



BHAGAVAD GITA

with

SHANKARABASHYAM

CHAPTER 15

VERSE 15 TO 20

VOLUME - 18

Index

S. No.	Title	Page No.
II	Chapter 15	
175)	<u>Introduction to Chapter 15 - Verse No. 15</u>	867
176)	<u>Chapter 15 - Verse 15</u>	868
177 to 178)	<u>Bashyam : Chapter 15 - Verse No. 15 Starts</u>	873
179 to 180)	<u>Bashyam : Chapter 15 - Verse No. 15 Continues</u>	885
181)	<u>Chapter 15 - Verse 16</u>	893
182 to 183)	<u>Bashyam : Chapter 15 - Verse No. 16 Starts</u>	899
184)	<u>Introduction to Chapter 15 - Verse No. 17</u>	915
185)	<u>Chapter 15 - Verse 17</u>	921
186 to 187)	<u>Bashyam : Chapter 15 - Verse No. 17 Starts</u>	925
188)	<u>Introduction to Chapter 15 - Verse No. 18</u>	939
189)	<u>Chapter 15 - Verse 18</u>	941
190)	<u>Bashyam : Chapter 15 - Verse No. 18 Starts</u>	942

S. No.	Title	Page No.
II	Chapter 15	
191)	Introduction to Chapter 15 - Verse No. 19	945
192)	Chapter 15 - Verse 19	946
193)	Bashyam : Chapter 15 - Verse No. 19 Starts	948
194)	Introduction to Chapter 15 - Verse No. 20	957
195)	Chapter 15 - Verse 20	959
196 to 199)	Bashyam : Chapter 15 - Verse No. 20 Starts	961

CHAPTER 15

PURUSOTTAMA YOGA

(Supreme Spirit)

VERSE 15 TO 20

TOPIC 175 TO 199

175) Introduction to Chapter 15 - Verse No. 15

किंच—

kiñca —

And,

- Moreover, topic continues.

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

sarvasya cāhaṃ hṛdi sanniviṣṭah
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]

- l) a) After Saguna Ishwara descriptions
- b) Now Nirguna Ishwara Brahman
- c) I alone reside in every living being - Reflected Consciousness
- d) As Avastha Traya Sakshi Chaitanyam
- e) Sakshi of 3 States in Vyaavaharika Avastha
- f) By my mere presence, Reflected Consciousness, every organ functions.

g) Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1.2]

h) Katho Upanishad :

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

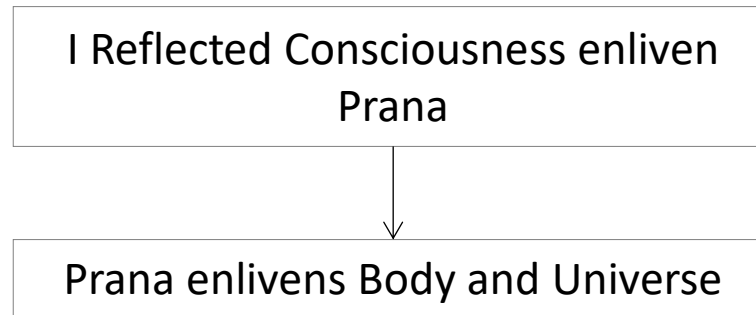
**Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥**

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [2 - 2 - 5]

h) Prana, Jadam, cannot enliven the people

i) Prana itself is enlivened by Atma - Reflected Consciousness

j)



k) Everything is Enlivened by me alone Ultimately

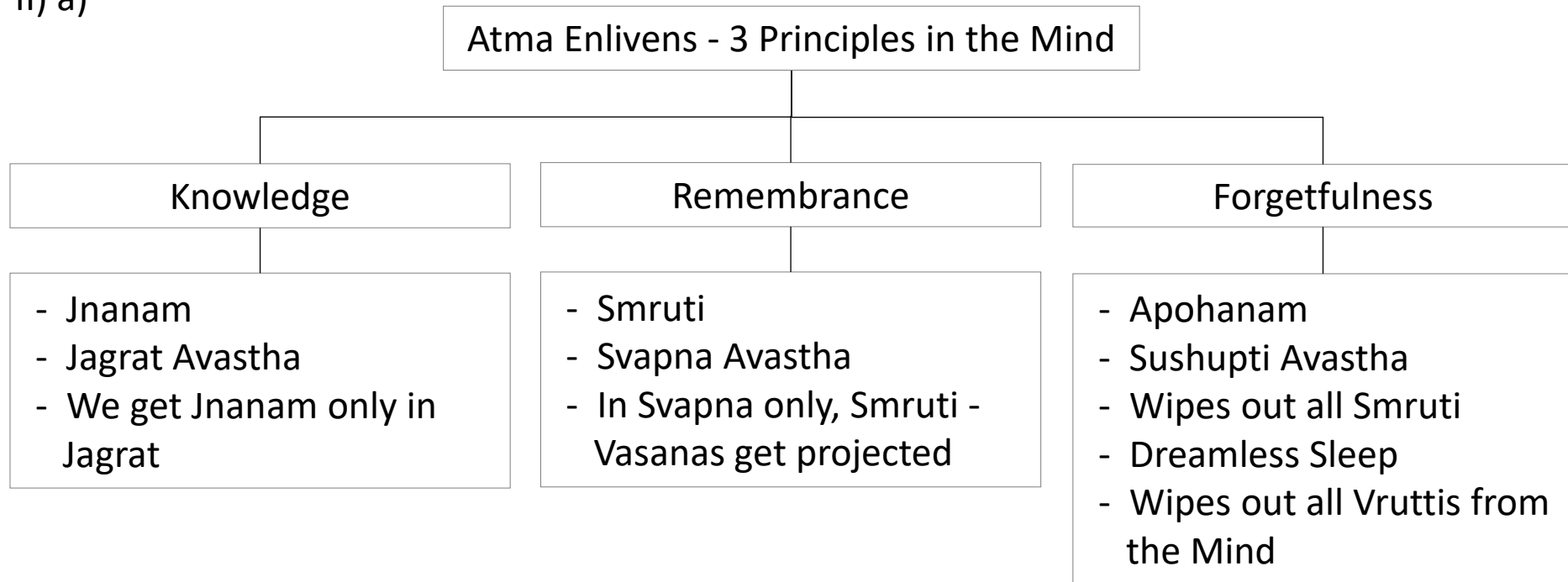
L) Most important organ in the Body is Mind

m) Mind gains Jnanam because of me

n) I am able to Remember last Class because of Awareness, Consciousness Shining in my Buddhi.

o) Mind forgets the Class also because of me the Awareness in the Buddhi.

II) a)



b) Mattaha :

- Because of Me, Avastha Traya Sakshi, Reflected Consciousness, 3 States are possible.

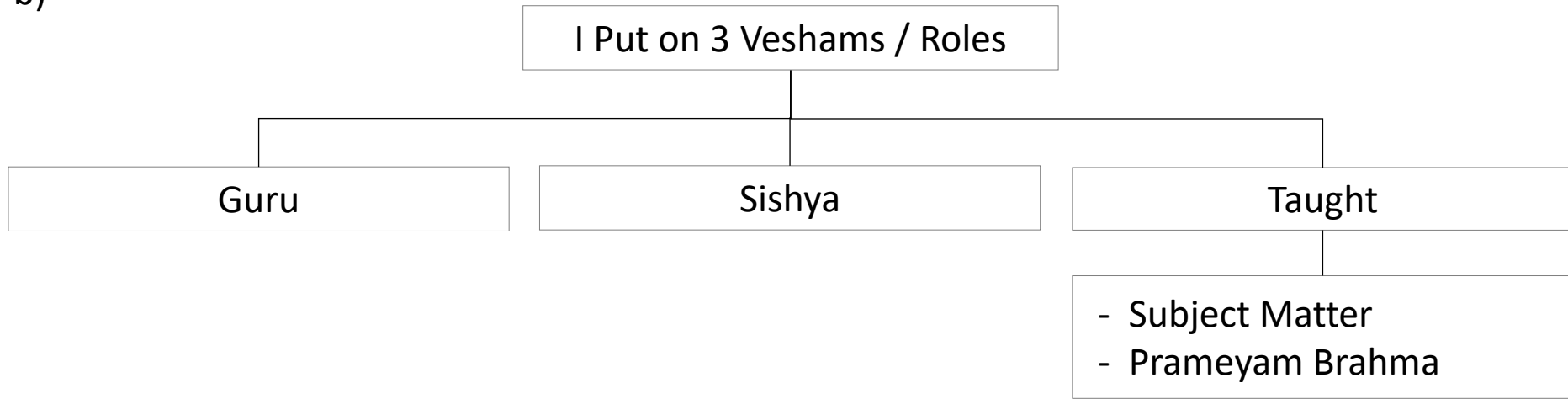
c) I am Jagaritaha, Swapna, Sushupti Sthanahas Shakti (Reflected Consciousness)

d) By myself, I am Consciousness, Turiyam, Uttama Purusa.

III) 2nd Line :

a) I alone am present in every class

b)



सर्वस्य च प्राणिजातस्य अहं आत्मा सन् हृदि बुद्धौ संनिविष्टः ।
अतः मत्तः आत्मनः सर्वप्राणिनां स्मृतिः ज्ञानं तदपोहनं अपगमनं च ;
येषां यथा पुण्यकर्मिणां पुण्यकर्मानुरोधेन ज्ञानस्मृती भवतः, तथा पापकर्मिणां
पापकर्मानुरूपेण स्मृतिज्ञानयोः अपोहनं च अपायनं अपगमनं च । वेदैः च सर्वैः
अहम् एव परमात्मा वेद्यः वेदितव्यः । वेदान्तकृत् वेदान्तार्थसम्प्रदायकृत् इत्यर्थः,
वेदवित् वेदार्थवित् एव च अहम् ॥

sarvasya ca prāṇijātasya ahaṁ ātmā san hr̥di buddhau sa ṁniviṣṭaḥ |
ataḥ mattaḥ ātmanaḥ sarvaprāṇināṁ smṛtiḥ jñānaṁ tadapōhanaṁ ca apagamanaṁ ca;
yēṣāṁ yathā puṇyakarmaṇāṁ puṇyakarmānurōdhēna jñānasmtī bhavataḥ, tathā pāpakarmaṇāṁ
pāpakarmānurūpēṇa smṛtijñānayō ḥ apōhanaṁ ca apāyanam apagamanaṁ ca | vēdaiśca sarvaiḥ
ahamēva paramātmā vēdyaḥ vēditavyaḥ | vēdāntakṛt vēdāntārthasampradāyakṛt ityarthah,
vēdavit vēdārthavit ēva ca aham || 15 ||

Being the Self, I dwell in the heart – in the intellect – of all living beings. Therefore, due to Me, the Self, take Place their memory, knowledge, and the disappearance of these two. In the case of Meritorious beings, according to their acts of merit, knowledge and memory happen;

in the case of the wicked, according to their evil deeds, there occurs the disappearance, the slipping away of these two. By means of all the Vedas, I, the Supreme self, alone am to be known. I am the Maker of the Vedantas – He who establishes the tradition of Vedantic teachings, and the knower of the Contents of the Vedas, too.

177) Bashyam : Chapter 15 - Verse No. 15 Starts

सर्वस्य च प्राणिजातस्य अहं आत्मा सन् हृदि बुद्धौ संनिविष्टः ।
अतः मत्तः आत्मनः सर्वप्राणिनां स्मृतिः ज्ञानं तदपोहनं अपगमनं च ;
तथा पापकर्मिणां येषां यथा पुण्यकर्मिणां पुण्यकर्मानुरोधेन ज्ञानस्मृती भवतः,
पापकर्मानुरूपेण स्मृतिज्ञानयोः अपोहनं च अपायनं अपगमनं च ।

sarvasya ca prāṇijātasya ahaṁ ātmā san hr̥di buddhau sa m̐niviṣṭaḥ |
ataḥ mattaḥ ātmanaḥ sarvapraṇinām smṛtiḥ jñānam tadapōhanaṁ ca apagamaṇam ca;
yēṣāṁ yathā puṇyakarmaṇām puṇyakarmānurōdhēna jñānasmr̥tī bhavataḥ, tathā pāpakarmaṇām
pāpakarmānurūpēṇa smṛtijñānayōḥ apōhanaṁ ca apāyanam apagamaṇam ca |

l) a) Sarvasya Sarva Prani Jatasya :

- Samuhaha, Multitudes of living beings.

b) I am the self, Atma of all living being's.

c) I reside in the Heart of all, Body is the Temple

d) Sakshi Rupena, Sanni Vishtaha

e) Buddau :

- I am present as Sakshi of all thoughts in the Buddhi.

f) By my mere presence, Mind functions and expresses as Smruti, Jnanam, Apohanam

g) Knowledge, memory, forgetfulness takes Place

h) Remembrance and forgetfulness is a blessing if we remember and forget appropriate things.

i) Remember Insults 25 Years ago and forget last Gita Class not Good

j) Bhagavan not responsible

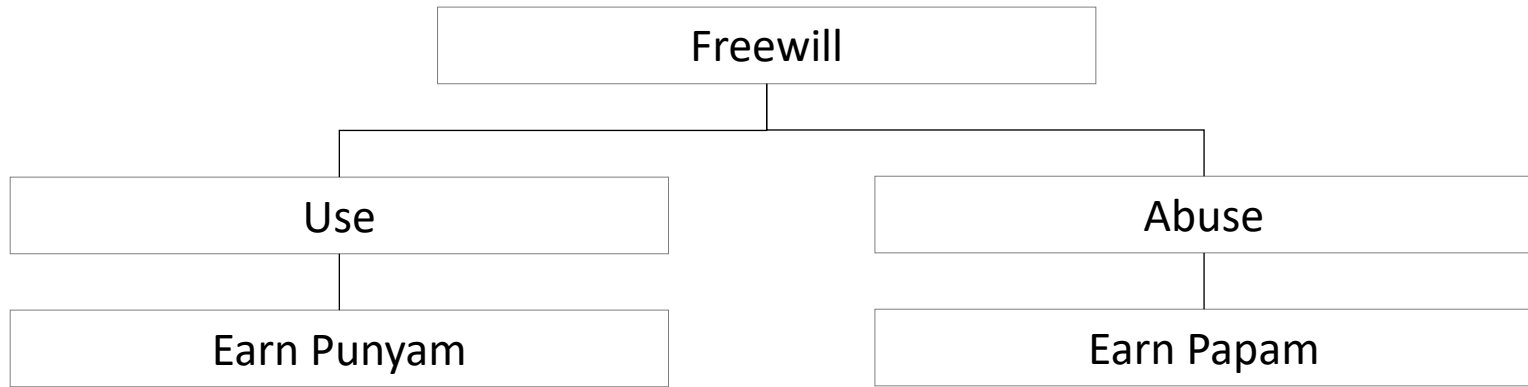
k) No Partiality, no Vaishamya Nairgrinya Dosha

L) Bhagawan - Samanya Karanam, in the form of law of Karma.

m) Vishesha Karanam :

- Punya Papam Generated by living beings, Pranis.

n)



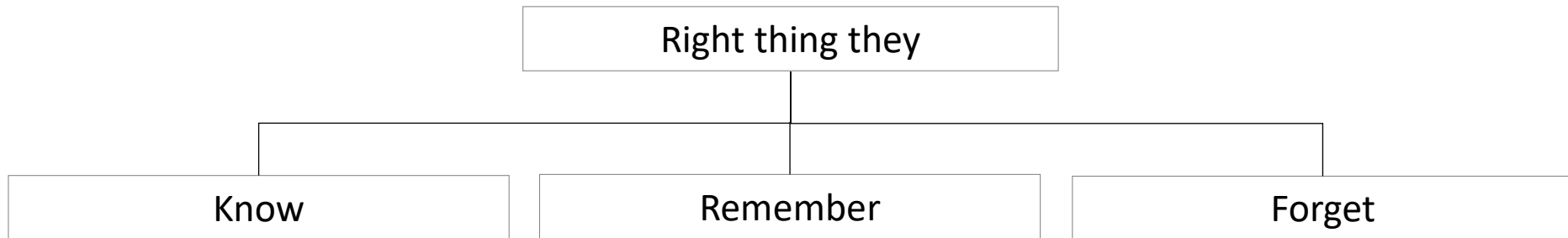
o)

Punya - Papam	Bhagawan
Visesha Karanam	Samanya Karanam

p) Combination of both alone is Karanam.

q) In keeping with Punyam, Remembrance, knowledge, forgetfulness all happen.

r)



s) When Punyam, forget things which we should forget

t) Don't Play Insults at me Again and Again inside in the Memory.

u)

Experience	We record
- Once - Person goes	- Replay

v) We insult ourselves by Replaying that Scene Millions of times.

w)

Punya Karma	Papa Karma
- Jnanam, Smruti, Apohanam Bavati, Happen	- Vasana - Smruti, Jnanam, Apohanam Bavati, Happens

II) a) Tatu Sarvam Mattaha Eva Bavati

b) All Because of my law of Karma

c) Apayanam - Ayate

Apagamanam - Forgetfulness.

178) Bashyam : Chapter 15 - Verse No. 15 Continues

वेदैः च सर्वैः अहम् एव परमात्मा वेद्यः वेदितव्यः ।
वेदान्तकृत् वेदान्तार्थसम्प्रदायकृत् इत्यर्थः, वेदवित् वेदार्थवित् एव च अहम् ॥

vēdaiśca sarvaiḥ ahamēva paramātmā vēdyaḥ vēditavyaḥ |
vēdāntakṛt vēdāntārthasampradāyakṛt ityarthah, vēdavit vēdārthavit ēva ca aham || 15 ||

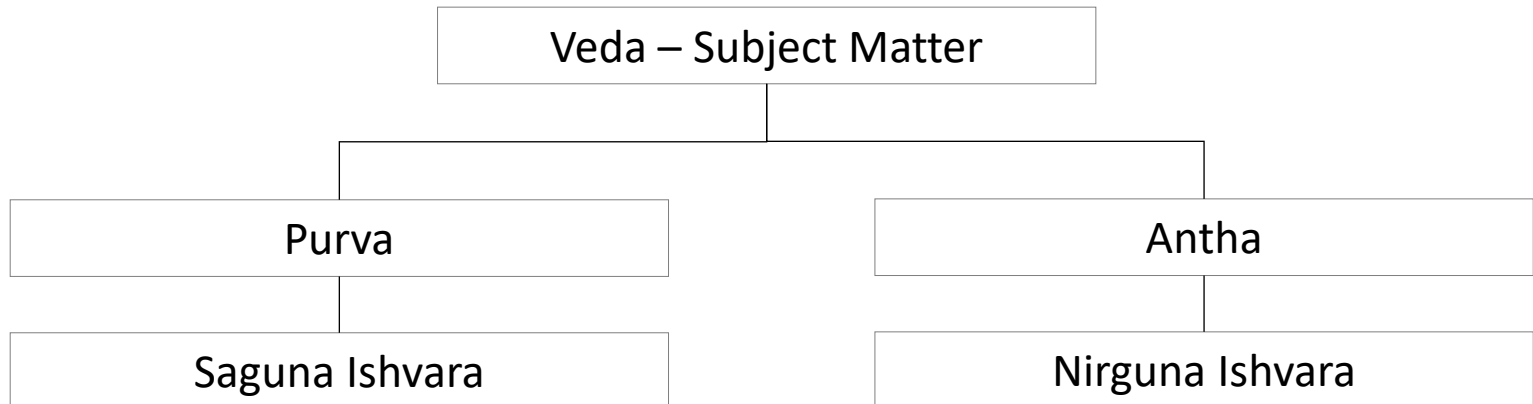
l) a) Through the entire Veda, we have to know only one thing, Tatparyam.

b) Aham Eva Vedyaha

c) I am the only Subject Matter of the Veda

d) Aham = Paramatma.

e)



f) Saguna Rupena, Nirguna Rupena, Aham Eva Vedyaha.

g) Veda Purva :

- Practice Dasoham while studying Saguna Ishwara.

h) Veda Antha :

- Study Nirguna Ishwara, practice Soham.

