītvaitāni saṃyāti
vāyurgandhān ivāśayāt ॥ 15 - 8 ॥

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

a) Ishvarah Yad Utkramati :

- The Lord pulls the sense organs and the mind when he leaves the body.

b) Yat Cha Api Avapnoti Shariram :

- When he acquires a new body.

c) Samyati Grihitva Etani :

- He moves with these organs.

d) Iva Vayuh Gandhan Ashayat :

- Just as the wind moves with the fragrance from one place to another.

What is nature of Brahman?

- Brahman appears as Jiva in this body.
- Brahman is evident in Prakrti with senses, mind and makes them function.

- In this Sloka, Ishvara = Jiva.
- Jiva appears as if it is part of Brahman.

Advaita Siddanta :

- No Amsha – Amshi, no whole – part relationship between Jiva and Bhagawan.
- “It appears like” part – whole.

I) Yada Shariram Apnoti :

- When Jiva in this body.

II) Utkramati :

- Leaves the body, it carries with it.

III) Yatcha Shariram :

- Further to the next body.

IV) Vayu Gandhanu Ashayat Iva :

- Just as the wind carries scent of flower with it.
- It is Paramatma appearing as Jiva in this body.

V) Etani Grihitva Tani Sanyati :

- Carries 6 senses including the mind.

VI) Yada Apnoti Tade :

- When Jiva leaves the body and attains another body, it carries with it, senses and mind.

Verse 9 :

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtraṃ cakṣuḥ sparśanaṃ ca
rasanaṃ ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṃ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

a) Adhishtaya :

- Resorting to.

b) Srotram, Chakshuhu, Sparshanam, Rasanam, Eva Cha Ghranam Cha Manaha :

- The ear, the eye, the skin, the tongue, and the nose, as well as the mind.

c) Ayam Upasevate Visayan :

- He experiences the sense objects.

Revision :

- For Samula Samsara Vriksha, Maya Sahitam Brahma is the cause of creation.
- We should get rid of unreal world by dispassion.
- We understand Maya Rahitam Brahman after Aquiring qualifications.

- Atma, Brahman, is self effulgent.
- Being in the body and distinct from the body, it moves from one body to another.
- **Jiva is part of Brahman, appears because of Maya.**
- Bhagavan describes that here.
- Rather than Brahman being described, it is Brahman in the form of Jiva here.

Verse 9 :

I) When Jiva moves from one body to another, he carries the senses and the mind along.

II) Ayam Adhishtaya :

- This Jiva Associated with senses and mind.

III) Upayan Sevata :

- **It is Param Brahma himself in the form of every Jiva alongwith eyes, ears, Nose, tongue and skin, mind enjoys the sense objects.**
- Brahman is distinct and independent of the body – mind complex.
- With the sense he perceives worldly objects.
- Only Jnana Indriyas (knowing Senses) spelt out here.
- Add Karma Indriyams (Acting Senses).
- It enjoys and makes the Indriyams function.
- Param Brahma acts as the Jiva, Karta, Bokta in the body.

What is our Aim?

Understand :

- **We in human form are Brahman and giving up Jivatvam, individuality is Mukti.**
- Jiva in human body is nothing but Brahman, therefore, give up this individuality, Jivatvam, soul.
- **Knowing himself as all pervading, unlimited, pure consciousness, Brahman is called Mukti.**
- I am Brahman.
- Not knowing this Jiva is running from Loka to Loka, experiences different worlds.
- He does not understand that he is different from the body.
- He also does not perceive self to be all pervading Brahman.
- Only wise man, with Shastric Jnanam can understand this.

Verse 10 :

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'. [Chapter 15 - Verse 10]

a) Vimudhah :

- The deluded ones.

b) Na Anupashyati :

- Do not recognise him.

c) Utkramantam :

- Who leaves the body.

d) Sthitham Va Api :

- Who resides in the body.

e) Bhunjanam Va :

- Who experiences objects.

f) Gunanvitam :

- And who has Gunas.

g) Jnanachaksusah Pashyati :

- Though who have the eye of wisdom recognise him.
- Krishna explains Paramatma appearing as Jivatma changing from one body to another.

I) Utkramantam Yenam, Sthitham Yenam, Guna Vitam Bunjanam Yenam :

- Jivatma exists in one body, enjoys worldly things remaining in this with Sattva, Rajas, and Tamasic minds.
- Enjoys Sukham, Dukham, laziness in association with Gunas as per law of Karma.

Chapter 13 – End :

यावत्सञ्जायते किञ्चित्
सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्
तद्विद्धि भरतर्षभ ॥ १३-२७ ॥

yāvat sañjāyatē kiñcit
sattvaṃ sthāvarajaṅgamam |
kṣētrakṣētrajñasaṃyōgāt
tad viddhi bharatarṣabha || 13.27 ||

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharatas, that it is from the union between the field and the Knower of the field. [Chapter 13 - Verse 27]

Chapter 14 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- One cannot enjoy Paramatma existing in the body as Jiva Svarupa.

II) Vimudaha Na Anupashyanti :

- Those without self knowledge are driven by their senses and they do not analyse life using their intelligence.
- Don't learn scriptures, carried away by their senses.
- Do not perceive words of Shastra, do not understand who they are – body, mind, intellect, Pranas, Brahma, Jivatma?
- They don't put effort to know the Paramartha Tatvam.