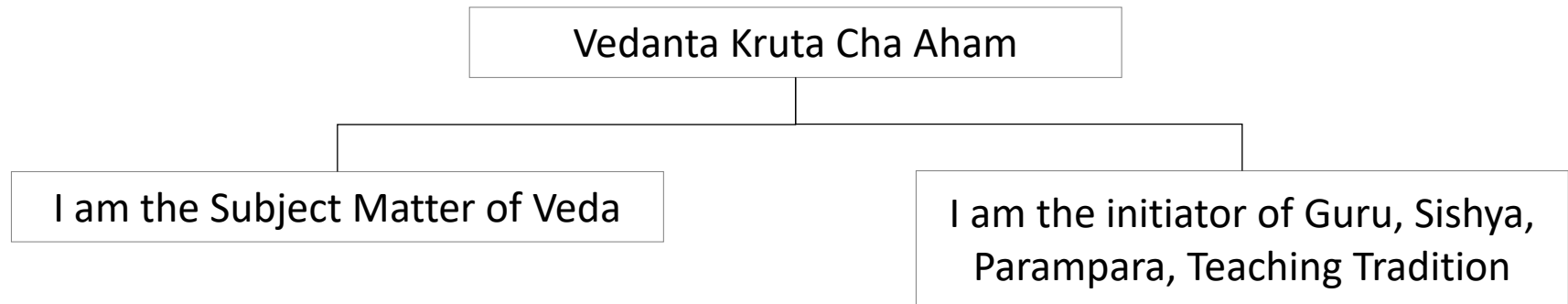
i) I - Nirguna Brahman alone am the object

j) This is all our scriptures

k) Aham = Paramatma

Vedyaha = Veditavyaha

L)



m) Narayanam, Padmabuvam, Vasistam... Adi Guru = Bhagawan.

n) Veda Vitu :

- Vedartha Vitu, students who studies also I am.

o) 1st Teacher = I am.

p) Dhyana Shloka - Dakshinamoorthy Stotram :

ईश्वरो गुरुरात्मेति मूत्रिभेद विभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ६ ॥

īśvaro gururātmeti mūtribheda vibhāgine |

vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ ||

"Ishwara - Guru - Atman"; (Underlying) these different forms of (apparent) separation, like a Sky (i.e. Spiritual Sky or Chidakasha) Who pervades, Salutations to that Dakshinamurthy.
[Verse 6]

q) Vedanta Kruta :

- I am Creator of Vedanta
- Bhagavan Says.

r) Shankara :

- Bhagavan is Creator of Teaching Tradition
- Initiator.

s) Veda not Created, Anaadi, Bhagawan does not Create it was Potentially there in Maya.

t)

Maya

Creation Exists

Veda Exists

u) Bhagawan initiates Vedic Teaching.

v) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

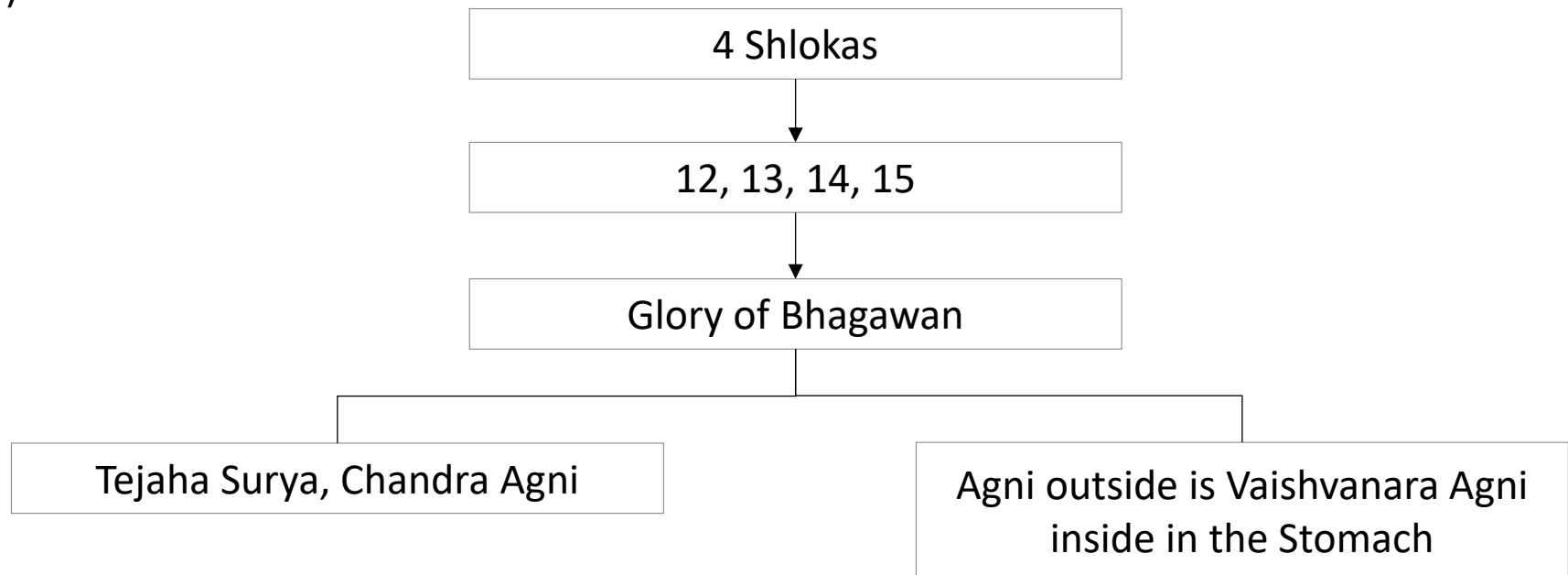
Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- Bhagawan sent the Veda to Brahma.

Revision : Chapter 15 - Verse 15 :

I) a)



b) Sarvatmakatvam, Sarva Vyavahara Aaspadatvam

- Bhagawan alone in the form of everything
- In the form of consciousness, Bhagawan is the basis for all transactions to take place.

c) Topic concluded in Verse 15

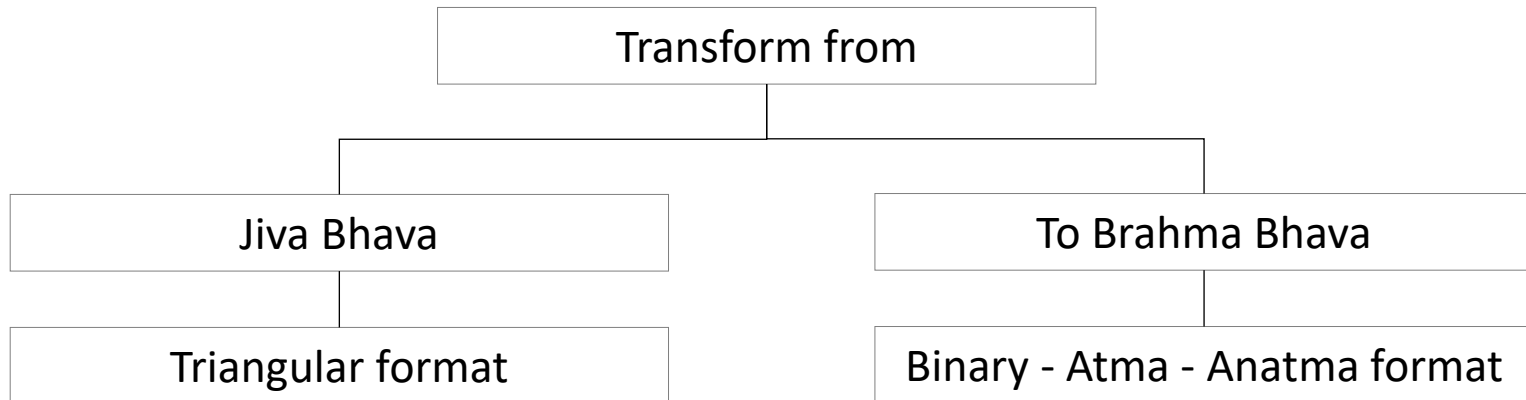
II) 2nd Line :

a) Sarvaihi Vedaihi Aham Eva Vedyaha - 2nd Line of Verse 15

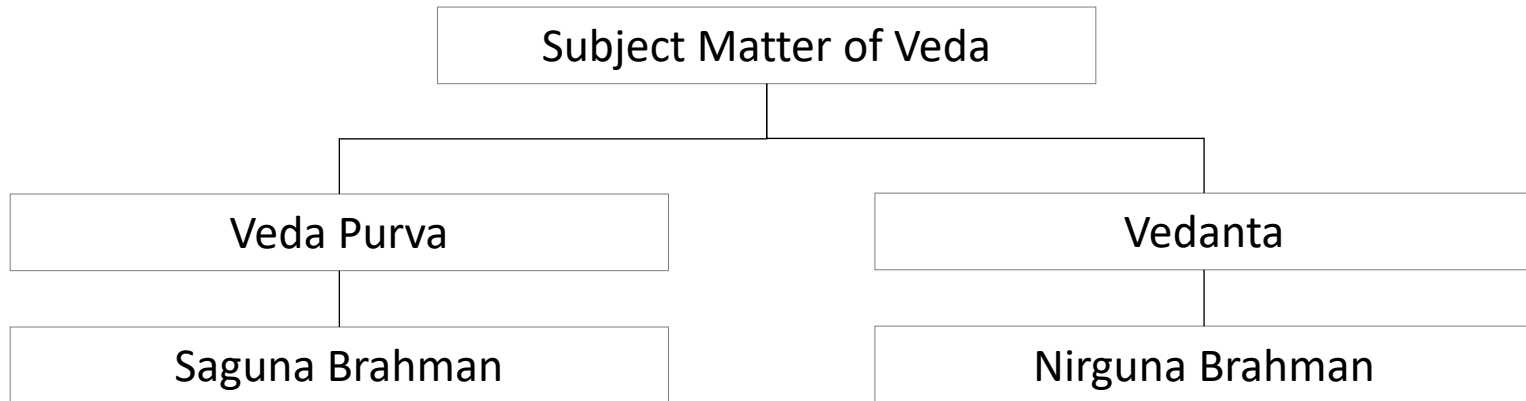
b) I am the subject matter

c) Know Brahman as basis of everything and be free = Moksha

d)



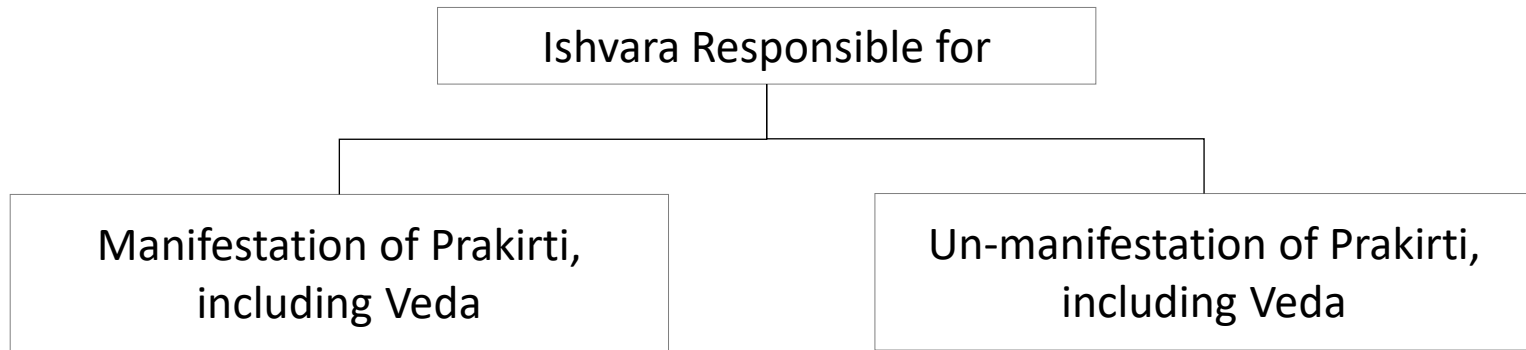
e)



f)

Krishna	Shankara
- I am Creator of Veda	- Veda Anaadi, Anantaha - Bhagawan brings Dormant Veda into Manifestation - Like our knowledge is Dormant in Sleep State - In Sleep knowledge not absent, but Dormant - Get up, Dormant knowledge comes to Manifestation

g)



h) Bhagawan - Adi Guru, imitator not creator of Veda, Subtle difference.

i) Student - Vedavit - Bhagawan says - Aham Asmi.

j)

Parayanam	Knowing meaning
- Chanting not great - Words - Shabda Jnani	- Superior - Artha Grahanam - Artha Jnani - Greater - Veda Artha Vith, I am

III) Anvaya - Verse 15 :

- Aham Sarvasya Hridicha Sanni Vishtaha
- Mattaha Smrutihi, Jnanam, Apohanam Cha Bavati
- Sarvaihi Vedaihi Cha, Aham Eva Vedyaha
- Aham Eva Vedanta Kruti Vedavitu Cha Asmi.

भगवतः ईश्वरस्य नारायणाख्यस्य विभूतिमंक्षेपः उक्तः विशिष्टोपाधिकृतः
'यदादित्यगतं तेजः' [१५.१२.] इत्यादिना । अथ अधुना तस्यैव
क्षराक्षरोपाधि-प्रविभक्ततया निरुपाधिकस्य केवलस्य तत्त्व-(स्वरूप-) निर्दिधारयिषया
उत्तरे श्लोकाः आरभ्यन्ते । तत्र सर्वमेव अतीतानागताध्यायार्थजातं त्रिधा राशीकृत्य आह—

bhagavataḥ īśvarasya nārāyaṇākhyasya vibhūtiśaṅkṣēpaḥ uktaḥ viśiṣṭōpādhikṛtaḥ
'Yadadityagatam tējaḥ' (bha. gī. 15 | 12) ityādinā | atha adhunā tasyaiva
kṣarākṣarōpādhipravibhaktatayā nirupādhikasya kēvalasya svarūpanirdidhārayiṣayā
uttarē ślōkāḥ ārabhyantē | tatra sarvamēva atītānāgatādhyāyārthajātaṁ tridhā rāśīkṛtya āha —

In the Verses of 15.12, etc. has been offered a Summary of the Powers of God Narayana, the Lord, due to His excellent adjuncts. To determine the Principle of the pure unqualified nature of the Same Lord, who has also been distinguished by His perishable and imperishable adjuncts, the subsequent verses are offered. Collecting in three groups the contents of all the previous and the following Chapters, the Lord Says:

179) Introduction to Chapter 15 - Verse No. 16 Start

भगवतः ईश्वरस्य नारायणाख्यस्य विभूतिमंक्षेपः उक्तः विशिष्टोपाधिकृतः
'यदादित्यगतं तेजः' [१५.१२.] इत्यादिना ।

bhagavataḥ īśvarasya nārāyaṇākhyasya vibhūtiśaṅkṣēpaḥ uktaḥ viśiṣṭōpādhikṛtaḥ
'yadadityagatam tējaḥ' (bha. gī. 15 | 12) ityādinā |

I) a) Previous 4 Verses Bhagawan gave his glories, Mahima.

b) Chapter 10 - Elaboration

c) Who is Bhagawan?

- Lord of Universe
- Known as Narayana, multifaceted word like Govinda.

II) a) Gita Bashyam :

नारार्णः परोऽव्यक्तादडिमव्यक्तसम्भवम् ।
अडिस्त्रान्तस्त्वमे लोकाः सप्तद्वीपा च मेददनी ॥

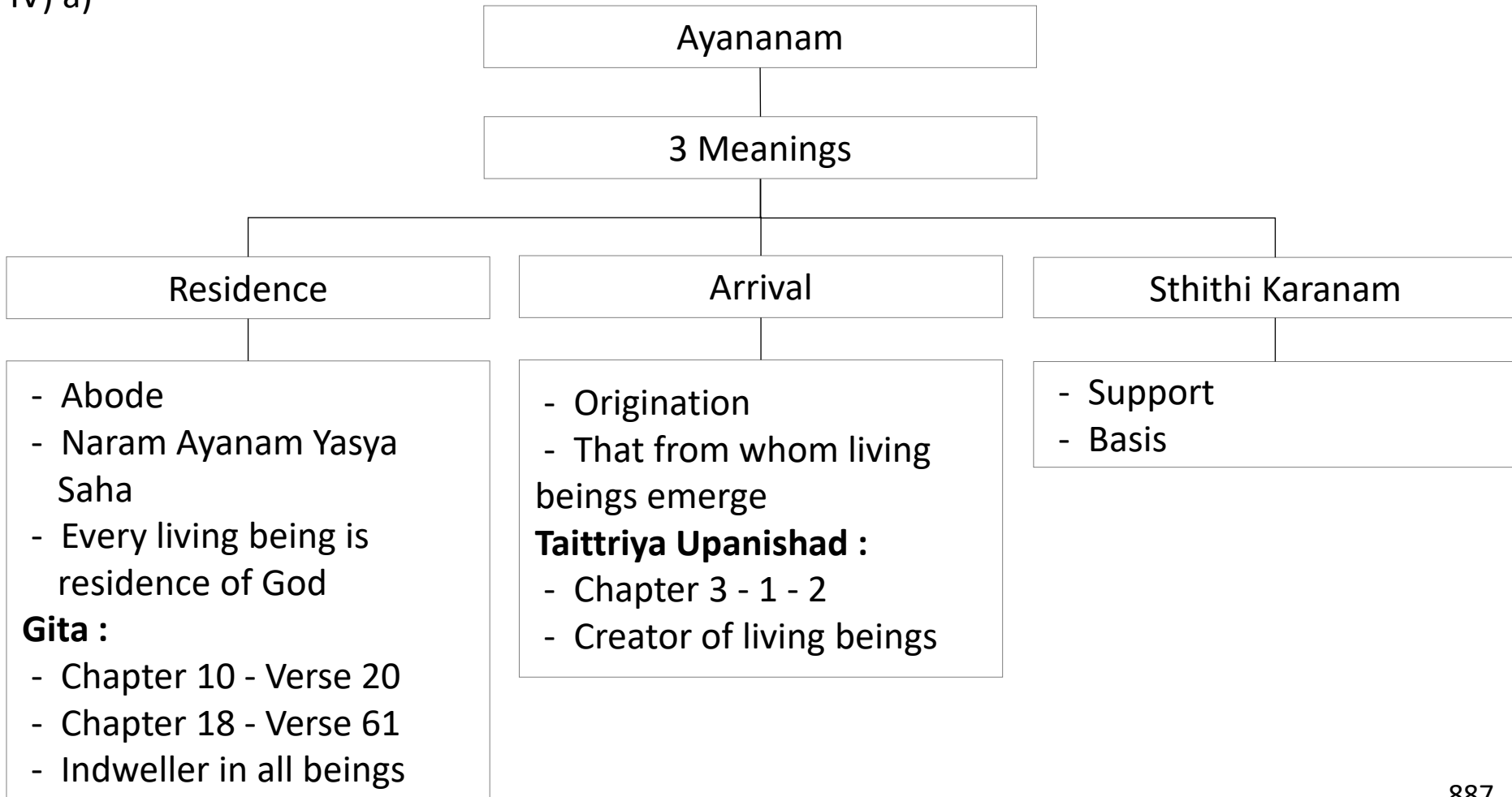
nārāyaṇaḥ parō:'vyaktādaṇḍamavyaktasambhavam |
aṇḍasyāntastvimē lōkāḥ saptaadvīpā ca mēdinī ||

- b) Naram = Multitudes of living beings
- c) Jiva = Naraha
- d) Nariyate, Na Nashyati Iti Narayana = Jiva

III) a) Naranam Samuhaha Natam

b) Multitude of groups of Jivas = Naram.

IV) a)



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]

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥१८-६१॥

īśvaraḥ sarvabhūtānām
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

b) Narasya Ayanam Yasmin Saha :

- He in whom all the living beings are based, Chaitanya Tattvam, Sthithi Karanam.

c) Lord, Named Narayana, given all glories associated Upadhis - Nama Rupa

d) Surya, Chandra, Agni - Nama Rupa, all extraordinary glories.

e) Visishta upadhi Krutaha in verses 12, 13, 14, 15.

180) Introduction to Chapter 15 - Verse No. 16 Continues

अथ अधुना तस्यैव क्षराक्षरोपाधि-प्रविभक्ततया निरुपाधिकस्य
केवलस्य तत्त्व-(स्वरूप-) निर्दिधारयिषया उत्तरे श्लोकाः आरभ्यन्ते ।
तत्र सर्वमेव अतीतानागताध्यायार्थजातं त्रिधा राशीकृत्य आह—

**atha adhunā tasyaiva kṣarākṣarōpādhipravibhaktatayā nirupādhikasya
kēvalasya svarūpanirdidhārayiṣayā uttarē ślōkāḥ ārabhyantē |
tatra sarvamēva atītānāgatādhyāyārthajātaṁ tridhā rāśīkṛtya āha —**

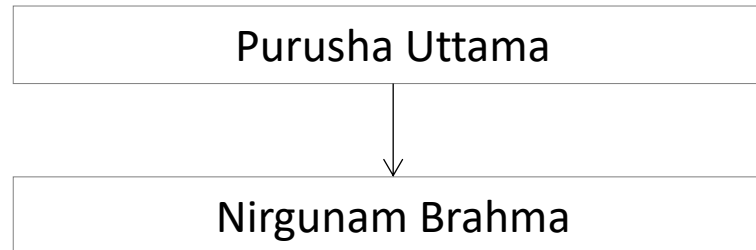
I) a) Atha Adhuna :

- Hereafter in the following 3 - Verses 16, 17, 18, Krishna wants to reveal his absolute nature of Nirgunam Brahma, Paramartika Satyam.

b) Sagunam Brahma, great but only Vyavaharika Satyam

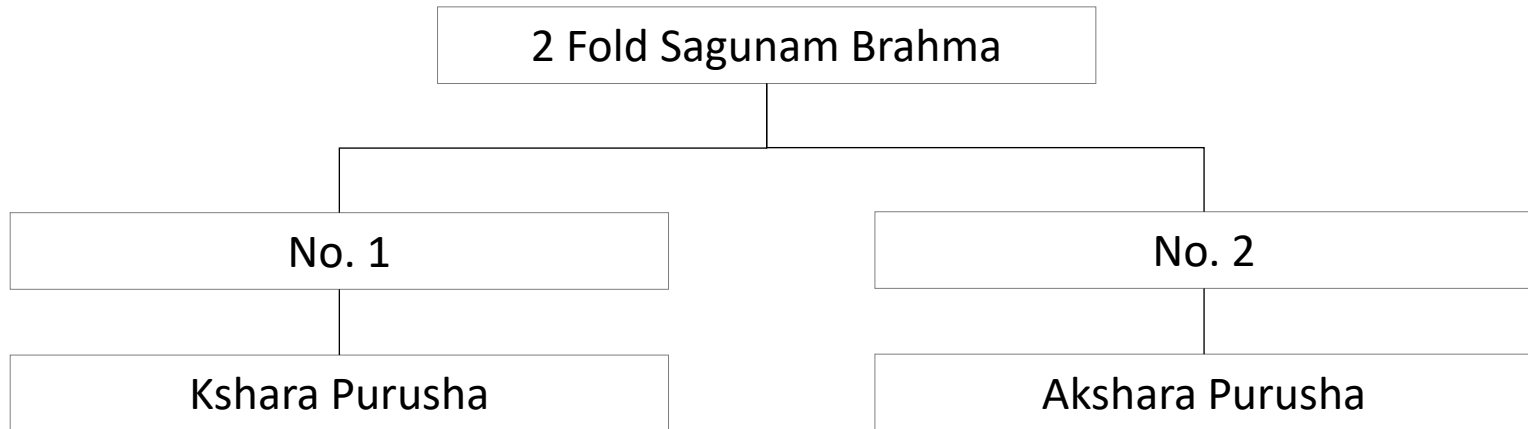
c) Nirguna Brahma = Purusha Uttama.

d) Title of Chapter 15



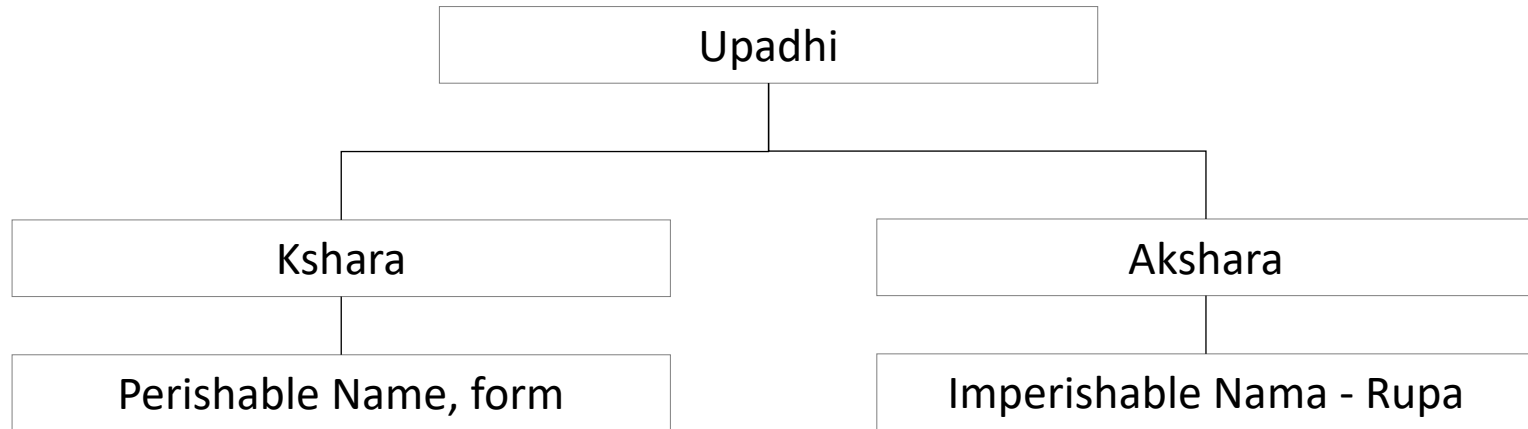
e) To reveal Nirgunam Brahman, Krishna talks of Sagunam Brahman as a Stepping stone.

f)



g) Uttama Purusha = Nirgunam Brahman

II) a)



b) Through Upadhi, reach Absolute, Nirupadhika Brahman, free from perishable, imperishable
Nama Rupa.

c) With an intention to reveal (Nirdidharayushitati).

d) Verses 16, 17, 18

e) First Saguna Brahman.

III) a) Entire Subject Matter of the Universe, which was Discussed in Chapter 14 will be
discussed in Chapter 16 also

b) Entire cosmos / Universe is going to be divided into 3 Portions, Parts (Rashi Kritya).

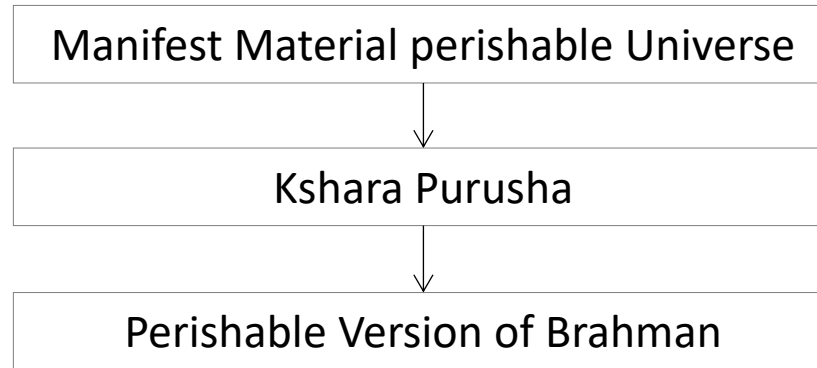
द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५-१६ ॥

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]

I) Gist of Verse 16, 17, 18 :

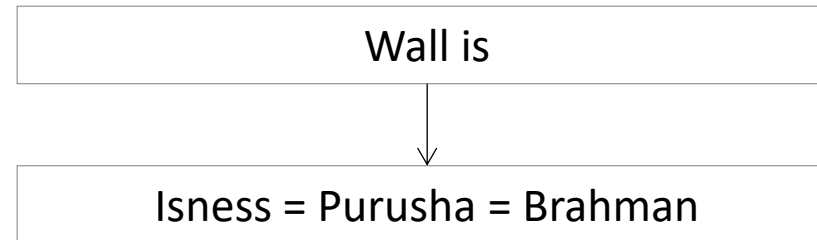
a)



b) Universe = Brahman

c) Brahman pervades Universe in the form of Existence Principle

d)



e) Wall = Isness associated with Perishable Names and forms

II) a) During Pralayam, Material Universe resolves

b) It does not become Non-existent.

**c) It goes into Unmanifest condition, unmanifest Material Universe = Prakirti, Maya
= Akshara Purusha**

d) It is called Akshara Purusha because Matter can never be destroyed or Created.

e) Matter = Eternal = Akshara Purusha
= Name of Maya

f) Chapter 8 - Gita :

- Aksharam = Name of Brahman
= Here, Maya

g)

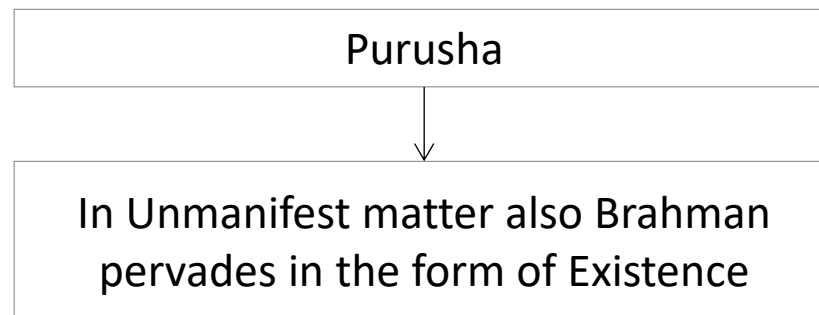
Brahman	Matter
- Eternal	- Maya - Eternal - Can't be Created or destroyed

h) Maya is there in Brahman eternally

i) Unmanifest matter is called Maya, Prakirti, Avyakta Purusha.

j) Manifest Matter is called Jagat, Universe, World, Cosmos, Vyakta Purusha.

k)



L) In Sleep, I, Brahman exist as Reflected Consciousness.

m) Maya is isness belongs to Brahman, Purusha, not Maya.

n) Maya = Akshara Purusha, Brahman only.

o)

Kshara Purusha	Akshara Purusha
Universe	Maya, Prakirti

Both Material, Achetanam

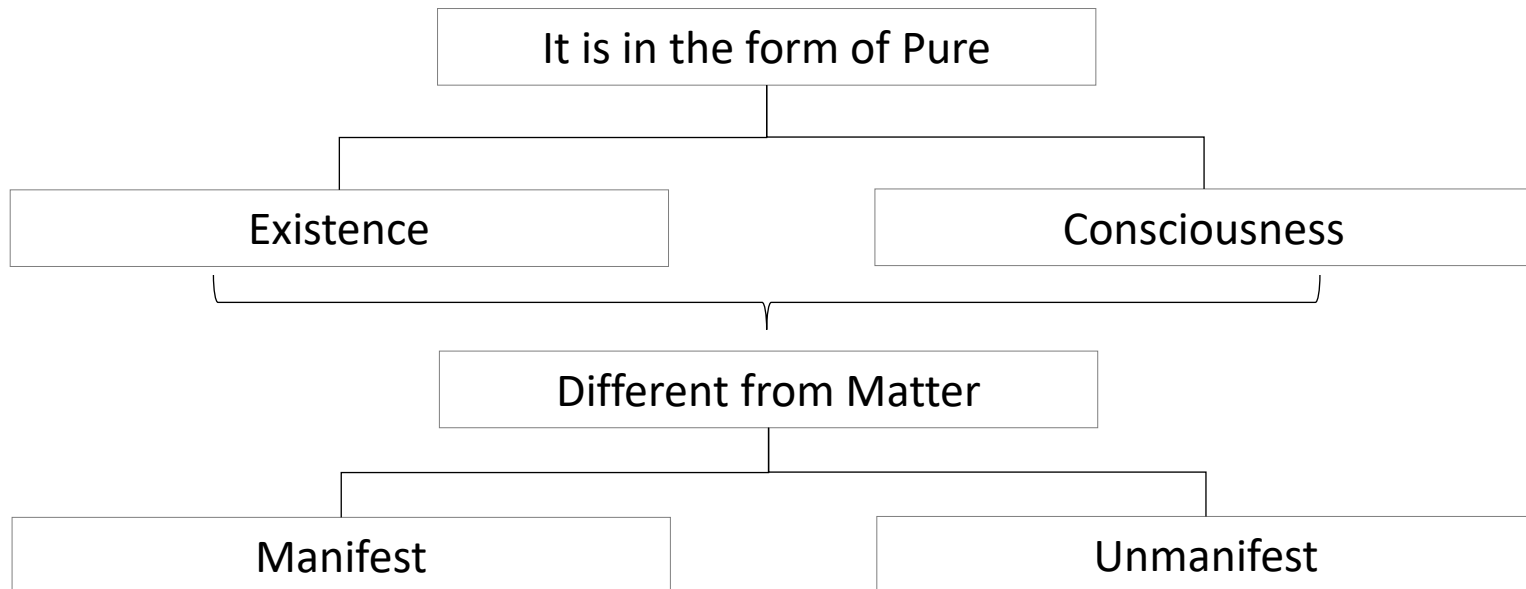
III) Uttama Purusha :

a) Different from Manifest Universe

b) Different from Unmanifest Universe, Maya, Prakirti.

c) Pervades both Manifest, unmanifest, yet different from both of them.

d)



e) Purusha is Non-matter it is called Spirit.

f) It is Non-material existence, Nirguna Brahman, Consciousness, Uttama Purusha.

g)

Kshara Purusha	Akshara Purusha	Uttama Purusha
Existence and Manifest Matter	Existence and Unmanifest Matter	Existence after negating Manifest and unmanifest Matter as Mithya

h) Negating means falsifying, understand not by removal.

i)

Manifest	Unmanifest Matter / Prakirti
- Karyam - Waking, Dream	- Karanam - Sleep

Negate not by removing but by Understanding

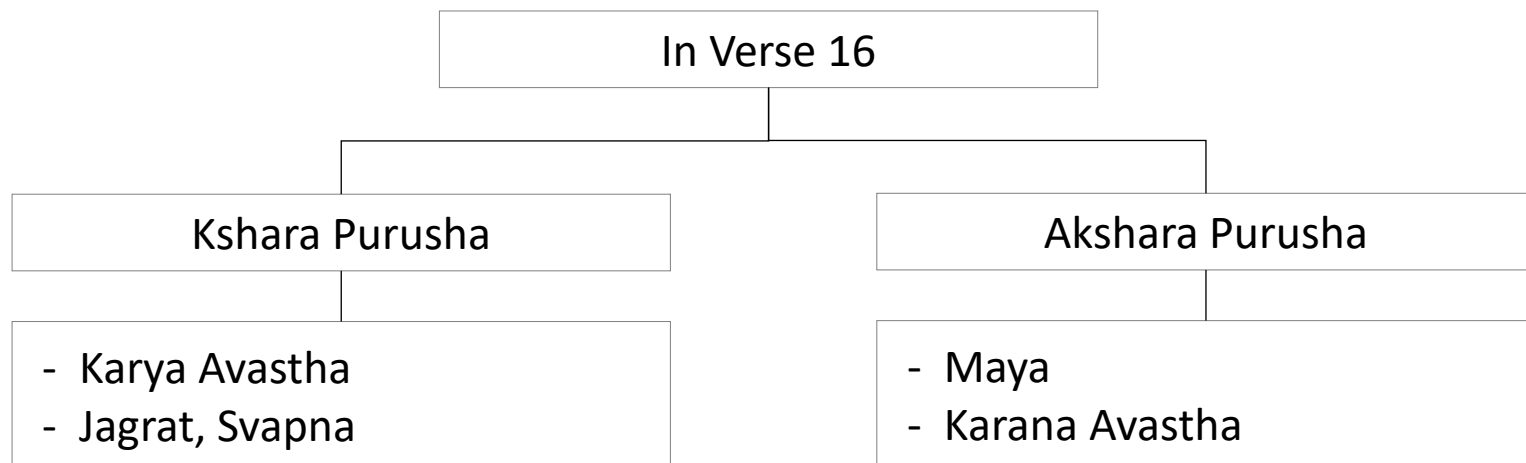
IV) a) What is understanding?

b) Understand both Waking, Dream, Sleep are Mithya

c) Empherically Available like dream.

d) Dream world – Mithya, Empherically available in Dream.

- e) This Universe is available in Jagrat.
 - f) Jagrat and Swapna Universe do not have independent existence of their own.
 - g) Borrow existence from Uttama Purusha, Material Consciousness, Brahman, Turiyam.
 - h) Understanding this is called negation or Bheda
 - i) When both negated, what is absolute reality
 - j) I - Atma, Pure existence, Consciousness am the reality.
- V) a) How to realise this Pure Existence?
- b) Only one way can be known, realized, experienced
 - c) Knowing is in the form of Claiming, I am that Satchit Ananda Brahman, Turiyam.
 - d) Eka Atma Pratyaya Saram, Prapancha Upasanam, Shantam, Shivam, Advaitam.
 - e) Jnate Dvaitam Na Vidyate.
 - f) This is called Uttama Purusha, reversed, Purusho Uttama.
- VI)



द्वौ इमौ पृथग्राशीकृतौ पुरुषौ इति उच्येते लोके संसारे— क्षरश्च क्षरतीति क्षरः
विनाशी इति एको राशिः; अपरः पुरुषः अक्षरः तद्विपरीतः, भगवतः मायाशक्तिः,
क्षराख्यस्य पुरुषस्य उत्पत्तिबीजं अनेकसंसारिजन्तुकाम- कर्मादिसंस्काराश्रयः,
अक्षरः पुरुषः उच्यते । कौ तौ पुरुषौ इति ? आह स्वयमेव भगवान्—क्षरः
सर्वाणि भूतानि, ममस्तं विकारजातं इत्यर्थः । कूटस्थः कूटः राशिरिव स्थितः ।
अथवा—कूटः माया, वञ्चना, जिह्मता, कुटिलता इति पर्यायाः ।
अनेकमायावञ्चनादिप्रकारेण स्थितः कूटस्थः, संसारबीजानन्त्यात् न क्षरति इति
अक्षरः उच्यते ॥

dvaau imau pr̥thagrāśīkṛtau puruṣau iti ucyētē lōkē saṁsārē — kṣaraśca kṣaratīti kṣarah
vināśī iti ēkō rāśiḥ; aparah puruṣaḥ akṣarah tadviparītaḥ, bhagavataḥmāyāśaktiḥ,
kṣarākhyasya puruṣasya utpattibījam anēkasamsārijantukā makarmādisamskāraśrayaḥ,
akṣarah puruṣaḥ ucyatē | kau tau puruṣau iti āha svayamēva Bhagavān — kṣarah
sarvāṇi bhūtāni, samastaṁ vikārajātam ityarthah | kūṭasthaḥ kūṭaḥ rāśī rāśiriva sthitaḥ |
athavā, kūṭaḥ māyā vañcanā jihmatā kuṭilatā iti paryāyāḥ,
anēkamāyāvañcanādiprakārēṇa sthitaḥ kūṭasthaḥ, saṁsārabījānantyāt na kṣarati iti
akṣarah ucyatē || 16 ||

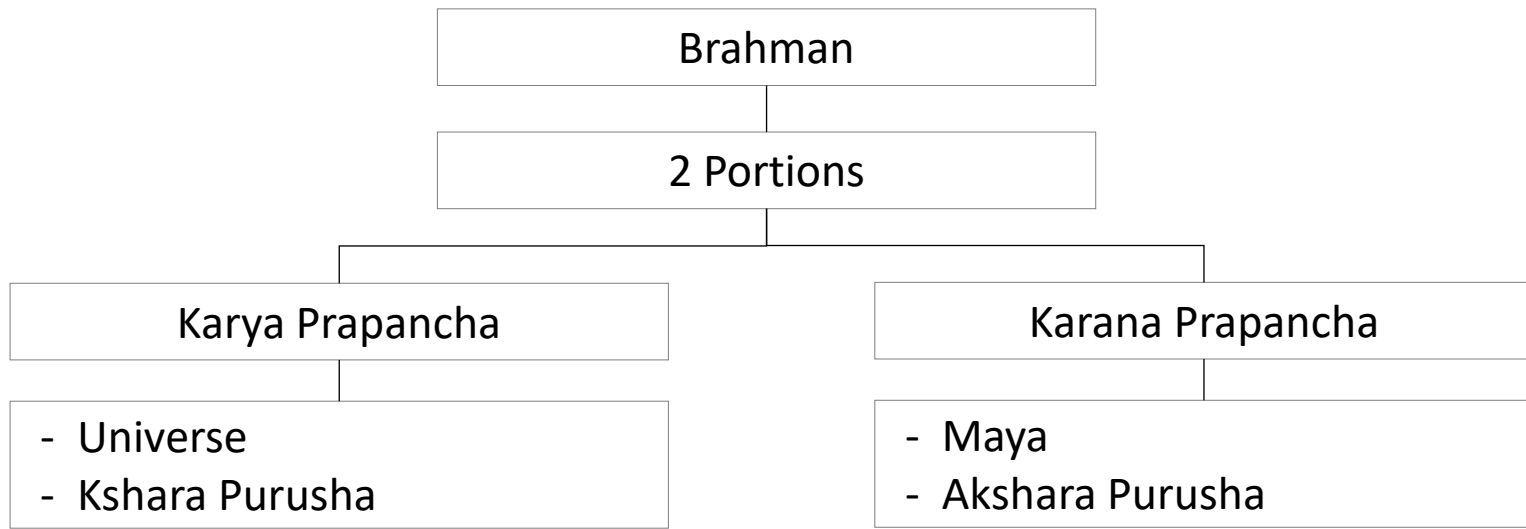
In the world of transmigratory life there are 'Two Persons' – Grouped as two: 'the perishable' Consisting of all that Perishes or wears away is the first group. The second is 'the imperishable Person' Opposed to the first, the Lord's Power of Maya, the seed whence the first group Springs up, on which depend the Cravings, Acts and impressions of the numerous beings that transmigrate. The Lord Himself points out which these to persons are : the 'Perishable person' consists of all beings, the entire body of transformations. 'The immovable', the Stable group, resembles a heap – Kuta. Or Kuta is Maya, deception, tortuousness, Crookedness of will – all these being Synonymous. It is what stands forth as the manifold Maya of Deception; for the seeds of transmigratory life are 'inexhaustible'. So it is Styled 'imperishable'.

182) Bashyam : Chapter 15 - Verse No. 16 Starts

द्वौ इमौ पृथग्राशीकृतौ पुरुषौ इति उच्येते लोके संसारे— क्षरश्च क्षरतीति क्षरः
विनाशी इति एको राशिः; अपरः पुरुषः अक्षरः तद्विपरीतः, भगवतः मायाशक्तिः,
क्षराख्यस्य पुरुषस्य उत्पत्तिबीजं अनेकसंसारिजन्तुकाम- कर्मादिसंस्काराश्चयः,
अक्षरः पुरुषः उच्यते ।

dvaau imau pṛthaggrāśīkṛtau puruṣau iti ucyētē lōkē saṁsārē — kṣaraśca kṣaratīti kṣaraḥ
vināśī iti ēkō rāśiḥ; aparaḥ puruṣaḥ akṣaraḥ tadviparītaḥ, bhagavataḥmāyāśaktiḥ,
kṣarākhyasya puruṣasya utpattibījam anēkasamśārijantukā makarmādisamśkāraśrayaḥ,
akṣaraḥ puruṣaḥ ucyatē |

l) a)



b) Both named Purusha as both Pervaded by Brahman in the form of Existence

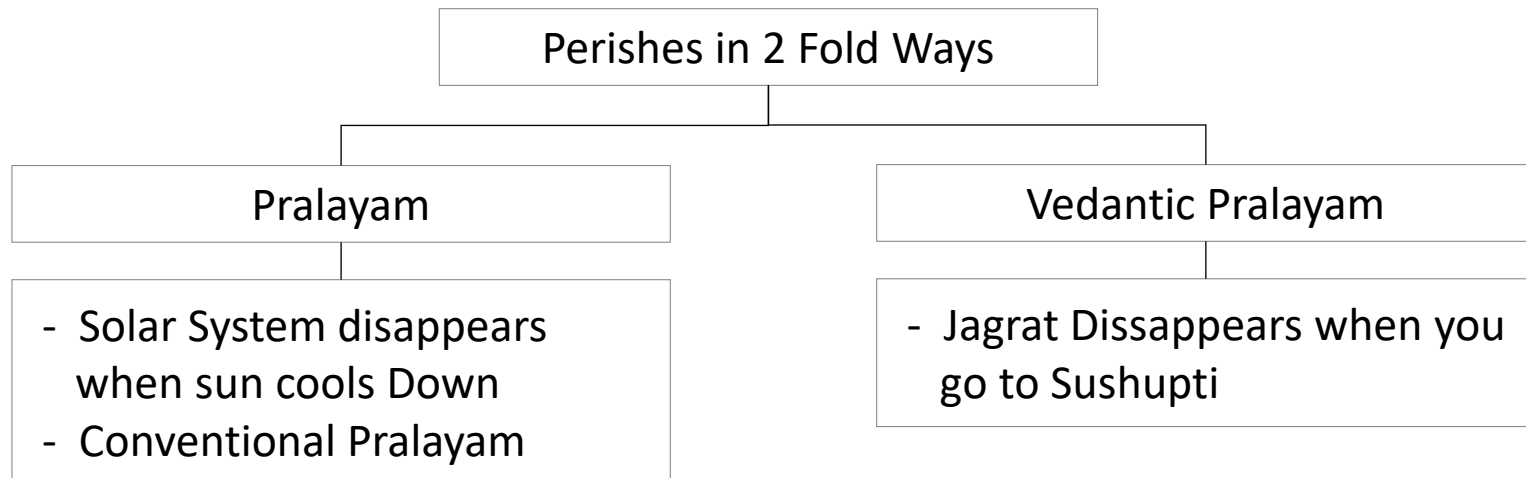
c) Matter called Brahman because it has Sat Existence

d) Purusha Upadhitvat Purusha iti Uchyate Loke, in Samsara, in empirical realm.