III) Jnana Chakshushaha Anupashyanti :

- Wise see with the eye of knowledge.

Learned	Ignorant
- Have eye of knowledge of Shastra.	- Have 2 disruptive eyes.

- People live in this body without understanding truth about their self.
- Bhagavan exists in this body, no need to search for him anywhere.

Chapter 10 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

Chapter 13 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi māṃ viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṃ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Chapter 15 :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Bhagavan exists and always available in our mind.
- We must work towards knowing this truth.
- There will be cognitive change in our perception towards our entire world.
- This is the benefit of contemplation.
- Jiva is Paramatma Svarupa, it can exist without body and mind medium as experienced in sleep state.
- Jiva enjoys Sukham and Dukham in association with body but this is not understood by ignorant.
- Intelligent understand this with eye of Shastric Jnanam gained from a Guru.

Verse 11 :

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainam
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainam paśyantyacētaṣaḥ || 15 - 11 ||

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not. [Chapter 15 - Verse 11]

a) Yantaha Yoginah Cha Pashyanti Enam :

- Striving, the Yogis find him.

b) Avasthitam Atmani :

- Present in the body.

c) Akrtatmanah :

- The impure minded.

d) Achetasah :

- Indiscriminate ones.

e) Na Pashyati Enam :

- Do not find him.

f) Api Yatantah :

- In spite of striving.

Krishna Teaches :

- Cause of creation is Brahman and he is present in the Shastram as Atma itself.

I	Body / Mind / World
<ul style="list-style-type: none">- Pure Consciousness, Sat Chit Ananda.- Cause- Karanam- Nature of Brahman, not qualities.	<ul style="list-style-type: none">- Effect- Karyam

- In reality Atma = Brahman.
- Being dispassionate and by not giving over importance to the world, one should know nature of Brahman.
- Understand it to be nature of Atma also.

l) Atmani Avasthitham – Yena Pashyanti :

- Atma is perceived in the intellect as its heart.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmadevidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

II) Sarva Butasthitaha Aham :

- In all beings as Aham.

III) Yatantaha Yoginaha :

- Yogis who put effort.
- Jnana Yoga Sadhakas, with control over sense organs, Karma Yoga understand Atma Tatvam, pure consciousness principle.

IV) Achetasam Yenam Na Pashyati :

- Ignorant don't understand this.
- Those with eye of knowledge alone perceive it.

V) Akrutatmanaha Asamskrutaha :

- If mind is not mature, even if you put efforts, study vedanta, you will not understand.
- After having practiced Karma Khanda well, with maturity of mind, can understand this truth.
- One should put effort after maturity of mind.

IV) Achetasaa :

- One without clarity of real, unreal, permanent – impermanent will not have dispassion and maturity.
- Atma is Brahman – Mahavakya portion started in Verse 6 – Concluded in Verse 11.
- **Atma is Brahman, appears to be in the body and enjoying the world of objects.**
- Knowing this all pervading, limitless pure consciousness is Mukti.

Verse 12 :

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah
jagadbhāsayatē'khilam̐ |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

a) Tejah Adityagatam Yad Bhasayate Akhilam Jagat :

- The light in the sun which illumines the entire universe.

b) Yat Chandramasi Cha Yad Agnau :

- The light in the Moon, and the light in the fire.

c) Viddhi :

- Understand

d) Tat Tejah :

- That light.

e) Mamakam :

- To be mine.

Summary of Verse 11 :

- We should know Brahman as pure consciousness as cause of entire creation.
 - We should be dispassionate with the world of 5 elements and focus on perceiving pure consciousness.
- **Pure consciousness appears to be the individuality.**
 - **The substratum of individuality is pure consciousness.**
 - **Individuality of Jivatma is superimposition of pure consciousness or Brahman by Maya and ignorance.**
- Those who have done Punyam and have taken effort to understand Brahma Tattvam that appears as Atma in the body are free.
 - Those who have not done Punyam will not understand even though they may put lot of efforts.

Verse 12 :

- Pure consciousness is not illumined by Sun and Moon.
- Substratum of Jiva and Universe and its function is pure consciousness.
- Everything is one, is teaching from Verse 12 to 15.

I) Yadu Aditya Gatham Tejaha :

- Brightness evident in the Sun is pure consciousness.

II) Akhilam Jagat Bhasayate :

- Pure consciousness illumines entire universe.

III) Yatu Tejaha Chandramani :

- Brightness in moon illumines the universe.

IV) Yatu Tejaha Agouou Bhasayate :

- Brightness evident in fire gives light to everyone.

V) Tatu Tejaha Mamakam Viddhi :

- Know that to be dependent upon me.
- Mind is inside the body.
- In the mind pure consciousness is available.
- Continuously think of pure consciousness and remain in peace and happiness.
- This is called Abiding in Atma.
- Bhagavan takes the form of the individual Jiva, and the Universe.
- Pure Consciousness is the individuality and the entire universe, is the teaching in this verse.

Verse 13 :

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

a) Avishya Cha Gam :

- Having entered the earth.

b) Aham Dharayami Butani Ojasa :

- I sustain all beings with my energy.

c) Cha Bhutva Rasatmakah Somah :

- Having become the sappy moon.

d) Pushnami Sarvah Oshadhih :

- I nourish all plants.

l) Gam Adhishya Ojasa Dharyami :

- Earth enters as strength in the plants as their nourishment.