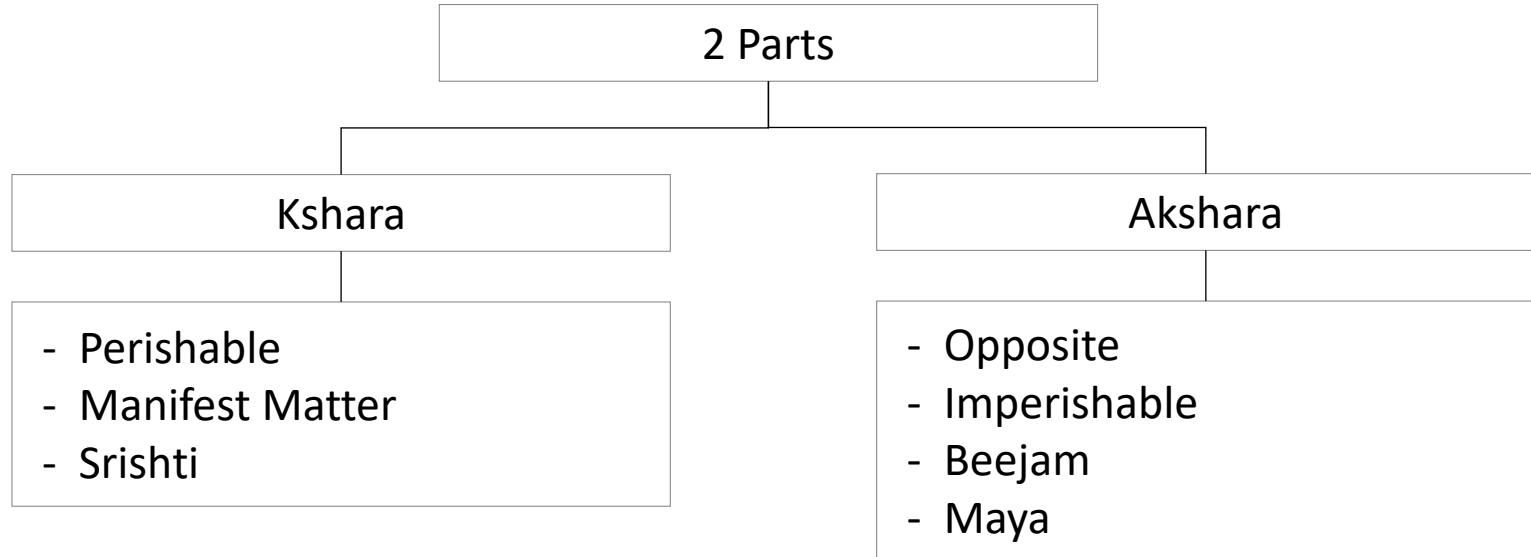
e) Kshara - Perishable

f) Matter - Universe not available all the time.

g)



- h) Universe available when you function through this Physical body.
- i) Once you drop body and take another body daily in Dream, another Universe appears.
- j) Model Dependent reality
- k) Change Model, Universe appears differently.
- L) World available only in Jagrat
- m) Swapna Avasthayam – Vinashyati.
- n)



o)

Maya transforms to Universe	Srishti / Prapancha transforms to Maya
- Srishti - Prapancha	- Pralayam

p) Mandukya Upanishad :

- Beeja Nidra - Maya

q) Within Maya, all living beings exist in Dormant form.

- r) Biggest Pregnancy = Maya with Jantus, living beings.
- s) Sanchita Karmas in Maya, responsible for next Body.
- t) We die with unfulfilled desires, lie Dormant in Maya

II) a) Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

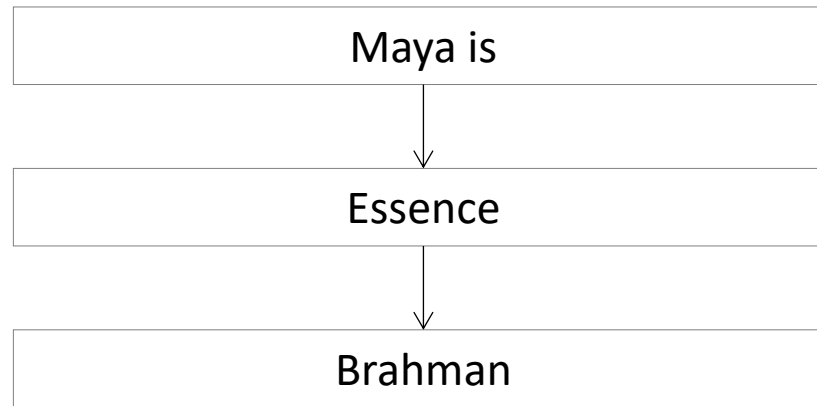
b) Samskaras, impressions = Seed for Desires

= Ashraya

= Akshara Purusha

c) Maya is also called Brahman.

d)



e) Sarvam Khalu Idam Brahman

f) Maya and ignorance = Brahman

g) Truth of ignorance = Isness.

कौ तौ पुरुषौ इति ? आह स्वयमेव भगवान्—क्षरः सर्वाणि भूतानि.
ममस्तं विकारजातं इत्यर्थः । कूटस्थः कूटः राशिरिव स्थितः ।
अथवा—कूटः माया, वञ्चना, जिह्मता, कुटिलता इति पर्यायाः ।
अनेकमायावञ्चनादिप्रकारेण स्थितः कूटस्थः, संसारबीजानन्त्यात्
न क्षरति इति अक्षरः उच्यते ॥

kau tau puruṣau iti āha svayamēva Bhagavān — kṣaraḥ sarvāṇi bhūtāni,
samastam vikārajātam ityarthah | kūṭasthaḥ kūṭaḥ rāśī rāśiriva sthitaḥ |
athavā, kūṭaḥ māyā vañcanā jihmatā kuṭilatā iti paryāyāḥ,
anēkamāyāvañcanādiprakārēṇa sthitaḥ kūṭasthaḥ, saṁsārabījānantyāt
na kṣarati iti akṣaraḥ ucyatē || 16 ||

2nd Line :

- Ksharaha Sarvani Butani.

I) a) Sarvani Butani :

- Everything born
- Bavati Jayante iti Butas.

b) Anything that Originates = Kshara

c) 5 Elements, 14 Lokas, Sthula, Sukshma Sharira, Prapanchas = Kshara Purusha

d) Karana Sharira, Prapancha = Anaadi

II) Karana Shariram - Definition :

a) Anirvachaniyam, Anaadi Avidya Rupam

b) Not Butani - 5 Elements

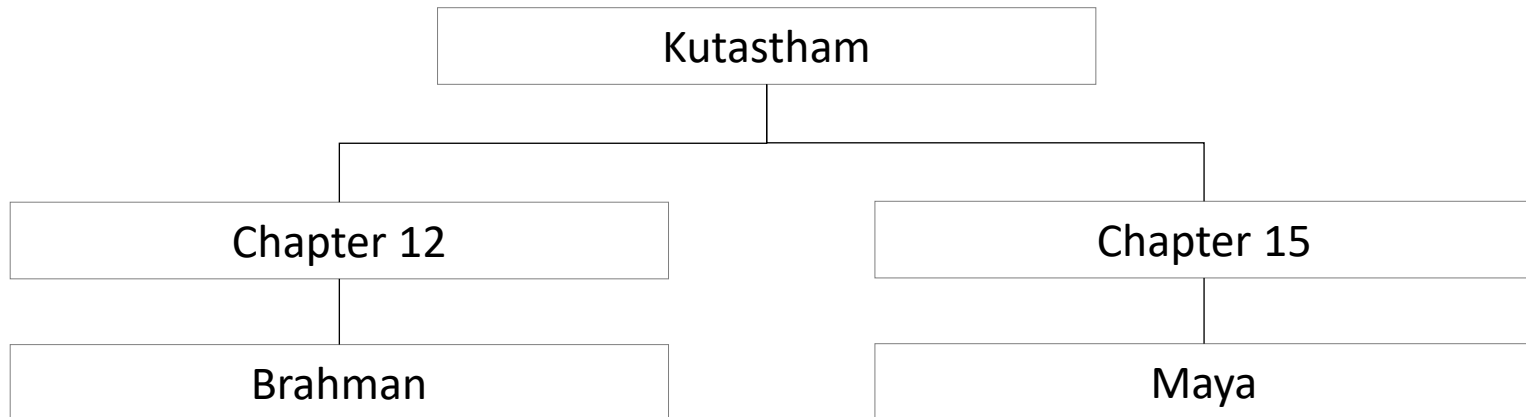
c) Sthula Sukshma Prapancha = Kshara Purusha

d) Samastha Vikara Jatam

e) Multitudes of Jivas = Kshara Purusha

III) Aksharam :

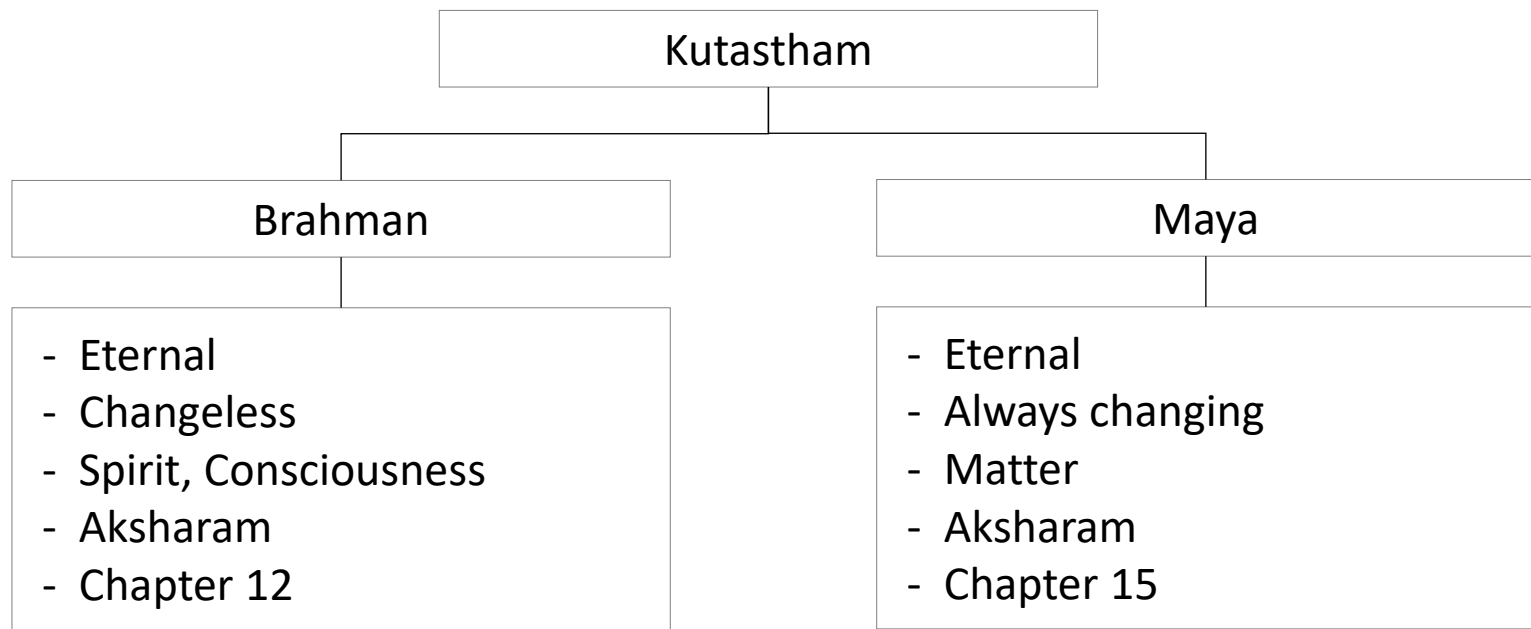
a)



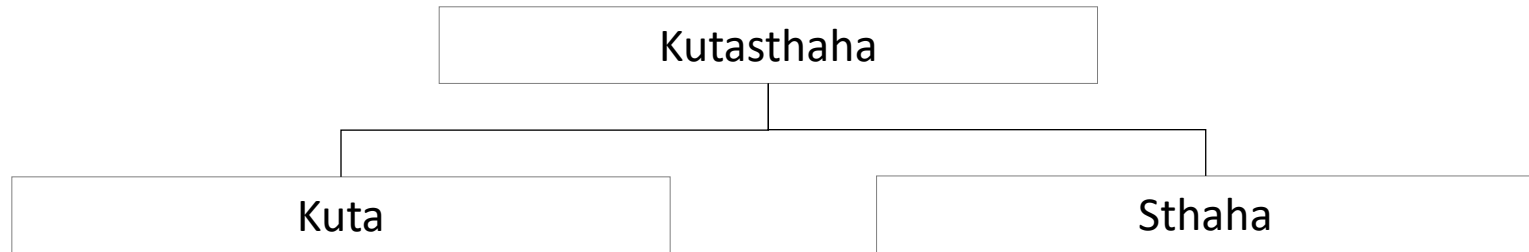
b) Both eternal, Kutastham

- Brahman and Maya.

c)



IV) a)



b) Kuta = Rashini, heap form (Rice, Barley, Maya)

c) Kutasthaha = Everything Amassed together
= Galaxies

d) During Big Bang, Pralaya, one Singularity exists = Maya

e) Inflation happens, expands faster than Speed of light.

f) Very dense matter, it can't move

g) Rashini Iva Sthithaha :

h) Kuta Eva Tishtati = 1st Meaning
= Heap

V) Kutastaha – 2nd Meaning

a) Kutastaha = Deceptive, Misleading, Delusionary

b) Appears as one thing

c) Enquire, becomes something else = World

d) Universe Solid, Molecules, Atoms, Mysterious, Deceptive, Maya

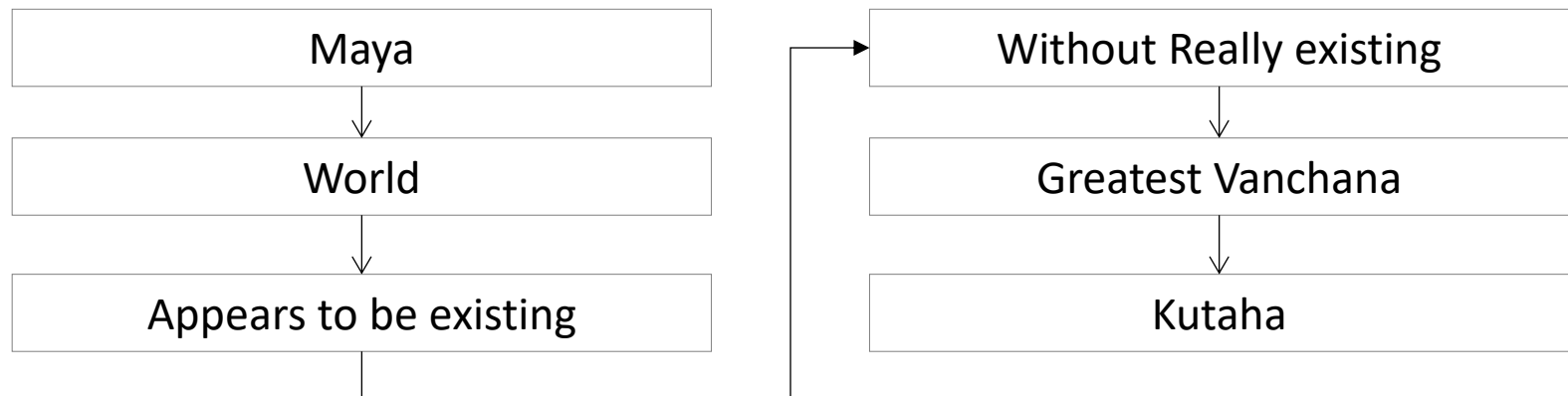
e) Vanchana = Cheating

f) Example :

- Plastic Plants, flowers, fruits.

g) Appear Realistic

VI)



VII) a) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

b) No Aksha, Vayu, Agni, Body, intellect.

c) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

d) Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

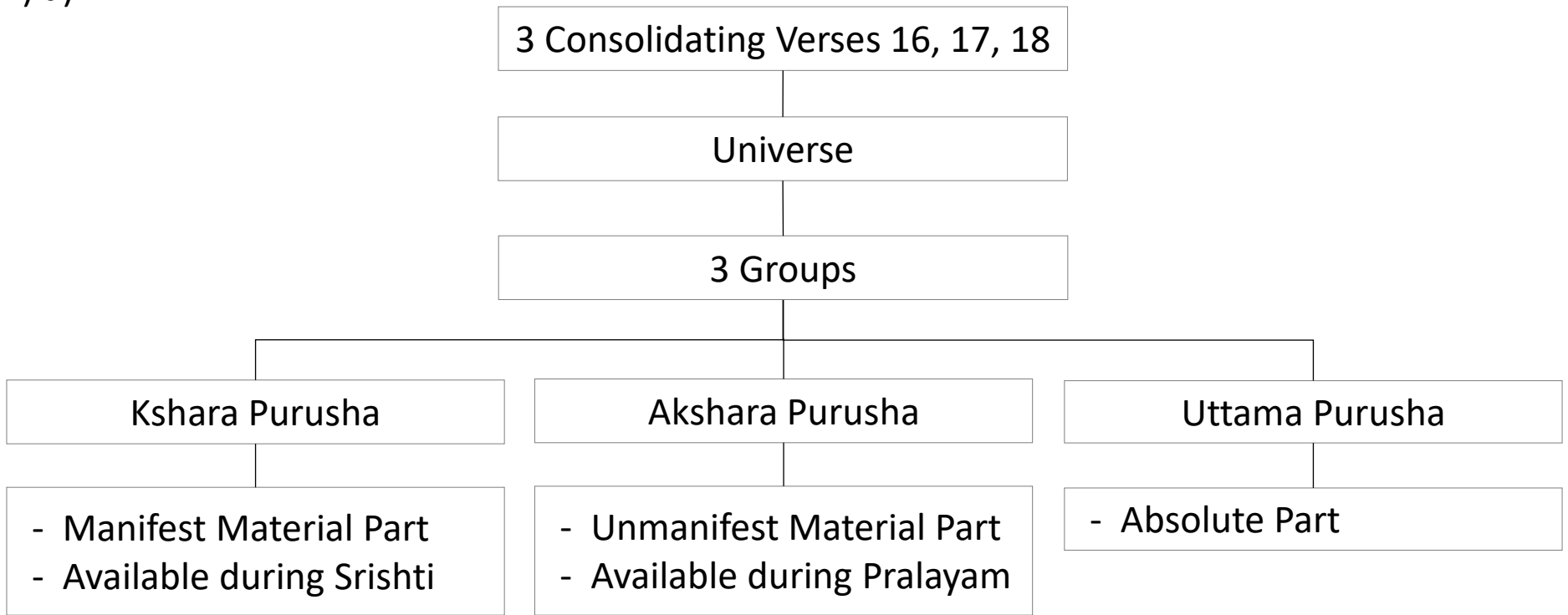
VIII) a) Brahman alone exists, world is an appearance like Dream, Maya

b) World is not there

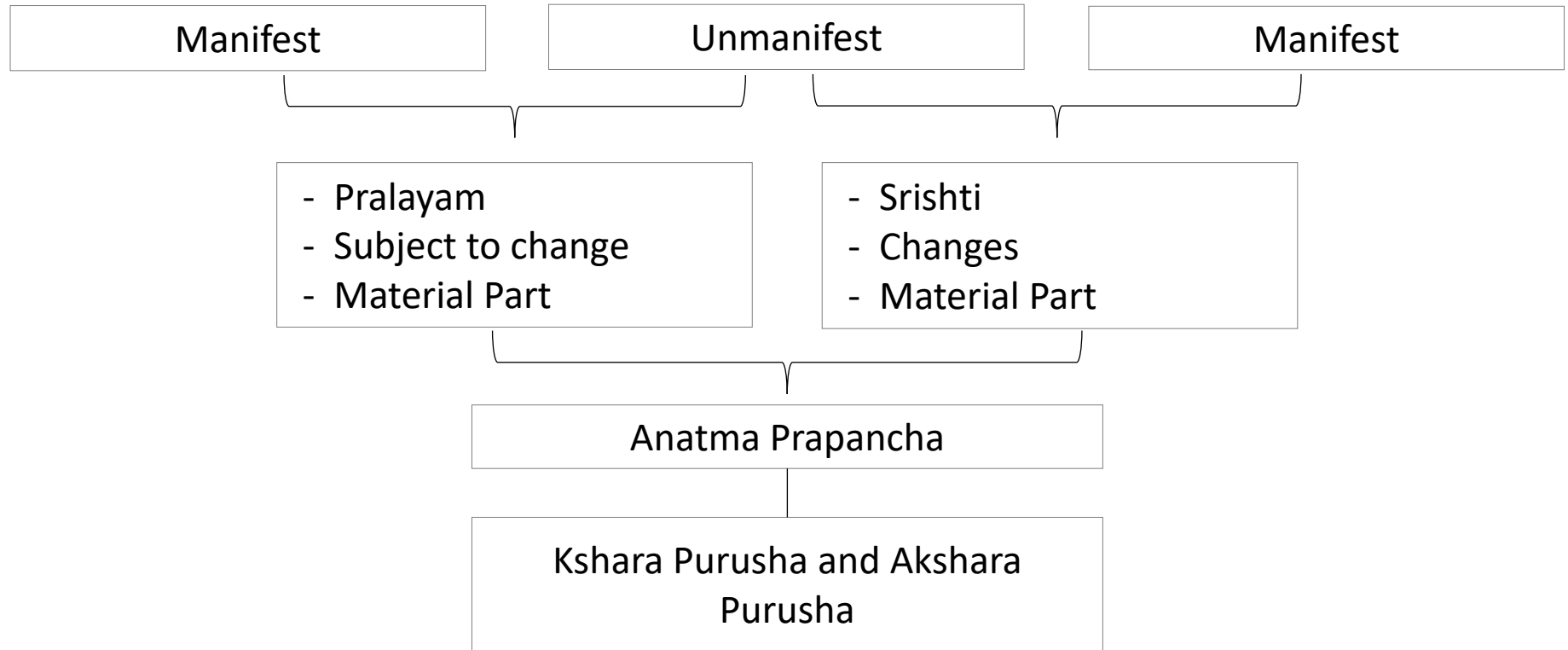
c) Appears to be there, Mithya

Revision : Chapter 15 – Verse 16 :

I) a)



b)



c) Both Anatma, Material, How can we use word Purusha

d) Should they be called Prakirti?

e) How Prakirti is replaced by Word Purusha?

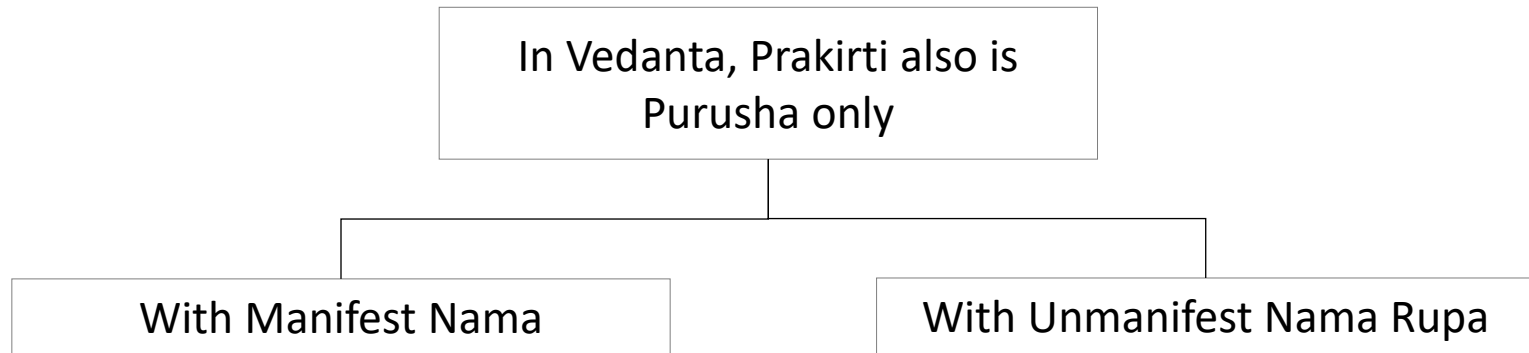
f) Even though both are Prakirti, Prakirti can't exist by itself.

g)

Sankhya	Vedanta
- Prakirti - Svatantra	- Prakirti - Paratantra

h) Existence that Pervades Prakriti, belongs to Purusha.

i)

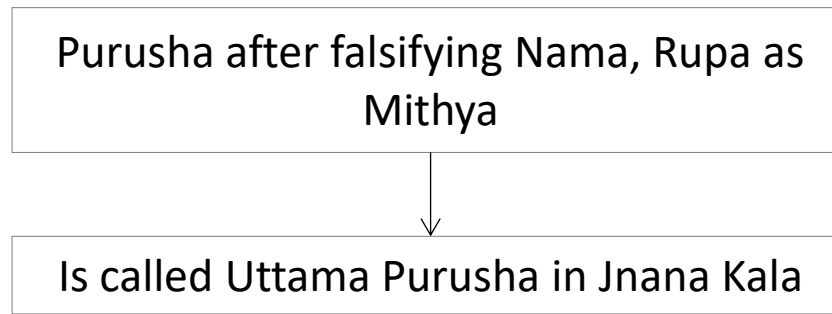


j)

Purusha	Purusha
- Manifest Nama Rupa - Kshara Purusha	- Unmanifest Nama Rupa - Akshara Purusha

- Before Falsification
- Ajnana Kala

k)

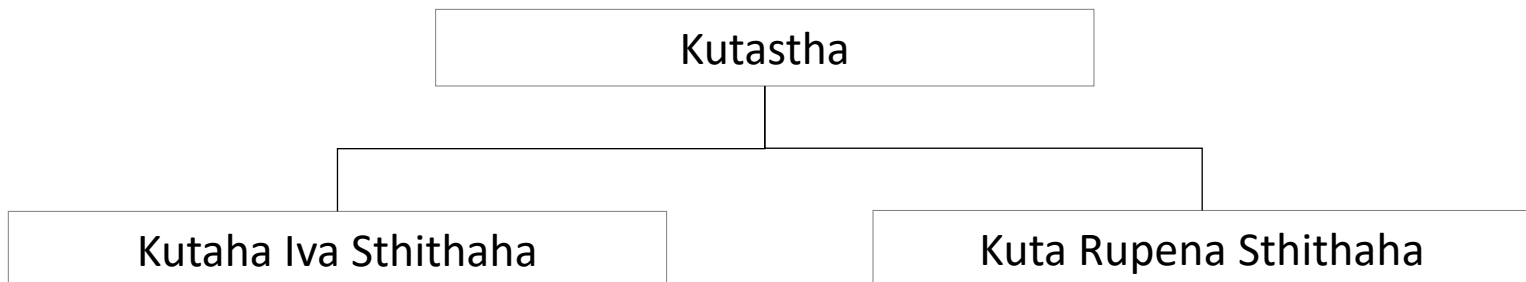


L) Verse 17 - Uttama Purusha

Verse 16 – Stepping Stone

m)

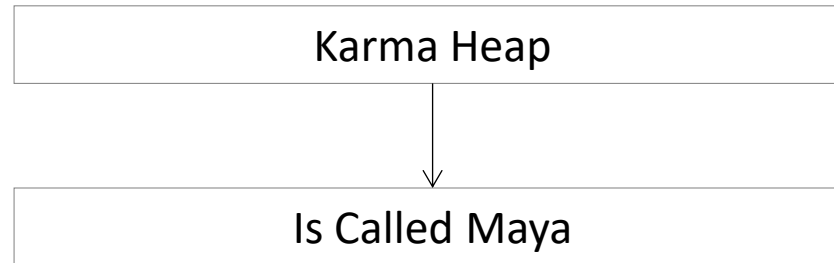
Adhyaropa	Apavada
- Accept Kshara, Akshara Purusha - Verse 16 - Samsari - Sarvani Butani	- Negate Kshara, Akshara Purusha - Go to Uttama Purusha - Verse 17 - Mukta - Kutastha



n) Maya = Kutaha = Remains changeless

= Remains eternal with heap of Karmas

o)



p) Kuta Rupena Shithaha :

- Deceptively it exists
- Maya - Mithya
- Without really existing, that which appears to exist is called Deceptively existent maya.

q) Whole Cosmos is Maya, Apparently Existing

II) Anvaya - Verse 16 :

- Loke Ksharaha Cha Akshara Eva Cha iti Emou Dvau Purushau Bavataha
- Sarva Butani, Ksharaha uchyate
- Kutastaha Aksharaha Uchyate.

184) Introduction to Chapter 15 - Verse No. 17

आभ्यां क्षराक्षराभ्यां अन्यः विलक्षणः क्षराक्षरोपाधिद्वयदोषेण अस्पृष्टः
नित्यशुद्धबुद्धमुक्तस्वभावः —

ābhyām kṣarākṣarābhyām anyaḥ vilakṣaṇaḥ kṣarākṣarōpādhidvayadoṣeṇa aspr̥ṣṭaḥ
nityaśuddhabuddhamuktasvabhāvaḥ —

Other than these two, the perishable and the imperishable, untouched by the taints of these two groups of adjuncts, and eternally pure, awake, and free is the Supreme Spirit.

l) a) Krishna introduces Uttama Purushaha whose Nature is Following

b) That which is different from Manifest and Unmanifest Matter.

c) In Vedanta, matter is only Nama Rupa.

d)

Manifest	Unmanifest
Name and form	Name and form

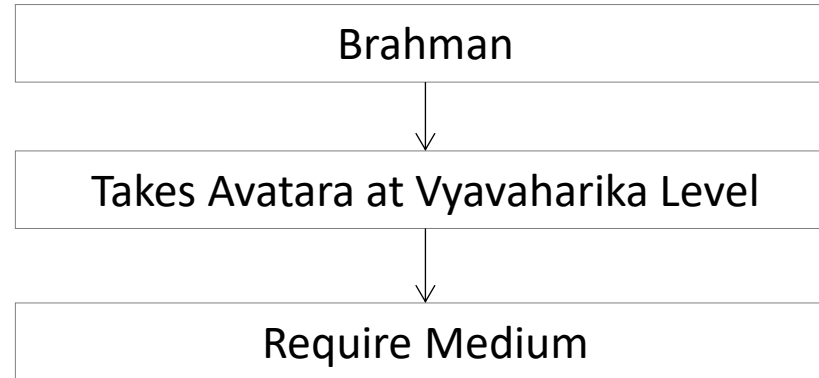
e) Different form both of them

f) That which uses both of them for Emperical appearance.

g) Nirguna Brahman = Pure Existence, Pure Consciousness.

h) It is Beyond transactions, come down from Paramartika Level for transactions.

i)



j) What is Medium?

- Nama Rupa is medium for taking Avatara.

k) Nirguna Brahman takes Avatara as Saguna Brahman by using the medium of Maya – Nama Rupa.

L) Laptop in front of me is Avataram of Nirguna Brahma

m) Laptop = Saguna Brahma
= Name Rupa

n) In and through the world, lap top, Brahman exists as Is-ness

o) Waker exists in and through Dream world Triputi as Is-ness

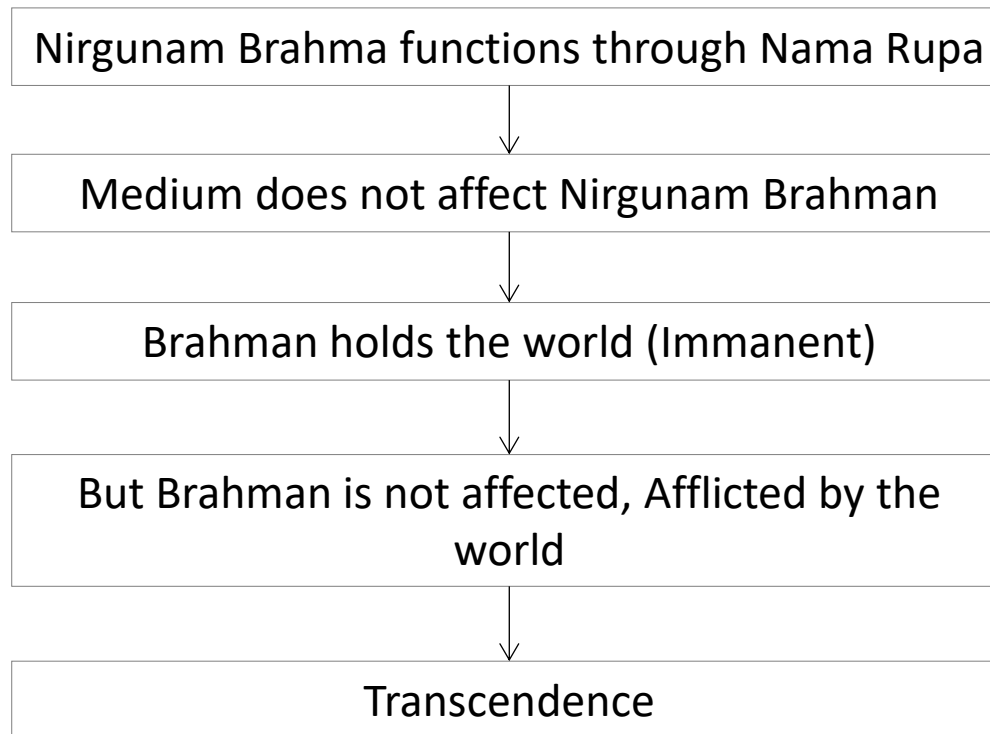
p) With name - Form - Waker takes Avataram of dream world, similarly Brahman in Jagrat Avastha.

q) Every one of us is Saguna Brahman, Avataram of Nirguna Brahman.

r)

With Nama Rupa	Minus Nama Rupa
We do Vyavahara	We are Avyavaharyam, Shantam, Shivam, Advaitam

II)



III) a) 4th Capsule of Vedanta :

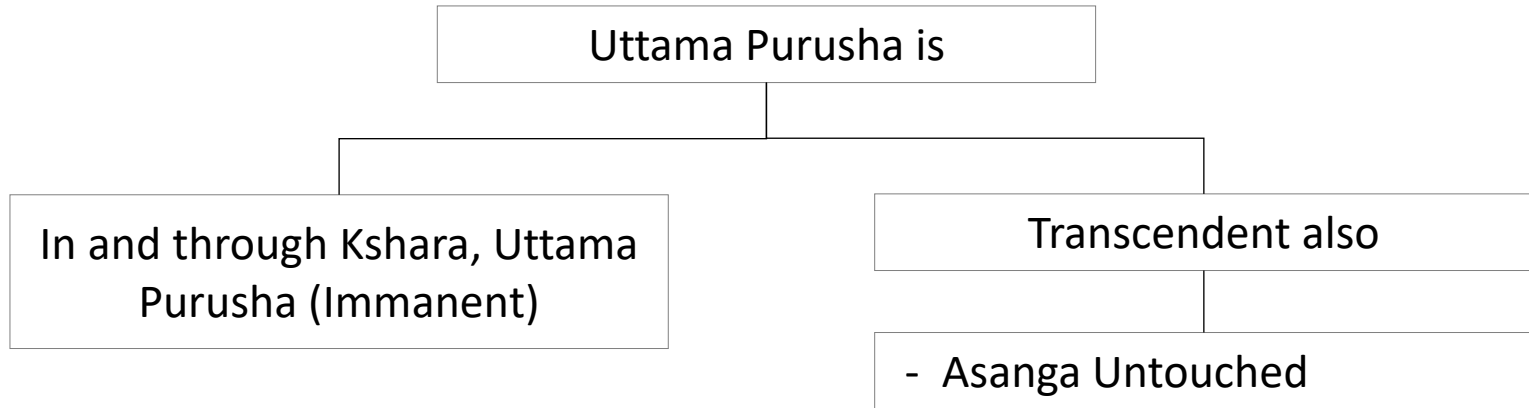
- I, existence, consciousness, Uttama Purusha am never affected by any event in Empheral world.

b) News occupies Mind, Body, world

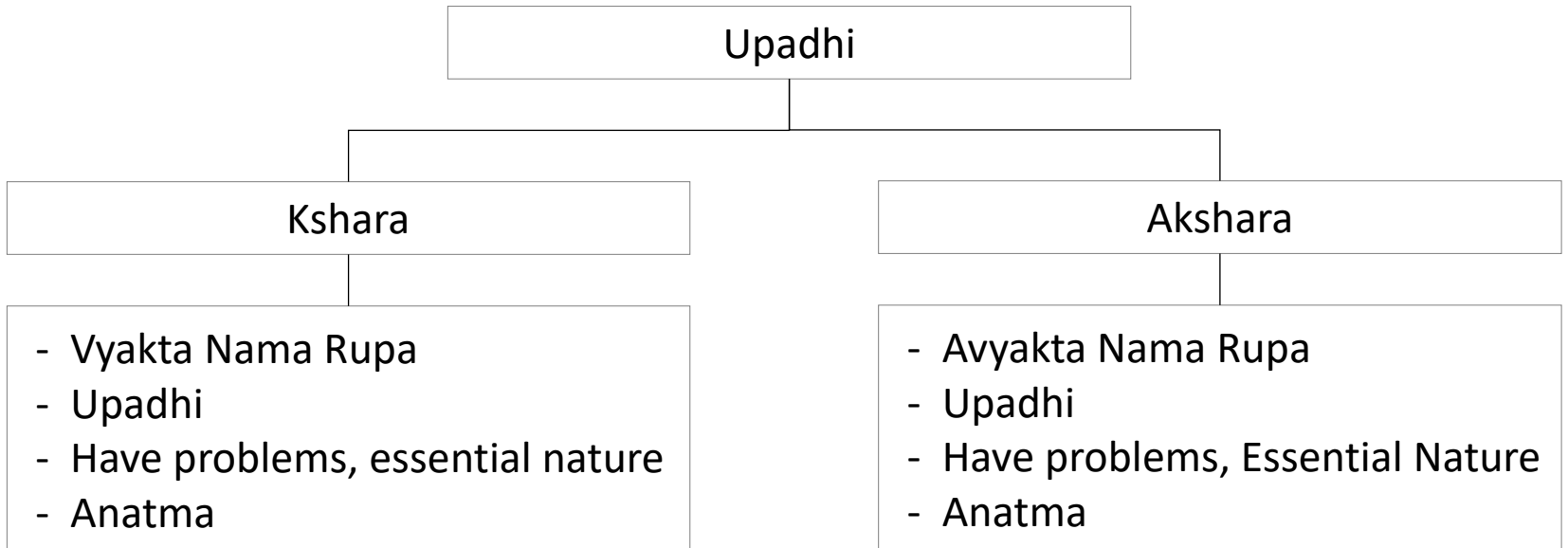
c) Regularly, do Nidhidhyasanam.

IV) a) Tad Brahma Nishkalam Aham, Na Cha Buta Sangaha

b)



c)



d) Rest, Abide in Turiyam, invisible Entity, Vastu, and Analyse conclusions of Vedanta.

e) World is not there, essentially

f) **Asprishtaha** : Atma untouchable

g) We all have to become untouchable Turiya Atma

h) That is the glory, Mahima of Atma.

i) **Mandukya Upanishad** :

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।

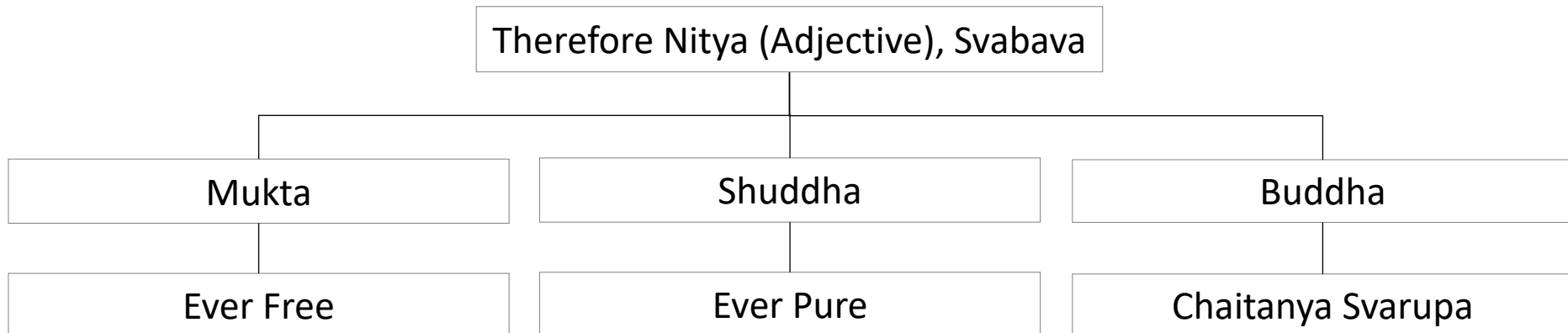
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

asparśayogo vai nāma durdarśaḥ sarvayogibhiḥ |

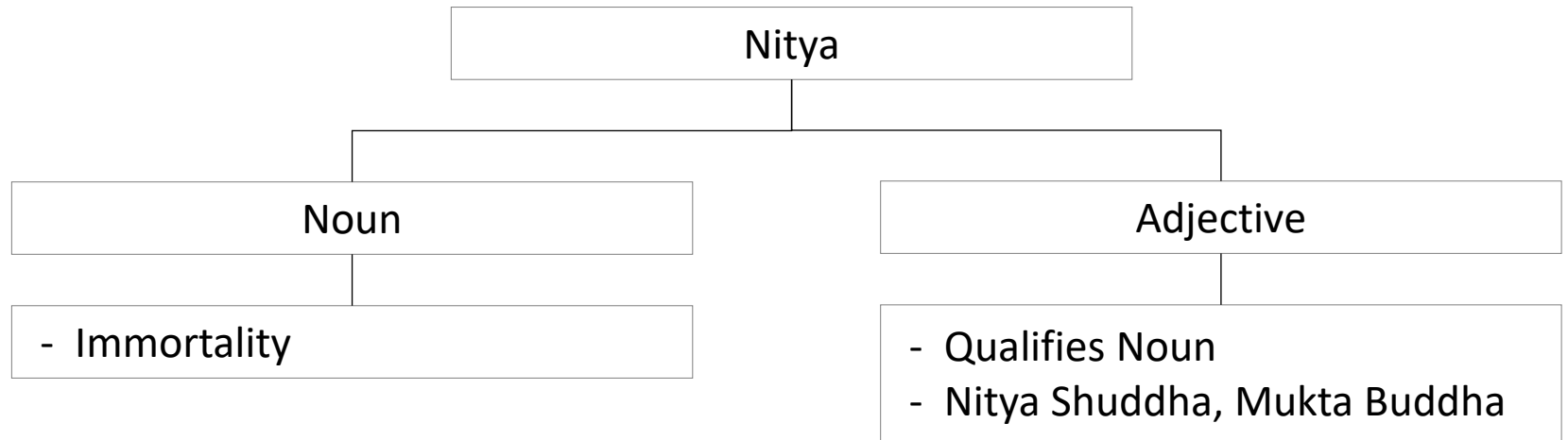
yogino bibhyati hyasmādbhaye bhayadarśinaḥ || 39 ||

This Yoga, called the Touch-of-the-untouch, is hard to be attained by all seekers. Yogin-s are afraid of this path, for they feel frightened in That-where alone one can experience the true state of fearlessness! [3 - K - 39]

j)



k)



L) Don't ask :

- When will I become Muktahan

m) With Atma Jnanam, you automatically attain inner Sanyasa, stability, Samatvam.

n) Only claim, I am Nitya Uttama Purushaha.