- **Ojas = Kama Raaga Vivarjitam Balam.**

- Strength obtained by being free from desires and attachments.
 - Kama = Great desire.
 - Raaga = Deep attachment.
- **Real strength without great desire and deep attachment is Ojas which is strength of Bhagavan.**
- I – the Ojas Shakti enter the earth and enter universe.
 - Heavy earth full of things and beings is revolving in perfect Harmony without disturbance.
 - I am the Tattwa which activates it.
 - Bhagavan holds entire universe including all plants by its gravitational and magnetic force.

II) Sarvada Oshadibya Pushnami

III) Somo Butva Rasatmakaha :

Soma	Chandra
Sun	Moon

- Bhagavan is cause of nourishment which comes to grains through the moon.
- Bhagavan holds all movable and immovable things.

Essence of this verse :

- I am the cause of nourishment in all food items.
- Meditate on this.

Verse 14 :

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

ahaṃ vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

a) Ashritah Deham Praninam :

- Residing in the body of beings.

b) Bhutva Vaishvanara :

- As the digestive fire.

c) Pranapana Samayuktah :

- And supported by Exhalation and Inhalation.

d) Aham Pachami :

- I digest.

e) Chaturvidham Annam :

- The fourfold food.

- Bhagavan creates and nourishes food items.
- He is also the consumed.

I) Vaishvanaro Butva :

- I am fire in the stomach.

Brihadaranyaka Upanishad :

अयमाग्निर्वैश्वानरो योऽयमन्तः
 पुरुषे, येनेदमन्नं पच्यते
 यदिदमद्यते;
 तस्यैष घोषो भवति
 यमेतत्कर्णावपिधाय शृणोति;
 स यदोत्क्रमिष्यन्भवति
 नैनं घोषं शृणोति ॥ १ ॥

ayamāgnirvaiśvānaro yo'yamantaḥ
 puruṣe, yenedamannaṃ pacyate
 yadidamadyate;
 tasyaiṣa ghoṣo bhavati
 yametatkarnāvapidhāya śṛṇoti;
 sa yadotkramiṣyanbhavati
 nainaṃ ghoṣaṃ śṛṇoti || 1 ||

This fire that is within a man and digests the food that is eaten, is Vaiśvānara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound. [5 - 9 - 1]

II) Praninam Deha Ashritaha :

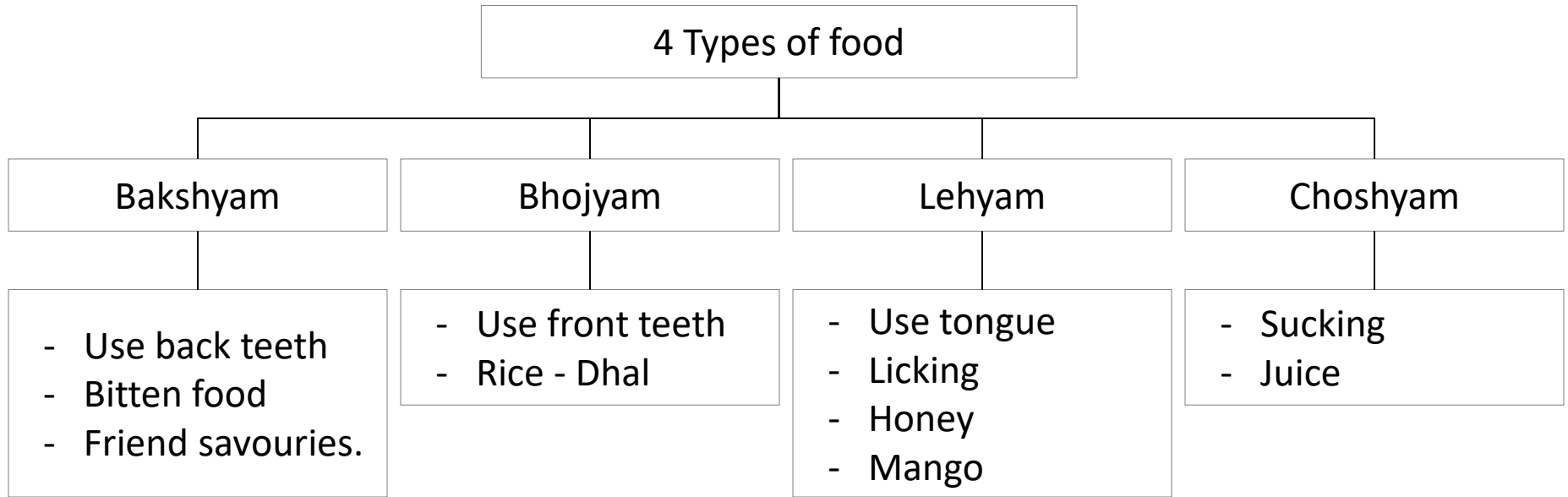
- Being Jatar Agni in the Stomach, I am associated with the bodies where Jivas reside.

III) Prana, Apana, Samana Yuktaha :

- I do the function of breathing, evacuation, digestion in the stomach.

IV) Chatur Vidham Annam Pachamyami :

- I cook 4 types of food.
- Accepts the foods, processes it, digests it.



- After processing, 2nd cooking, they are accepted by the stomach.

v) Prana Agni, Hotram :

- Eating is a divine Ritual with stomach taken as Agni Khunda, if anything wrong in the food (Doshas) it will be removed.
- Vaishvanaro Upasana Done.

Gita :

अपरे नियताहाराः
प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदः
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ
prāṇān prāṇēṣu juhvati |
sarvē'pyētē yajñavidah
yajñakṣapitakalmaṣāḥ ||4-30||

Others, with well-regulated diet, offer vital-air in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

- Food is eaten by Brahma Deva, nourishment given by Maha Vishnu, strength derived is Sri Rudra.
- Body is free from diseases and mind connected with food, will have good thoughts.

**Annam brahma raso vishnu
pakto devo maheshvarah
evam jñaktva tu yo bhunkte
anna dosho na lipyate**

The creative energy in the food is Brahma. The nourishing energy in the body is Vishnu. The transformation of food into pure Consciousness is Shiva. If you know this, then any impurities in the food you eat will never become part of you.

Verse 15 : Important Sloka

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

a) Aham Sanni Vishtaha Hrdi Sarvasya Cha :

- I am seated in the heart of all.

b) Smrtih, Jnanam, Cha Apohanam Mattah :

- Memory, knowledge and forgetfulness are from me.

c) Sarvaih Vedaih Cha Aham Eva Vedyah :

- I am alone to be know through all the Vedas.

d) Aham Vedantakrt :

- I am the initiator of Vedantic Tradition.

e) Eva Cha Vedavit :

- And I am the knower of the Vedas.

Essence of Shastra :

- Life has manifested from pure consciousness.
- Body, mind, worldly objects manifest consciousness, become known.
- Chaitanyam is the knowing principle.
- Like snake is born from rope, Maya creation is born from pure consciousness.
- This is scriptural teaching of Vedanta.
- We should not get attached to creation, it creates suffering, bondage.
- To perceive pure consciousness, analyse yourself.
- Know what is pure consciousness in this body and in the universe.
- As food, sun, moon, Bhagavan manifests and illumines everything.
- Concludes topic in this verse.

I) Sarvasya Hridi Sannivishtaha :

- In every mind I am well established as Aham.

श्रीभगवानुवाच ।
हन्त ते कथयिष्यामि
दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ
नास्त्यन्तो विस्तरस्य मे ॥ १०-१९ ॥

śrībhagavānuvāca
hanta tē kathayiṣyāmi
divyā hyātmavibhūtayaḥ |
prādhānyataḥ kuruśreṣṭha
nāstyantō vistarasya mē || 10-19 ||

The Blessed Lord said: Alas! Now I will declare to you My divine glories, immanent in their prominence; O best of the Kurus, there is no end to the details of My extent.
[Chapter 10 - Verse 19]

- **I, Chaitanyam am the real substance underlying the world.**

- Expression of this existence, is wonderful, great, doubtless.
- That I exist, can never be misunderstood, doubted.

- **In reality, I am pure consciousness.**

- Word Aham is superimposed on consciousness.
- Body, mind, I, you, that is superimposed on pure consciousness.
- Pure consciousness is the substratum of word I.

- **Mind functions on the strength of pure consciousness – “I”.**

- Several thoughts keep flowing in the mind.
- Memory is one type of thought.

II) Mattaha, Smritihi, Jnanam, Apohanam Cha :

- **From pure consciousness flows :**
- Smritihi – to remember what is learnt, retain, recall, experiences of past.
- Jnanam – Knowing new things, knowledge.
- Aphoanam – Forgetting, loss of memory.

- Only with Punyam, we have lot of memory and correct understanding.
- If lot of Papam, forget what we learn, fade, disappear.
- We forget what is in front of sense organs.
- Thoughts and emotions are strength of pure consciousness.
- Memory, knowledge, forgetting are dependent on me says Bhagavan.

III) Sarvaih Vedaih Cha Aham Eva Vedyah :

- I am the one who has to be known in all Vedas.
- All Vedas meant to make us understand pure consciousness which is the nature of the self.
- Vedas present in different ways and different angles.
- What is to be known through Vedas is pure consciousness.
- I here means pure consciousness.

IV) Vedantakrut :

- Methodology of teaching pure consciousness.
- Those who know Sampradaya, methodology of teaching essence of Vedanta.
- Lord is the Guru who makes us perceive pure consciousness.
- He is the instrument of knowledge, Pramanam, the scriptures.

V) Veda Videha Cha Aham :

- I am the one who perceives the pure consciousness.

- Pure consciousness I, am available in all the minds.
- Veda Shastra function depending upon me.

- **Thoughts functions depending on me, pure consciousness.**

- Gurus function, depending on me.
- Those who understand pure consciousness from Guru depend on me.

- **Thoughts control a person to live and survive in the world and thoughts depend on pure consciousness.**

- **Hence, I am the substratum of universe.**

- Teaching does not differentiate Bhagavan from Bakta or the one who understands pure consciousness.
- Everything functions depending on pure consciousness is essence of this verse.

- **Knower, known, instrument of knowledge, knowledge all function depending on pure consciousness.**

- Key teaching of the Gita in this sloka.

Conclusion :

- I am Atma Svarupa in everyones mind.
- Thoughts that arise in the mind depend upon me.
- Memory, capacity to know, loss of memory depend on me.
- What is central teaching of Veda is pure consciousness.

Verse 16 :

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

a) Ksharah Cha Eva Cha Aksharah :

- The perishable and the imperishable.

b) Imau Dvau Purushau Loke :

- These are the 2 Purushas in the world.

c) Ksharah Sarvani Bhutani :

- The perishable is in the form of all beings.