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]

I) a) Uttama Purusha described here :

- b) Different from Kshara, Akshara
- c) Different from Matter - Manifest, Unmanifest
- d) Hence Vivartam, changeless
- e) Non-material, Consciousness principle, Paramatma principle.
- f) Anatma is also Atma, immanent nature, lower nature of Atma
- g) World has no existence apart from me Uttma Purusha, new vision of Jnani Jiva.

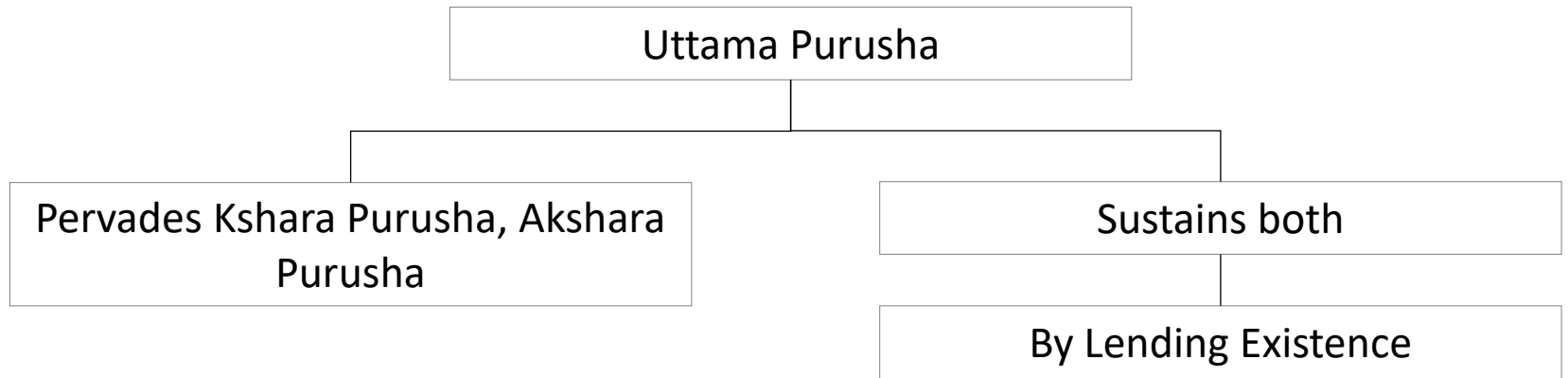
II) Problem :

- a) If Uttama Purusha is different from Kshara, Akshara Purusha, problem of duality, plurality comes.

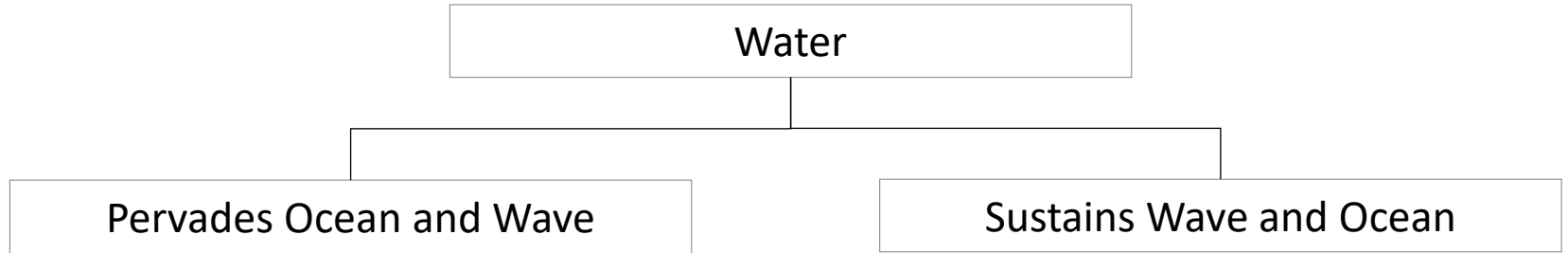
b) 2nd Line :

- Uttama Purusha pervades Kshara - Akshara Purusha.
 - Chapter 10 to 11 - Gita, I am all, Sarvatma Bhava.
- c) Atma not Away from Anatma, 2 sides of one coin
 - d) Complete Vedanta Packed in Chapter 15 – 17.

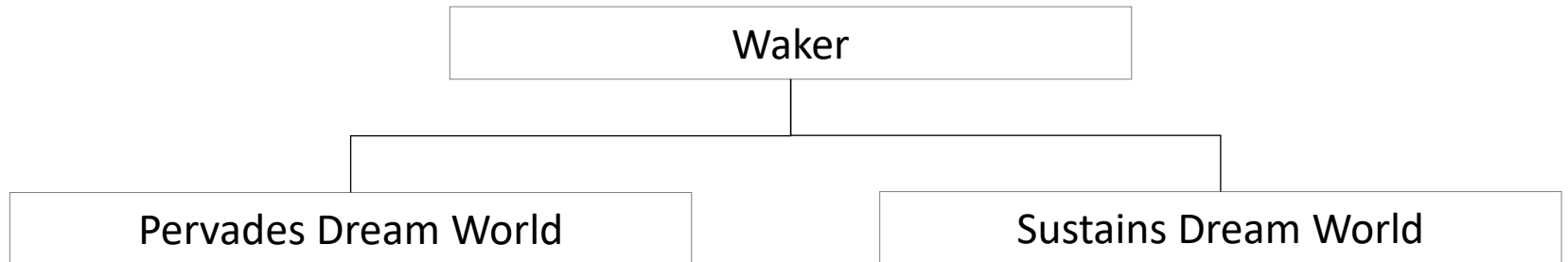
III)



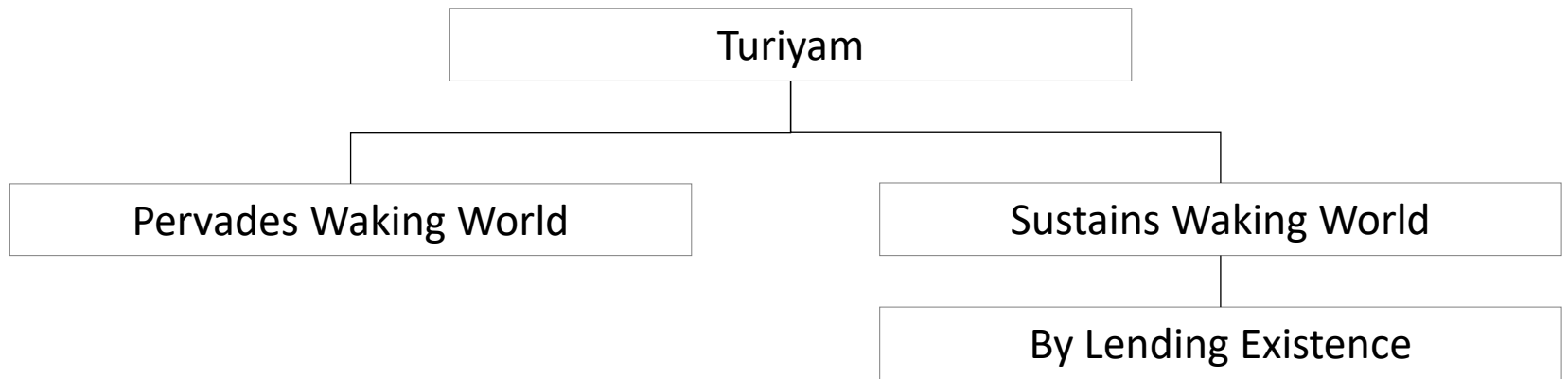
IV) a)



b)



c)



d) Uttama Purusha, Turiyam, Brahman alone pervades Kshara Purusha and Akshara Purusha.

e) Lending existence to both

f) Very subtle nature of the Universe

g) No thing called Wave, Ocean, Ornaments, Pots, Dream world, Waking world.

h) All are Mithya, Nama Rupa, appearance only

i) Water alone is, Gold alone is, Uttama Purusha alone is

j) No such thing called World, Kshara, Akshara Purusha, both Nama Rupa, magical world of Turiyam.

k) Ishwara = Great magician with Maya Shakti

l) World negated, falsified by Turiya Jnanam, Uttama Purusha.

m) Verse 17 - Apavada Shloka

Verse 16 - Adhyaropa Shloka

उत्तमः उत्कृष्टतमः पुरुषस्तु अन्यः अत्यन्तविलक्षणः
आम्यां परमात्मा इति—परमञ्च असौ देहाद्यविद्याकृतात्मन्यः, आत्मा च सर्वभूतानां
प्रत्यक्चेतनः, इत्यतः परमात्मा इति—उदाहृतः उक्तः वेदान्तेषु । स एव विशिष्यते
—यः लोकत्रयं भूर्भुवःस्वराख्यं स्वकीयया चैतन्यबलशक्त्या आविश्य प्रविश्य बिभर्ति
स्वरूपसद्भावमात्रेण बिभर्ति धारयति, अव्ययः न अस्य व्ययः विद्यते इति अव्ययः
—कः ? — ईश्वरः सर्वज्ञः नारायणाख्यः ईशानशीलः ॥

uttamaḥ utkr̥ṣṭatamaḥ puruṣastu anyaḥ atyantavilakṣaṇaḥ
ābhyām paramātmā iti paramaśca asau dēhādyavidyākṛtātmabhyaḥ, ātmā ca sarvabhūtānām
pratyakcētaṇaḥ ityataḥ paramātmā iti udāhṛtaḥ uktaḥ vēdāntēṣu | sā ēva viśiṣyatē
- yaḥ lōkatrayam bhūrbhuvaḥsvarākhyam svakīyayā caitanyabalaśaktyā āviśya praviśya bibharti
svarūpasadbhāvamātrēṇa bibharti dhārayati; avyayaḥ na asya vyayaḥ vidyātē iti avyayaḥ |
- kaḥ? īśvaraḥ sarvajñaḥ nārāyaṇākhyā īśanaśīlaḥ || 17 ||

The ‘Supreme Spirit’, on the other hand, is ‘the other’, altogether different from the first two. It is beyond these two persons – Body, etc., postulated through Nescience. It is also the Self, the inner Self, of all beings.

It is called the 'Supreme Self' in the Upanishads, Dealing with the quintessence of the Vedas, Again he is characterized as the one who upholds, by His Presence, the three worlds – the earth, the middle region and the heavens – by Virtue of His Spiritual potency and Strength. He is immutable, for He knows no diminution. Who is He? – the Omniscient Lord, called Narayana who rules, as a matter of course.

186) Bashyam : Chapter 15 - Verse No. 17 Starts

उत्तमः उत्कृष्टतमः पुरुषस्तु अन्यः अत्यन्तविलक्षणः
आम्यां परमात्मा इति—परमञ्च असी देहाद्यविद्याकृतात्मभ्यः,
आत्मा च सर्वभूतानां प्रत्यक्चेतनः, इत्यतः परमात्मा इति—उदाहृतः
उक्तः वेदान्तेषु ।

uttamaḥ utkr̥ṣṭatamaḥ puruṣastu anyaḥ atyantavilakṣaṇaḥ
ābhyām paramātmā iti - paramaśca asau dēhādyavidyākṛtātmabhyaḥ,
ātmā ca sarvabhūtānām pratyakcētaṇaḥ ityataḥ paramātmā iti - udāhṛtaḥ
uktaḥ vēdāntēṣu |

- I) a) Uttama = Utkrushta Tamaha Purusha
= Greatest one, Sentient being

b) Tu Anyaha :

- Different from Kshara, Akshara, Purusha
- Atyanta Vilakshana
- Totally Different.

c)

Kshara / Akshara Purusha	Uttama Purusha
- Changing - Jadam - Mithya - Tamaha	- Changeless - Chetanam - Satyam - Prakashaha

d) Atyanta Vilakshanam from Kshara and Akshara

e) Param - Atma

f) That which is superior and Self, called Superior Self (Karma Dharaya Samasa)

g) Superior Adjective can be given name only when there is inferior Self

h) Take Mind from our orientation

i) Paramatma when compared to Jivatma

j) We think of some God, far away

k) Shankara removes objectification orientation and translates Parama Atma as superior Self alone.

L) Not Paroksham but Aparoksha Atma

m)

Superior I	Ahamkara I
- Real I - Paramatma - Not God Somewhere - It is name of Real I - Aham Gita : - Chapter 10 - Verse 20 - Sakshi I - 2nd Bird	- Jivatma - Unreal I

Gita :

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

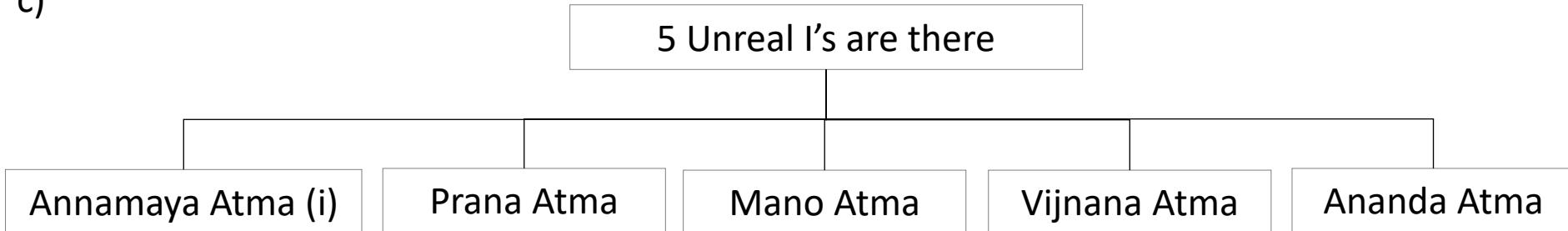
aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ ।
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

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]

II) a) Why Should you say Real I?

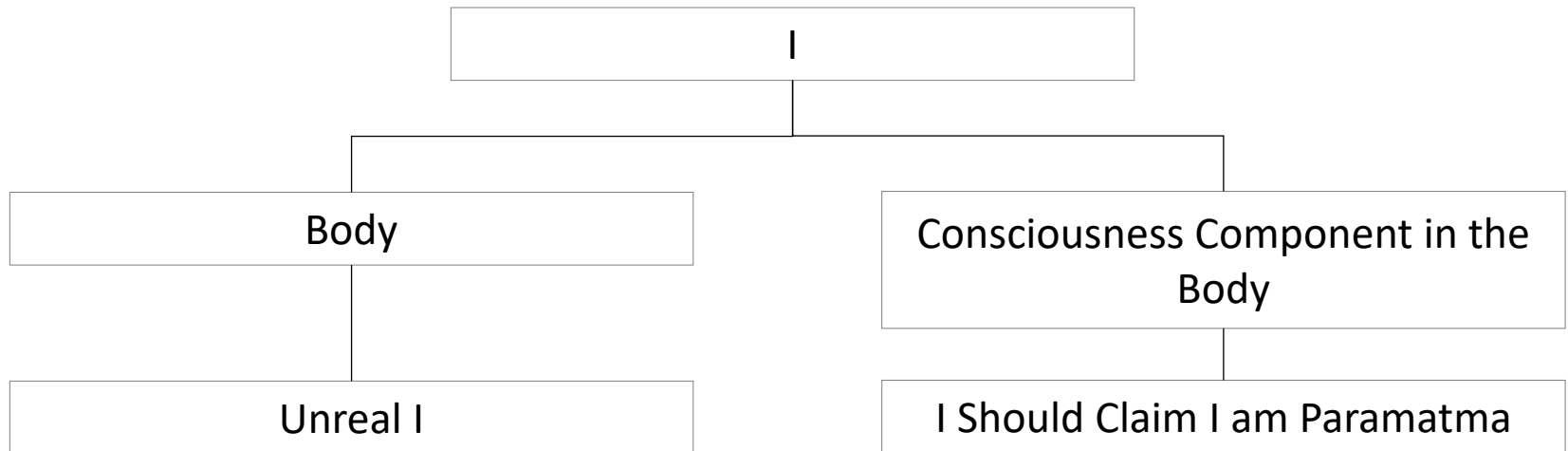
b) Because there is an Unreal I, Ahamkara I

c)



d) Compared to that 5 Indriyas Param Atma I is real, which refers to Consciousness Principle.

e)



f) Remove the idea that Paramatma is an objective God somewhere far away, in distance and time.

g) Paramatma is here and now as Aham I.

h) Nedam Yadidam Upasate

- Meditated, worshipped God not Paramatma

i) Worshipper, Meditator, I alone am Paramatma.

III) a) Superior to Dehadini Adhmabyaha 5 unreal Atmas, Paramatma is real.

b) Deha adhi - 5 Koshas, 5 Atma

c) Why 5 are unreal?

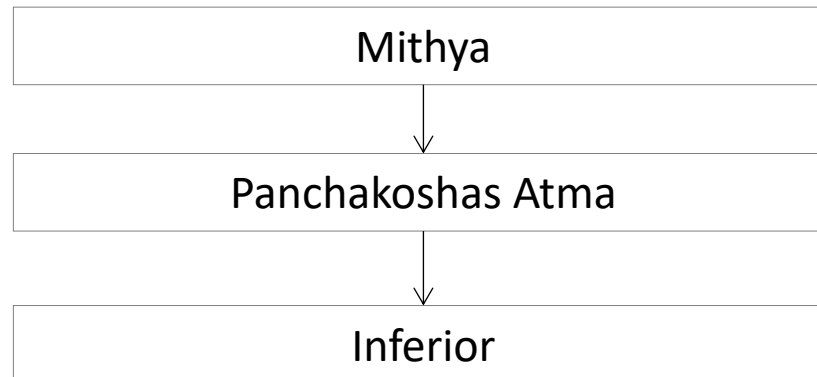
IV) a) Avidya Kruta Atma

b) Take 5 as Atma Due to ignorance of Param Atma

c) 5 Falsely Superimposed on the real I

d) Avidya Kruta means Mithya.

e)



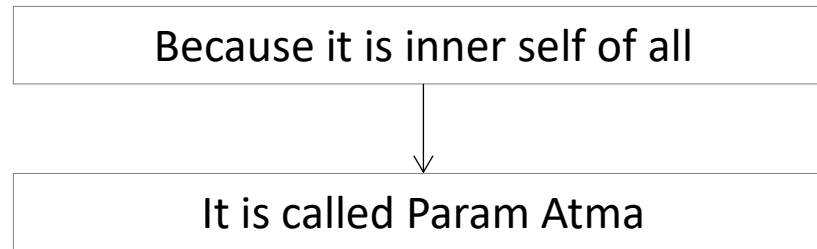
V) Where is that Atma?

a) It is in everybody

b) Sarva Butanam Pratyag Chetanaha, inner self, Consciousness of all bodies.

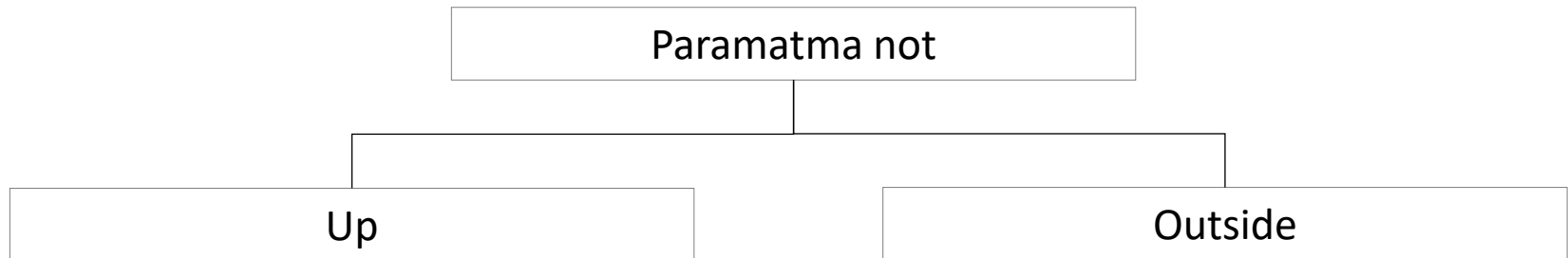
c) Sakshi of all thoughts, emotions in the Mind.

d)



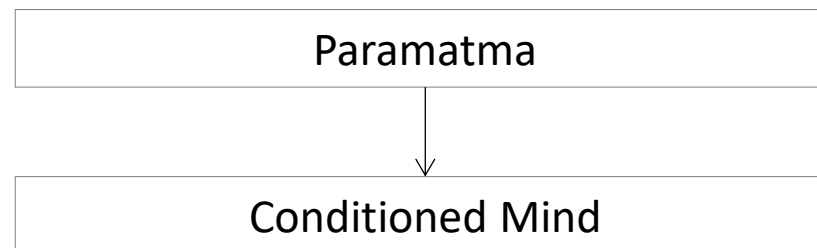
e) Atma in one Body = Reflection pervading Body.

f)



g) Mind should resolve in the word I

h)



i) Rama / Krishna / Govinda / Donkey - Monkey all 3 Turn.

j) We have low Opinion about ourselves, all Turn heads.

k) When Param Atma Someone calls, I should turn

L)

Donkey	Paramatma
- Jivatma	- Go and help - Jnana Nishta

m) This is said in Vedanta.