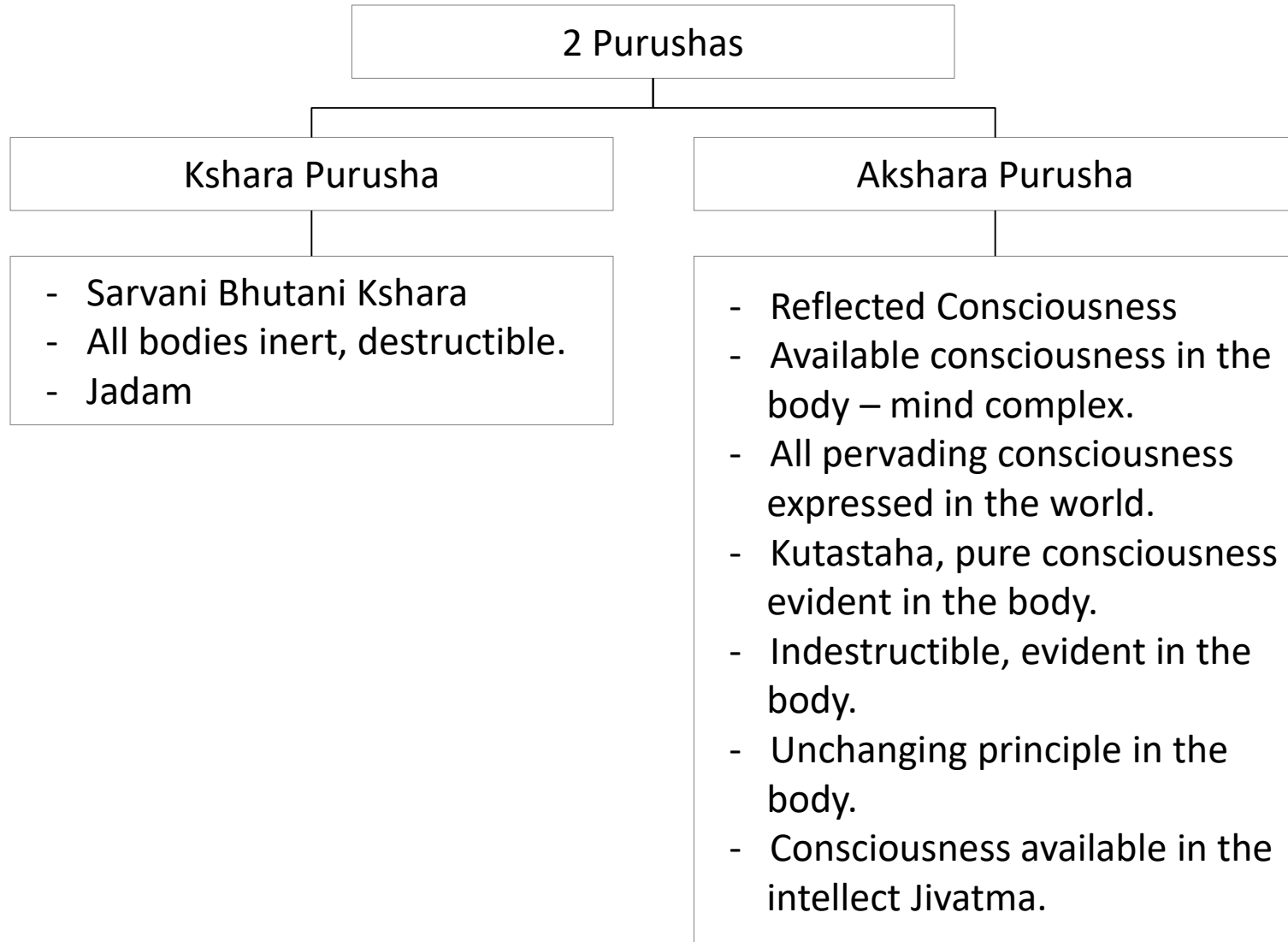
d) Aksharah Uchyate Kutastah :

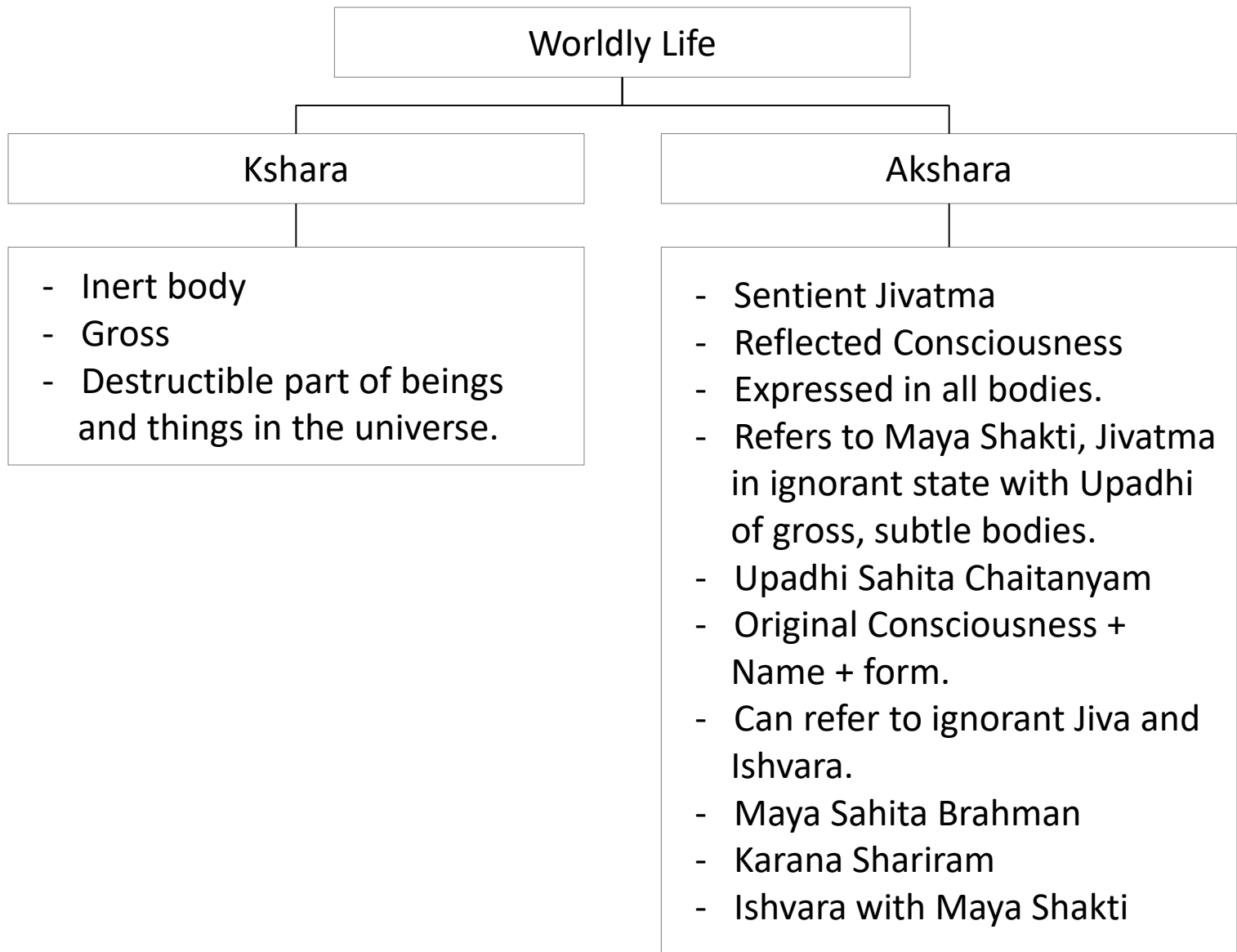
- The imperishable is said to be the deceptive Maya.

I) Dva Amou Purushe Loke :

- Imam Purusha Staha.

- In this world, there are 2 Purushas.





- **Unmanifest Maya Shakti due to its relationship with pure consciousness gives room to Ishvara and Jiva.**

Verse 17 :

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

a) Anyah Tu Uttamah Purushah :

- Different from these is the supreme Purusha.

b) Udahrtah Iti Paramatma :

- Said to be the supreme self.

c) Yah Avishya Bibharti Lokatrayam :

- Which pervades and sustains the three worlds.

d) Avyayah Ishvarah :

- It is the imperishable Lord.
- Bhagavan now talks about pure consciousness, Nirupadhika, Nirvisesha Shuddha Chaitanyam here.

I) Uttama Purushas Anyaha :

- Anyaha Uttama Purushaha Asti.
- Apart from Kshara and Akshara Purusha, superior Uttama Purusha exists.
- Maya Rahita Chaitanyam, Turiya Atma.

Akshara Purusha	Kshara Purusha
- Purusha in combination with Maya Shakti and ignorance.	- Uttama Purusha present but not evident, not predominant.

- Though Uttama Purusha pervades inert and sentient matter, we need to understand sentient beings are unique.

II) Anyaha, completely different than Kshara and Akshara Purusha, Atyantika Vilakshana.

• **Paramatma iti Udahrutaha :**

Shastras teach this.

- Body is born of ignorance.
- Different from body, Pancha Kosha Vilakshana, Avasta Traya Vilakshana, Pratyag Chaitanya principle, substratum of all bodies.
- Elders teach this with illustrations from Shastras.

III) Uttama Purusha = Purushuttama = Brahman

- Indestructible pure Ishvara, pure consciousness, Nirvishesha Chaitanyam.

IV) Loka Traya :

Loka Traya

3 Avasthas :

- Waking, dream, sleep.

- Bhu, Buar, Suar Lokas

- Gross, subtle, causal bodies.