187) Bashyam : Chapter 15 - Verse No. 17 Continues

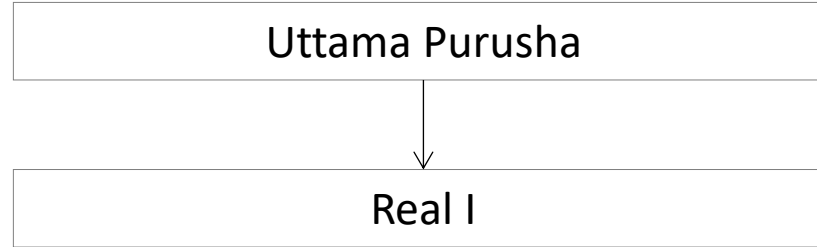
स एव विशिष्यते —यः लोकत्रयं भूर्भुवःस्वराख्यं स्वकीयया चैतन्यबलशक्त्या
आविश्य प्रविश्य बिभर्ति स्वरूपसद्भावमात्रेण बिभर्ति धारयति, अव्ययः
न अस्य व्ययः विद्यते इति अव्ययः —कः ? — ईश्वरः सर्वज्ञः नारायणाख्यः ईशानशीलः ॥

sā ēva viśiṣyatē - yaḥ lōkatrayaṁ bhūrbhuvahṣvarākhyāṁ svakīyayā caitanyabalaśaktyā
āviśya praviśya bibharti svarūpasadbhāvamātrēṇa bibharti dhārayati; avyayaḥ
na asya vyayaḥ vidyātē iti avyayaḥ | - kaḥ? īśvaraḥ sarvajñaḥ nārāyaṇākhyāḥ īśanaśīlaḥ || 17 ||

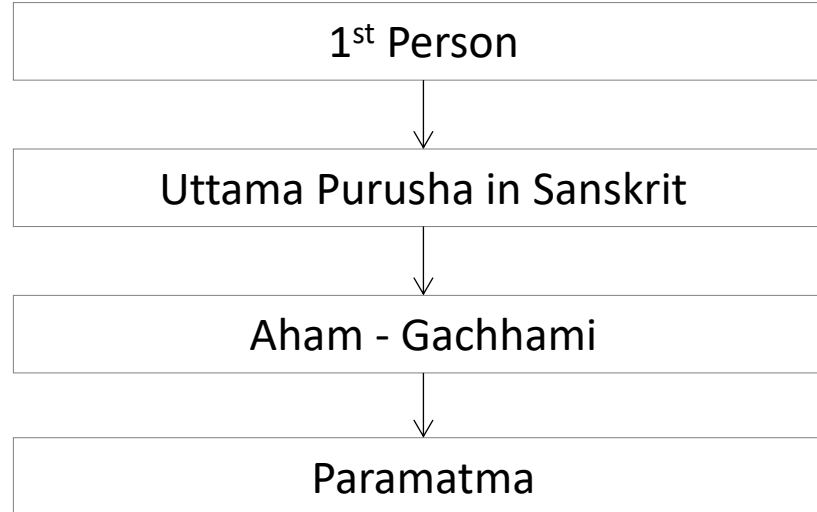
I) a) Ta Eva Visishyate :

- Same Uttama Purusha is described through following words.

b)



c)



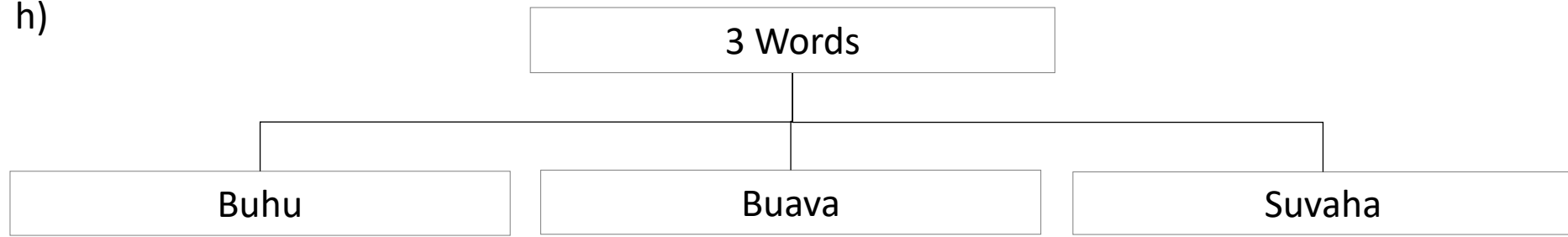
d) I - inhere, enter 3 Lokas

e) Karanam, Adhishtanam has to inhere the Adhyasa

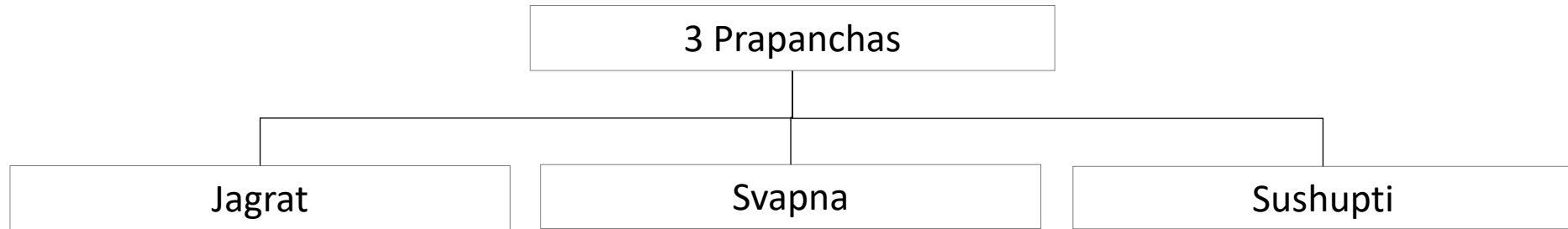
f) Rope inheres Rope Snake

g) Turiyam – Adhishtanam inheres / Enters 3 States as reflected Consciousness.

h)



i)



j) By its own Chaitanya Shakti, Chit Shakti, Sat Shakti, Existence, Consciousness.

k) With Chaitanya Balena, Shaktya Svarupa

l) Avishya, Pravishya, enters

m) Vibharti = Dharayati, Sustains, Supports

= Verb

= Kriya Padam

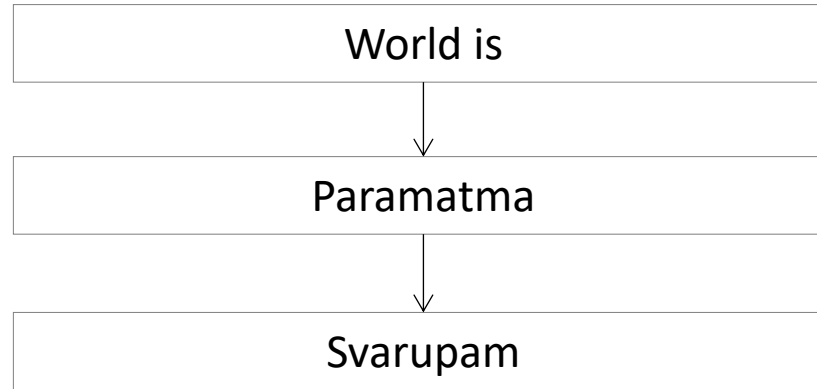
= Action

n) Walks, talks, writes = Action

o) Uttama Purusha is not doing action of supporting

p) It may become Karta.

- II) a) Here action does not involve action
b) How it supports?
c) Svarupa not Bava Matrena it supports.
d)



- e) By its mere nature, water supports - Wave and Ocean, Gold - Ornaments, Consciousness - World.
f) Material cause, Upadana Karanam
g) Not by doing action Water supports
h) Water by being water, supports wave, ocean
i) Water by being water, supports wave and ocean
j) Screen by being the screen, supports the movie
k) Waker by being the Waker, supports the Swapna Prapancha
l) I, by being Paramatma support Prapancha
m) Vibharti, Dharayati, Avyaya.

- n) By supporting never gets tired
- o) When carrying, supporting on shoulder for 5 Minutes, we are tired
- p) Brahman supporting the world for millions of years doesn't get tired, no wear and tare (Avyaya).
- q) Na Vidyate Vyaya Yasya
- r) Brahman never gets wear and tear.

III) Ishwara :

- a) Ishwara Sheelaha - One who rules over everything, Master, Svatanra, independent.
- b)

World	World / Maya
Paratantra	Depends on me

- c) I depend on nothing
- d) Sarvagya, Narayana

IV) Anvaya - Verse 17 :

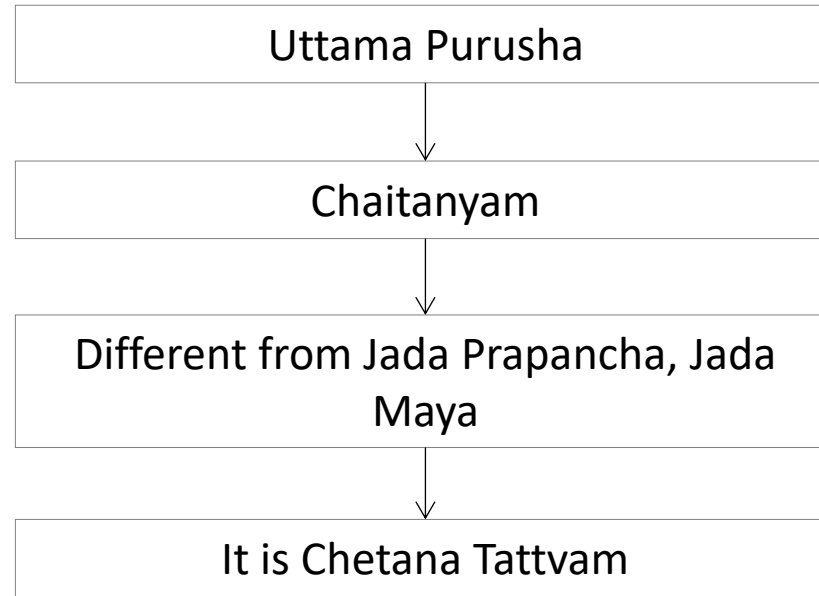
- Arabyam Anyaha Tu Uttama Purushaha Bhavati
- Yaha Paramatma Iti Udahrutaha
- Aryaya Ishwara Saha Loka Trayam Avishya Vibharti....

Revision : Chapter 15 – Verse 17 :

l) a)

Kshara Purusha	Akshara Purusha
Prapancha	Maya

b)



c) Uttama Purusha not totally different.

d) If so, there will be 3 Entities

e) Uttama Purusha is as though different from these 2

f) It pervades these 2 and lends existence.

g) Kshara - Akshara are appearances of Uttama Purusha.

h)

2 Purushas	Uttama Purusha
- Mithya	- Satyam - Avyaya - Ishvara - Narayana

II) a) Uttama Purusha is alone called Purushottama

b) Reversal of Mentioned in the Next Shloka.

यथाव्याख्यातस्य ईश्वरस्य “पुरुषोत्तमः” इत्येतत् नाम प्रसिद्धम् ।
तस्य नामनिर्वचनप्रसिद्ध्या अर्थवत्त्वं नाम्नो दर्शयन् “निरतिशयः
अहं ईश्वरः” इति आत्मानं दर्शयति भगवान्—

yathāvyākhyātasya īśvarasya ‘puruṣōttamaḥ’ ityētat nāma prasiddham |
tasya nāmanirvacanaprasiddhyā arthavattvaṁ nāmnō darśayan ‘niratiśayaḥ
aham īśvaraḥ’ iti ātmānam darśayati Bhagavān —

The Celebrated name of the Lord as explained above is the ‘Supreme Spirit’ (Purushottam). Etymologizing the name to reveal its denotative power, the Lord Presents Himself as the unsurpassed Sovereign:

- l) a) Ishvara in verse 17 in the form of Nirguna Chaitanyam, Adhishtanam.
- b) Is Well known as Purusha Uttama.
- c) Bhagawan shows Significance (Arthavatvam) of word Purusha Uttama.

II) Uttama = Superlative

= Greatest one is Nirguna Brahman.

III) Nirathishaya, Aham Ishvara

- I the Lord, it refers to Nirguna Brahman is Nirathishaya, Unsurpassable, Greatest one.
- Himself = Nirguna Chaitanyam, Lakshyartha.

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]

l) a) Since I, Nirguna Chaitanyam am Superior to Kshara Purusha (Prapancha), Akshara Purusha (Maya).

b) Therefore, I am called Superior most, Purusha Uttama.

190) Bashyam : Chapter 15 - Verse No. 18 Starts

यस्मात् क्षरं अतीतः अहं संसारमायावृक्षं अश्वत्थाख्यं अतिक्रान्तः
अहं अक्षरादपि संसारमायावृक्षबीजभूतादपि च उत्तमः उत्कृष्टतमः
ऊर्ध्वतमो वा, अतः ताभ्यां क्षराक्षराभ्यां उत्तमत्वात् अस्मि भवामि लोके वेदे च
ग्रथितः प्रख्यातः । पुरुषोत्तमः इत्येवं मां (भक्त-) जनाः विदुः । कवयः काव्यादिषु
च इदं नाम निबध्नन्ति पुरुषोत्तम इत्यनेनाभिधानेनाभिगृणन्ति ॥

yasmāt kṣaram atītaḥ ahaṁ saṁsāramāyāvṛkṣam aśvatthākhyam atikrāntaḥ
ahaṁ akṣarādapi saṁsāramāyārūpavṛkṣabījabhūtādapi ca uttamaḥ utkṛṣṭatamaḥ
ūrdhvatamō vā, ataḥ tābhyām kṣarākṣarābhyām uttamatvāt asmi lōkē vēdē ca
prathitaḥ prakhyātaḥ | puruṣōttamaḥ ityēvaṁ mām bhaktajanāḥ viduḥ | kavayaḥ kāvyādiṣu
ca idaṁ nāma nibadhnanti | puruṣōttama ityanēnābhidhānēnābhigrṇanti || 18 ||

Since I Surpass the 'Perishable – the Magic fig tree of transmigratory life – and exceed even the 'imperishable', the seed of this tree, I am 'the Supreme', the highest. Being above these two, the perishable and the imperishable, 'I am celebrated in Common Speech and the Vedas'. The Devotees call Me the Supreme Spirit. The poets employ this name in their poems and so forth, extolling Me.

I) a) Yasmat Ksharam Ateetaha Aham :

b) I am Superior to Kshara Purusha, Maya Vriksha, Mithya Vriksha, Ashwattam, mentioned in the beginning of Chapter 15.

II) Atikrantaha Aham :

- I am Superior to Prapancha Trayam.

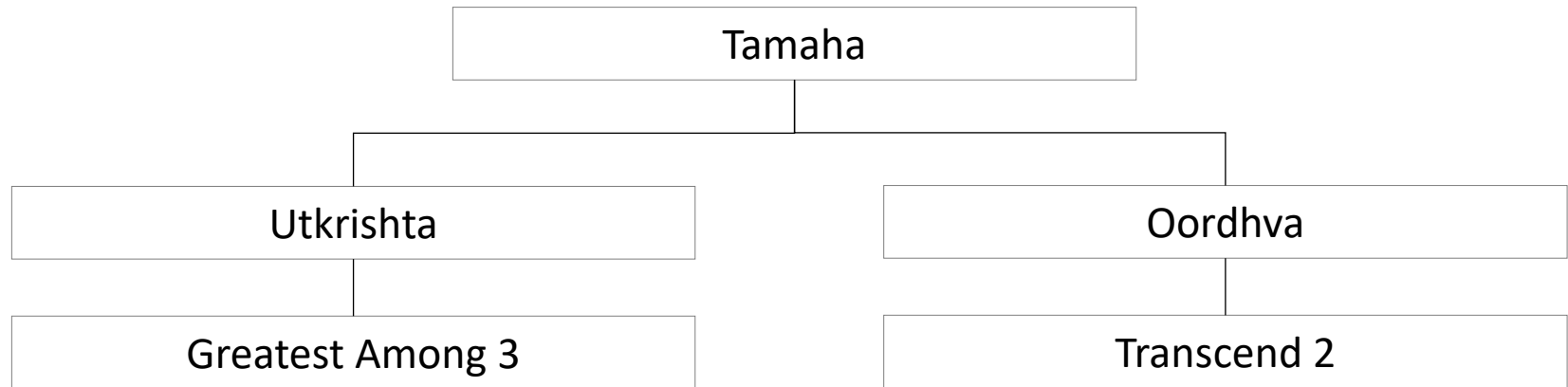
III) Aksharat Api :

- Samsara Beeja Buta Api, Superior to Karma Phalams, Karana Prapancha, Akshara Purusha, Maya, Avyakta, which is seed for Samsara tree - Waking, Dream States.

IV) a) Compared to Kshara, Akshara Purusha, I am Uttama.

b) Utkrushtam Tamaha

c)



d) Asmi = Bavami

e) Because of this reason

f) Prakhyataha :

- I am well known in the Scriptures and the World, famous, as Purusha Uttama.

g) Uttama Purusha Reversed as Purushottama, the Lord

h) Famous in Kavyam, Worldly literature, Ramayana also, among Non-devotees, Non-bhaktas also.

i) Rama Maryada, Purushottama, in North India.

j) Abhidanam = Name

Abigrinnanti = Mentioned

k) Uttama Purusha Mentioned as Purushottama.

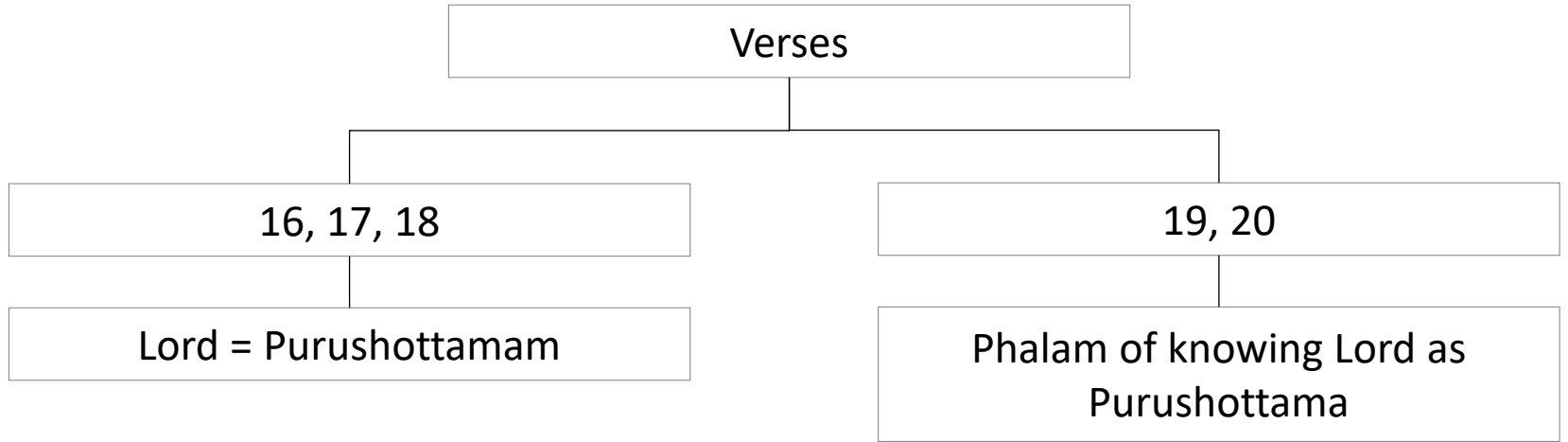
191) Introduction to Chapter 15 - Verse No. 19

अथ इदानीं यथानिरुक्तं आत्मानं यो वेद, तस्य इदं फलं उच्यते—

atha idānīm yathāniruktam ātmānam yō veda, tasya idam phalam ucyatē —

Now is Stated the reward of one knowing the Self as Described above:

l) a)



b) Purushottama = Turiyam Brahman, Nirguna Atma, I without notion of Jiva, Jagat, Ishvara, Moksha Svarupa.

c) Following is Phalam for one who manages to know Purushottama God in Nirguna form, Advaita form.