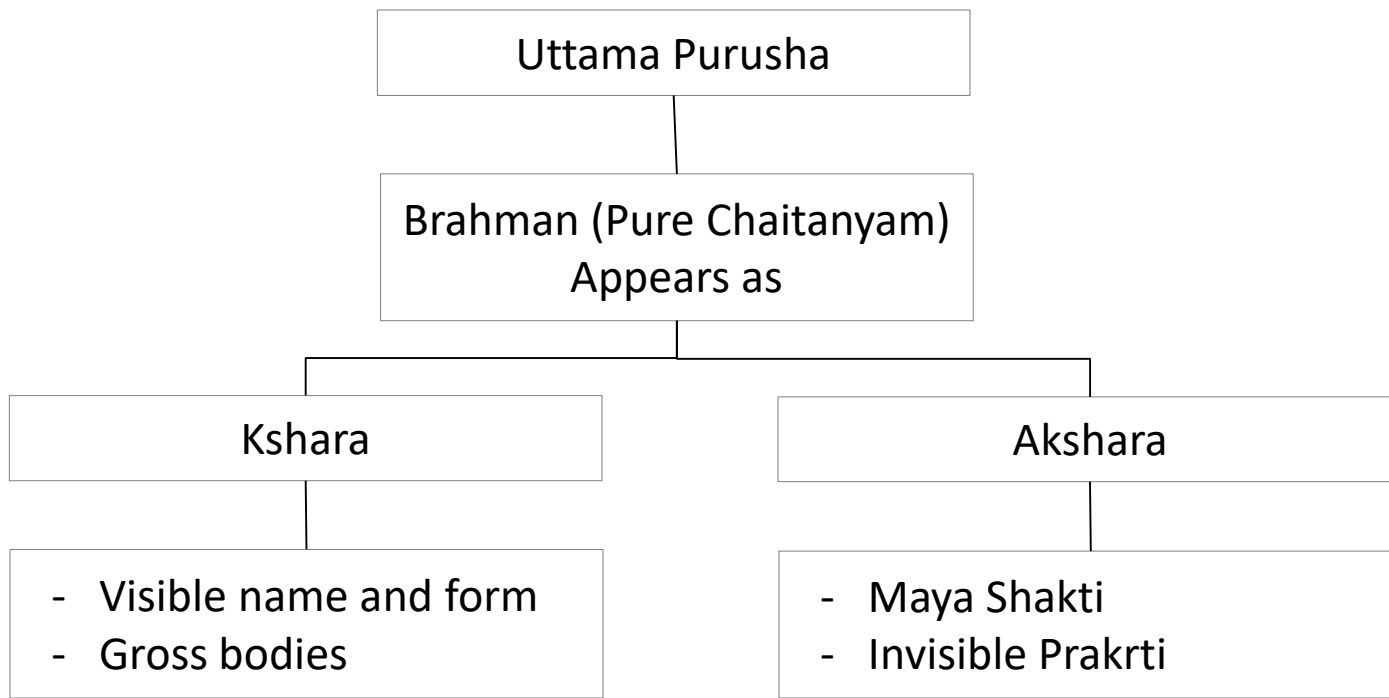
V) Avishya :

- Manifest.

VI) Vibharti :

- Sustaining, holding
- Ishvara pervades and holds all 3 worlds, hence called Purusha Uttamam.

Verse 16	Verse 17
<ul style="list-style-type: none">- Kshara + Akshara Purusha- Kshara, visible name and form and invisible, Akshara Prakrti, Maya Shakti.	<ul style="list-style-type: none">- Purusha Uttama- Pure Chaitanya Tattvam.



- Pure consciousness, Uttama Purusha can independently exist.
- Beyond Kshara, and Akshara Purusha, Nirvishesha, not combined.
- Essential teaching of Bhagavan in the Gita – Verse 16, 17.

Verse 18 :

यस्मात्क्षरमतीतोऽहम्
अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham
akṣarād api cōttamaḥ |
atō'smi lōkē vēdē ca
prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

a) Yasmat Aham Atitah Kshara Purusha :

- Since I am beyond Kshara Purusha.

b) Api Cha Uttamah Aksharat :

- And beyond Akshara Purusha.

c) Ataha :

- Therefore.

d) Asmi Pratitah Loke Cha Vede Purusottamah :

- I am well – known in the world and in the Vedas as Purusottama.

l) Yasmatu :

- Based on teaching so far.

II) Aham Aksharam Ateetaha :

- I am beyond Aksharam.

III) Anyaha Purushaha Uttamaha :

- Purushottama is beyond :

Kshara	Akshara
- Avidya Sahita Brahma	- Maya Shahita Brahma

- Purushottama is Jiva, Ishvara, Jagat Ateeta.
- Pure consciousness is beyond Jiva, Jagat, Ishvara and pervades all these.
- Rope appears manifested as snake.

- **Purushottama appears manifested as Jagat.**
- **Later we understand Rope, Purushottama alone is real.**

- No pot without Mud.
- No world without Purushottama, which is beyond Kshara and Akshara.

Utu	Uttara	Uttama
- Kshara	- Comparitive - Akshara	- Superlative - Kshara, Akshara Ateeta.

(IV) Loke Vede Cha :

- Those scholars who abide by Shastra.

(V) Pratitaha :

- Mahans, praise the Lord as Purushottama.

Gita :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvatthaṃ prāhuravyayam |
chandāṃsi yasya parṇāni
yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

- One who knows creation with Brahman, knows inner meaning of Vedas.
- This verse as if pure consciousness, Purushottama is talking to us.
- Pure Consciousness is not different from us.
- It is our own self, contemplate on this.

Verse 19 :

यो मामेवमसम्मूढः
जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां
सर्वभावेन भारत ॥ १५-१९ ॥

yō mām ēvam asammūḍhah
jānāti puruṣōttamam |
sa sarvavidbhajati māṃ
sarvabhāvēna bhārata || 15 - 19 ||

He who, undeluded, thus knows me, the supreme Purusa, he, all-knowing, worship me with his whole being, o Bharata. [Chapter 15 - Verse 19]

a) Asammudhah :

- Undeluded.

b) Sah Yah Evam Janati :

- He who thus knows.

c) Mama Purusottamam :

- Me, the Purusottama.

d) Sarvavit :

- Is the knower of all.

e) Bhajati Mam Sarvabhavena :

- He worships me whole heartedly.

f) Bharata :

- Oh Arjuna!

I) Mudaha :

- Unintelligent, ignorant.
- Sasmudaha = Totally foolish
- Asasmudah = Wise, not foolish, free of ignorance, doubts, delusion, intelligent.

II) Evam Janati :

- This happens by Sravanam, Mananam, Nididhyasanam.
- Listening, contemplating, attaining clarity by meditating upon Bhagawan as pure consciousness.
- Understand Depth of Nirupadhika Bhagavan, superior, Pure consciousness principle.

III) Sarve Bhave Na Bharata :

- He worships me always, understand Nirupadhika Chaitanyam which is present in all Upadhis.
- **Advaita Chaitanya Tatvam :**
Nondual pure consciousness, all pervading substratum of everything.
- **Example :**
Sun appears to be present in each mirror.

- That Nirupadhika Tatvam, similar to Akasha is available in Various forms, he is witnessed in everything.

Thaimanvar :

- Pure consciousness exists as life in all lives, its existent in everything.

Thiruvalluvar :

- Whatever be the nature of object, perceiving it as pure consciousness is intelligence.
- He pervades all Upadhis and is distinct from all Upadhis.

IV) Sarva Vitu :

- All knowing of everything is pure consciousness.

1st Chapter :

- Vedavitu : One who understands pure consciousness, nondual principle, all pervading, substratum of everything.

Verse 16 – 19 :

- Bhagavan introduced Kshara, Akshara Purusha, Purushottama and explained their nature.
- Verse 18 : Knowing Purushottama Yoga is Moksha Sadhanam.
- Verse 19 : Benefits
- Pure being is free from ignorance, doubts and delusion and by this knowledge of pure consciousness, one becomes Mukta, free from identification with Body / Mind / Intellect.

- Sees all Upadhis in Atma and Atma in all Upadhis.
- Jiva Upadhi and Ishvara Upadhi not distinct from pure consciousness.
- **Jiva, Jagat, Ishvara not different but one pure consciousness, all superimposed on pure consciousness.**
- **In reality only pure consciousness exists, Jiva – Jagat – Ishvara is Mithya.**
- Knowing this Tatvam is key teaching of 4 verses – 16 – 19.
- Gives clear knowledge of Shastra.

Verse 20 :

इति गुह्यतमं शास्त्रमि
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥१५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

a) Anagah :

- Oh, Arjuna – Sinless one!

b) Iti :

- Thus.

c) Idam Guhyatamam :

- This most secret teaching.

d) Uktam Maya :

- Has been imparted by me.

e) Buddhva Etat :

- Having known this.

f) Syad Buddhiman :

- One becomes wise.

g) Cha Krtakrtyah :

- And fulfilled.

h) Bharata :

- Oh Arjuna!

I) Only pure hearted one can grasp philosophical teaching.

- Knowing Arjuna as eligible Aspirant, Bhagavan taught him and through him, taught all of us.
- Agham = Papam.
- Anagham = Pure Hearted, focused, Broadminded.

II) Iti Idam Shastram Maya Uktam :

- I have taught this teaching to you.
- Shas – To Teach.
- Tram – To Protect (Like Netram, Patram...)
- Protects us by teaching good way of living.
- One who teaches Shastram is called Shastha.
- Hitam Shastram Dukhati iti Shastram.

- Intellectual text that teaches and protects one from Sins and Sorrows is called Shastram.
- It also explains pure consciousness.

III) Guhyatamam Shastram :

- Superlative degree – teaches pure consciousness.
- Other Shastram : Dharma Shastram, Upasana Shastram.
- Guhyam – Confidential, secret, taught to eligible one with Sadhana Chatustaya Sampatti.
- Chapter 9 : Raja Vidya Raja Guhyam.

IV) Etad Buddva :

- Knowing pure consciousness, one becomes Buddhiman.

Gita Dhyana sloka :

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं-
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

*om pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayam
vyāseṇa grathitāṃ purāṇamuninā madhye mahābhāratam,
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyiniṃ-
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm. (1)*

Om, O! Bhagavad-gita, with which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient sage Vyasa, the divine Mother, who is perennially showering the nectarine philosophy of advaita in the form of eighteen chapters, upon Thee, O! blessed Mother, I constantly meditate. You are - the sure antidote to the rocking experience of change - the destroyer of samsara (rebirth). [Dhyana Sloka 1]

- By no other means, one can become Jnani and attain Moksha.

IV) Krita Kritya Cha :

- Fulfilled, nothing left to be done, main purpose of life is to know pure consciousness.
- This makes one a complete person.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Lord gets nothing by doing or not doing.
- Not dependent on anyone for anything.

Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmani ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Same meaning in Chapter 15 – Verse 20 here.

Conclusion of Chapter :

- May the errors in learning words and meanings be forgiven.
- May we get rid of all defects.
- Gives essence of Upanishads.
- Taught by Bhagavan.
- Teaches Brahma Vidya, knowledge of Absolute reality and Yoga Shastra which helps in gaining maturity of mind.
- This divine dialogue between Arjuna and Lord Krishna titled Purushottama Yoga – comes to an end.