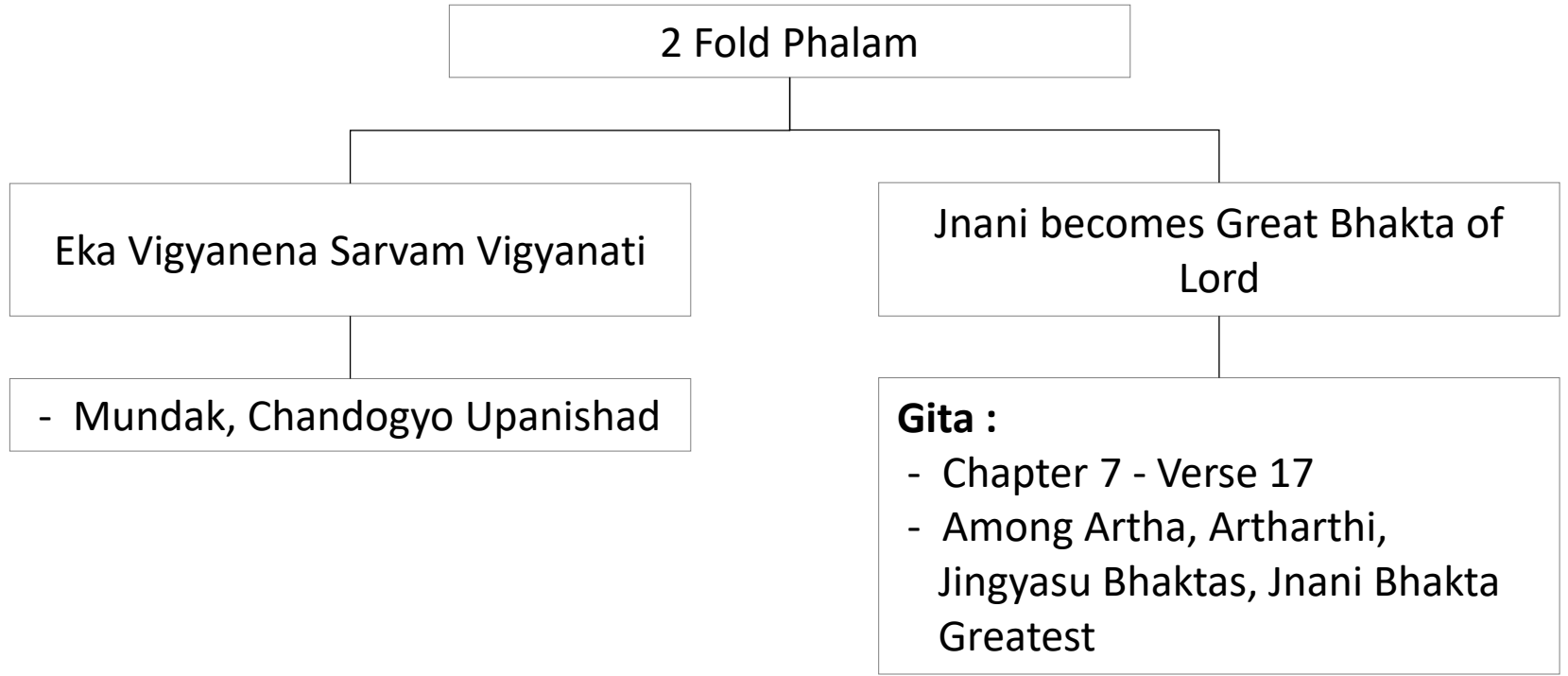
d) Drops Jiva Bava completely, remembers lord throughout Life, Jeevan Mukti Status, Abides in Svarupa always.

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]

l) a)



Gita – Chapter 7 :

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ ||7-17||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

193) Bashyam : Chapter 15 - Verse No. 19 Starts

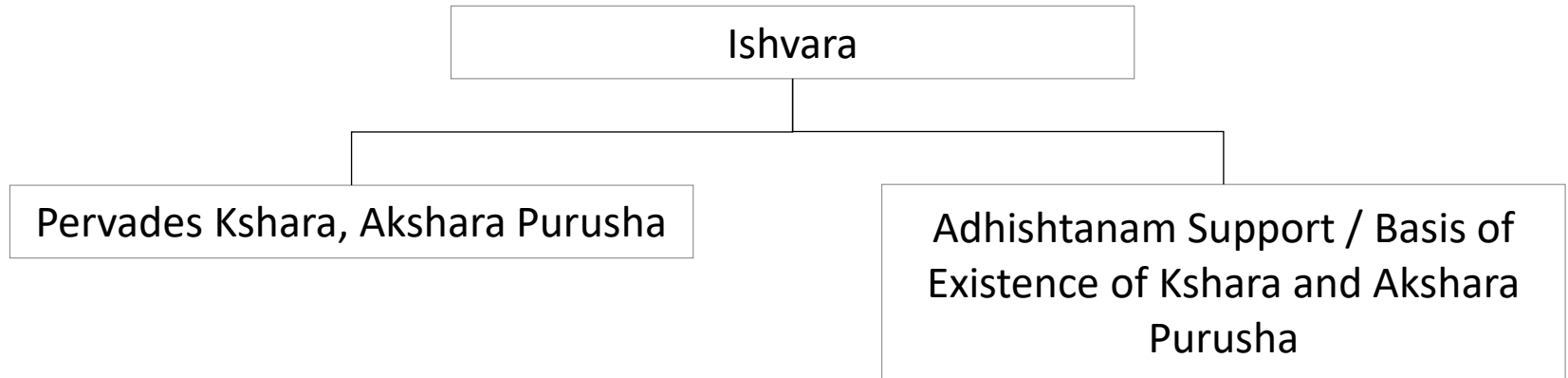
यः मां ईश्वरं यथोक्तविशेषणं एवं यथोक्तेन प्रकारेण असंमूढःसंमोहवर्जितः
सन् जानाति “अयं अहं अस्मि” इति पुरुषोत्तमं, सः सर्ववित्—सर्वात्मना
सर्वं वेत्तीति सर्वज्ञः— (सर्वभूतस्थं) भजति मां सर्वभावेन सर्वात्म (चित्त-)
तया हे भारत ॥

yaḥ mām īśvaram yathōktaviśēṣaṇam ēvaṁ yathōktēna prakāreṇa asammūḍhaḥ sammōhavarjitaḥ
san jānāti ‘ayam aham asmi’ iti puruṣōttamaṁ saḥ sarvavitsarvāt manā
sarvaṁ vēttīti sarvajñaḥ sarvabhūtasthaṁ bhajati mām sarvabhāvēna sarvāt
matayā hē bhārata || 19 ||

He who, ‘Undeluded’ – shorn of all delusions – knows me with the attributes already set forth, knows the Supreme Spirit as ‘He is I’; he is the all-knower. He knows all as the Self of all. He is Omniscient. He adores Me as dwelling in all, as the Self of all, O Bharata Prince!

I) a) One who knows me as Ishvara, Nirgunam Brahma, described as Uttama Purusha.

b)



c) Described in Chapter 15 - Verse 17

d) Knows Lord as Sarva Adhishtanam, Nirgunam, Turiyam Brahma

e) Sarva Adhishtanam

f) Asammudaha = Jnani is without Delusion

g) If i think Saguna Ishvara is real, Ultimate, then i am in Delusion

h) Drop idea of Jiva, Jagat, Ishvara as Vyavaharika Satyam

i) I, Ishvara, Am Paramartika Satyam, Purushottam, Poornaha, Nirgunaha

j) Sammoha Varjitatvam = Asammudaha

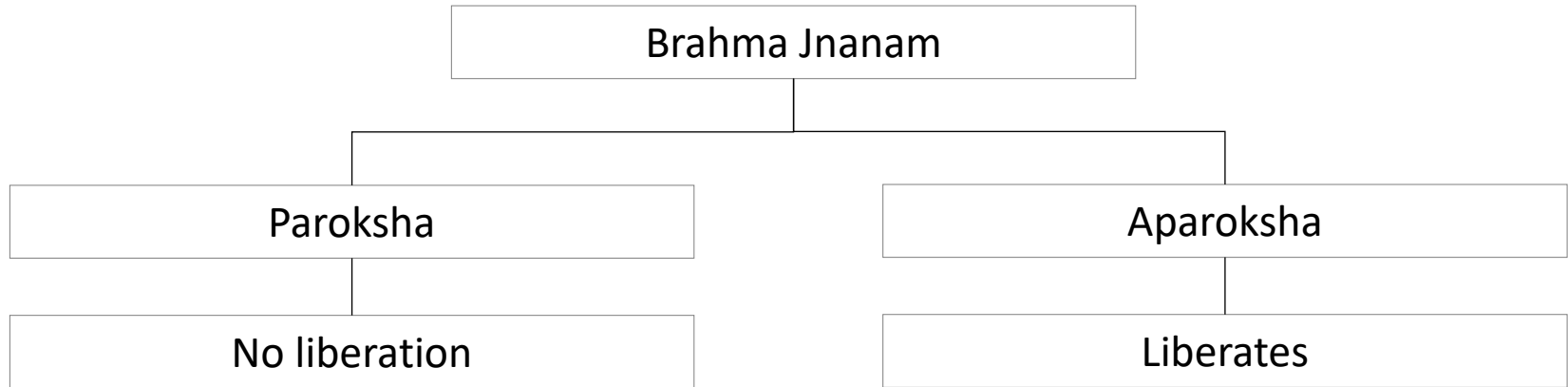
- Drops all delusions Tamo Guna, Rajo Guna, Sattva Guna.
- Purushottama = Gunateeta
= Kshetrajna
= Dehi

k) Knowledge Complete only When i Claim :

- I am Turiyam, Nirgunam Brahman
- Aparoksha Jnanam gives Moksha Phalam.

L) Knowing Lord exists gives only purity of Mind, Avantara, Secondary benefit.

m)



II) a) Purushottama Ayam Aham Asmi

b) Ayam Aham = Aparoksha Atma I

c) Am Purusha Uttamaha

III) a) Ayam Purushottama, Aham Asmi

b) This Purushottama Described in Verse 16, 17, 18 is myself

c) One who knows (Janati), Yaha Sarvavith Bavati

d) He becomes Omniscient

e) Sarvatmana Sarvam Vetti = Sarvavitu.

f) Knows everything as Sarvam Atma, Sarvam Purushottama iti Bavena.

IV) Gita – Chapter 7 :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

bahūnāṃ janmanām antē
jñānavān māṃ prapadyatē |
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ || 7-19 ||

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- V) a) I am Purushottama, Knows everything, experiences everything as Purushottama, which Purushottama is myself.
- b) Jnanam alone liberates, not Karma or Karma Samuchhaya
- c) Purushottama Eva Sarvam Janati
- d) Aham Eva Sarvam Janati
- e) Therefore, becomes Sarvavitu = Called Sarvajnyaha
- f) Bavati, becomes Omniscient.

VI) a) Worships me as the One Atma Present in everyone.

b) Namaskaram to that Atma in everyone

c) Namaste = Remembrance of one Atma in all

d) Gita – Chapter 6 :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaṣṭham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

e) Gita - Chapter 6 :

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra
sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

VII) a) Sarva Bavena = Sarvatma Chittasaya

b) Worships me by entertaining the thought that Bhagavan is in the form of Atma in everyone

c) Himalayas = Atma

d) For Jnani - Worship not Physical Act of offering Puja, etc.

e) Entertainment of thought = Worship

f) This is called Jnana Yagyaha

VIII) Gita :

ज्ञानयज्ञेन चाप्यन्ये
यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन
बहुधा विश्वतोमुखम् ॥ ९-१५ ॥

jñānayaajñēna cāpyanyē
yajantō māmupāsatē |
ēkatvēna pr̥thaktvēna
bahudhā viśvatōmukham || 9-15 ||

Others also, offering the ‘wisdom sacrifice’ worship Me, regarding Me as One, as distinct, as manifold Me, who in all forms, faces everywhere. [Chapter 9 – Verse 15]

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

Gita – Chapter 13 :

प्रकृत्यैव च कर्माणि
क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम
अकर्तारं स पश्यति ॥ १३-३० ॥

prakṛtyaiva ca karmāṇi
kriyamāṇāni sarvaśaḥ |
yaḥ paśyati tathātmānam
akartāraṁ sa paśyati || 13-30 ||

He sees, who sees that all actions are performed by Prakirti alone, and that the self is actionless. [Chapter 13 - Verse 30]

X) a) Jnani's worship = Jnana Yagya

= intellectual worship

b) Not forgetting the fact that Bhagavan is in the form of Atma, the truth behind all experiences.

c) Atma is Same in everyone

d) This Awareness is called Advaitam Bhakti

e) Bhagawan is in the form of Advaitam.

f) This Awareness is called Advaita Bhakti.

g) Bhagawan is everywhere = Advaita Jnanam

- I am everywhere = Advaita Jnanam.

h)

Bhagawan is everywhere	I am everywhere
Is Advaita Bhakti	Is Advaita Jnanam

i) I can say both because I have understood Bhagavan and I are one and the same

j) Sarva Bavena Sarvatma Chittataya Bajati :

- He worships.

k) What is Conclusion?

194) Introduction to Chapter 15 - Verse No. 20

अस्मिन् अध्याये भगवत्तत्त्वज्ञानं मोक्षफलं उक्त्वा अथ इदानीं तत् स्तौति—

asmin adhyāyē bhagavattattvajñānaṁ mōkṣaphalam uktvā, atha idānīm tat stauti -----

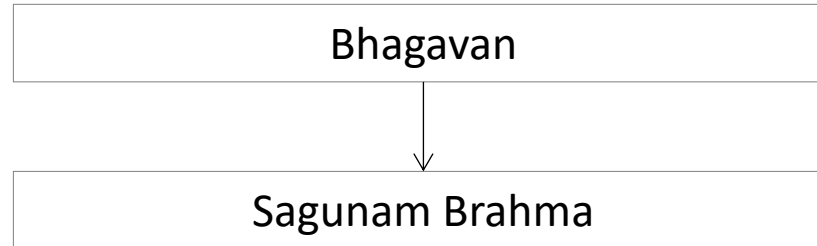
Elucidating the Knowledge of the truth of the Lord, this Chapter now extols it :

I)

Verse 19	Verse 20
Jnana Phalam	Jnana Sthuthi

II) a) In Chapter 15, after talking about Bhagavans Tattva Jnanam, knowledge of truth of Bhagawan.

b)



c)



d) Bhagawans Jnanam can't liberate

e) Bhagawans Tattwa Jnanam liberates

f) Tattvam = Nirgunam Brahma

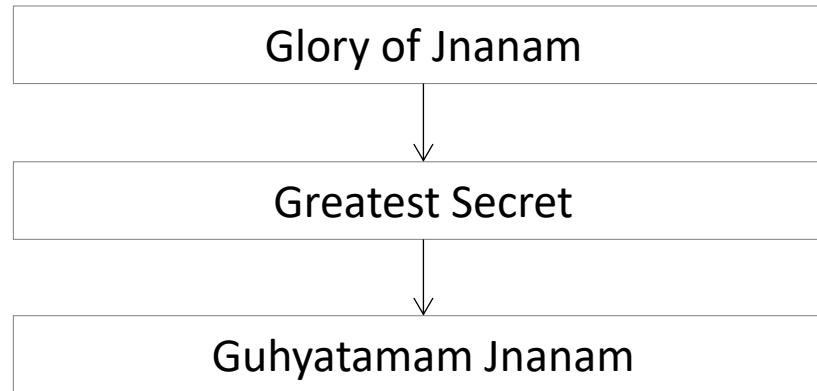
g) Idanim, in Verse 20, Jnanam Sthouthi, glorifies that Jnanam.

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]

l) a)



b) Chapter 9 - Raja Vidya Raja Guhyam - One Glory

c) 2nd Glory :

- Only by gaining this Nirguna Brahma Jnanam, person can claim to be a Jnani.

d) It makes a Person Jnani.

e) Kruta Krutajnyaha :

- This knowledge gives fulfillment to Jnani.

f) This is the Mahima.

इति एतत् गुह्यतमं गोप्यतमं, अत्यन्तरहस्यं इत्येतत् । किं तत् ? शास्त्रम् ।
यद्यपि गीताख्यं समस्तं “शास्त्रं” उच्यते; तथा अयमेव अध्यायः इह “शास्त्रं”
इति उच्यते स्तुत्यर्थं, प्रकरणात् । सर्वो हि गीताशास्त्रार्थः अस्मिन्
अध्याये समासेन उक्तः न केवलं गीताशास्त्रार्थ एव, किन्तु सर्वश्च वेदार्थः इह
परिसमाप्तः । ‘यस्तं वेद स वेदवित्’ [१५.१.] ‘वेदैश्च सर्वैरहमेव वेद्यः’ [१५.१५.]
इति च उक्तम् । इदं उक्तं कथितं मया हे अनघ ! अपाप ! । एतत् शास्त्रं यथा-
दर्शितार्थं बुद्ध्वा बुद्धिमान् स्यात् भवेत्—न अन्यथा—कृतकृत्यश्च भारत ! कृतं
कृत्यं कर्तव्यं येन सः कृतकृत्यः, विशिष्टजन्मप्रसूतेन ब्राह्मणेन यत् कर्तव्यं तत् सर्वं
भगवत्तत्त्वे विदिते कृतं भवेत् इत्यर्थः; न च अन्यथा कर्तव्यं परिसमाप्यते कस्यचित्
इत्यभिप्रायः । ‘सर्वं कर्माखिलं पार्थ ! ज्ञाने परिसमाप्यते’ [४.३३.] इति च
उक्तम् । एतद्धि जन्मसामग्र्यं (साफन्यं) ब्राह्मणस्य विशेषतः ।
प्राप्यैतत्कृतकृत्यो हि द्विजो भवति नान्यथा ॥ [मनुस्मृ. १२.९३.] इति च
मानवं वचनम् । यतः एतत् परमार्थतत्त्वं मत्तः श्रुतवान् असि, अतः कृतार्थः त्वं
भारत ! इति ॥

iti ētat guhyatamaṁ gōpyatamam, atyantarahasyam ityētat | kiṁ tat? śāstram |
 yadyapi gītākhyam samastam 'śāstram' ucyatē, tathāpi ayamēva adhyāyaḥ iha 'śāstram'
 iti ucyatē stutyartham prakaraṇāt | sarvō hi gītāśāstrārthaḥ asmin
 adhyāyē samāsēna uktaḥ | na kēvalam gītāśāstrārtha ēva, kintu sarvaśca vēdārthaḥiha pa
 risamāptaḥ | vēda sa vēdavit' (bha. gī. 15 | 1) sarvairahamēva vēdyah' (bha. gī. 15 | 15)
 iti ca uktam | idaṁ uktaṁ kathitaṁ mayā hē anagha apāpa | ētat śāstram yathādarśitārtham
 buddhvā buddhimān syāt bhavēt na anyathā kṛtakṛtyaśca Bhārata. kṛtam
 kṛtyam kartavyam yēna saḥ kṛtakṛtyah; viśiṣṭajanmaprasūtēna brāhmaṇēna yat kartavyam tat sarvam
 bhagavattattvē viditē kṛta m bhavēt ityarthah; na ca anyathā kartavyam parisamāpyatē kasyacit
 ityabhiprāyaḥ | 'sarvam karmākhilam pārtha jñānē parisamāpyatē' (bha. gī. 4 | 33) iti ca
 uktam | 'ētaddhi janmasāmagryam brāhmaṇasya viśēṣataḥ |
 prāpyaitakṛtakṛtyō hi dvijō bhavati nānyathā' (manu. 12 | 93) iti ca
 mānavam vacanam | yataḥ ētat paramārthatattvam mattaḥ śrutavān asi, ataḥ kṛtārthaḥ tvaṁ
 bhārata iti || 20 ||

Thus this 'Most Occult, most hidden, 'Sastra' has been set forth. Though the entire Gita is held to be a Sastra this Chapter by itself is here styled Sastra by way of eulogy. This is Clear from the Context, because the import of the entire Gita has been briefly set forth here. Not only the import of the Gita but also the entire import of the Veda has been given here in Summary. Whosoever knows it, is the knower of the Vedas (15.1); I am to be known by means of all the Vedas (15.15). This has been set forth by Me. Knowing this 'Sastra with its import as explained ' One becomes wise'; not otherwise. Such a knower 'will also have performed all his duties' – i.e., he will have discharged his duties.

What is to be done by a Brahmana with his high Birth gets done, once the truth of the Lord is known. By no other means is any one's duty fully discharged. (Vide BG. 4.33 and Manu 12.93). "In this consists the fruitfulness of human life, especially in the case of a Brahmana. Acquiring this, the twice-born fully discharges his duty. There is no other way". Since you have received from Me this transcendental Truth, you, O Bharata Prince! Have realised life's purpose.

196) Bashyam : Chapter 15 - Verse No. 20 Starts

इति एतत् गुह्यतमं गोप्यतमं, अत्यन्तरहस्यं इत्येतत् । किं तत् ? शास्त्रम् ।
यद्यपि गीताख्यं समस्तं "शास्त्रं" उच्यते; तथा अयमेव अध्यायः इह "शास्त्रं"
इति उच्यते स्तुत्यर्थं, प्रकरणात् । सर्वो हि गीताशास्त्रार्थः अस्मिन्
अध्याये समासेन उक्तः न केवलं गीताशास्त्रार्थ एव, किन्तु सर्वश्च वेदार्थः इह
परिसमाप्तः । 'यस्तं वेद स वेदवित्' [१५.१.] 'वेदैश्च सर्वैरहमेव वेद्यः' [१५.१५.]
इति च उक्तम् ।

iti ētat guhyatamaṁ gōpyatamam, atyantarahasyaṁ ityētat | kiṁ tat? śāstram |
yadyapi gītākhyam samastam 'śāstram' ucyatē, tathāpi ayamēva adhyāyaḥ iha 'śāstram'
iti ucyatē stutyartham prakaraṇāt | sarvō hi gītāśāstrārthaḥ asmin
adhyāyē samāsēna uktaḥ | na kēvalam gītāśāstrārtha ēva, kintu sarvaśca vēdārthaḥ iha pa
risamāptaḥ | vēda sa vēdavit' (bha. gī. 15 | 1) sarvairahamēva vēdyah' (bha. gī. 15 | 15)
iti ca uktam |

I) a) Iti Etatu :

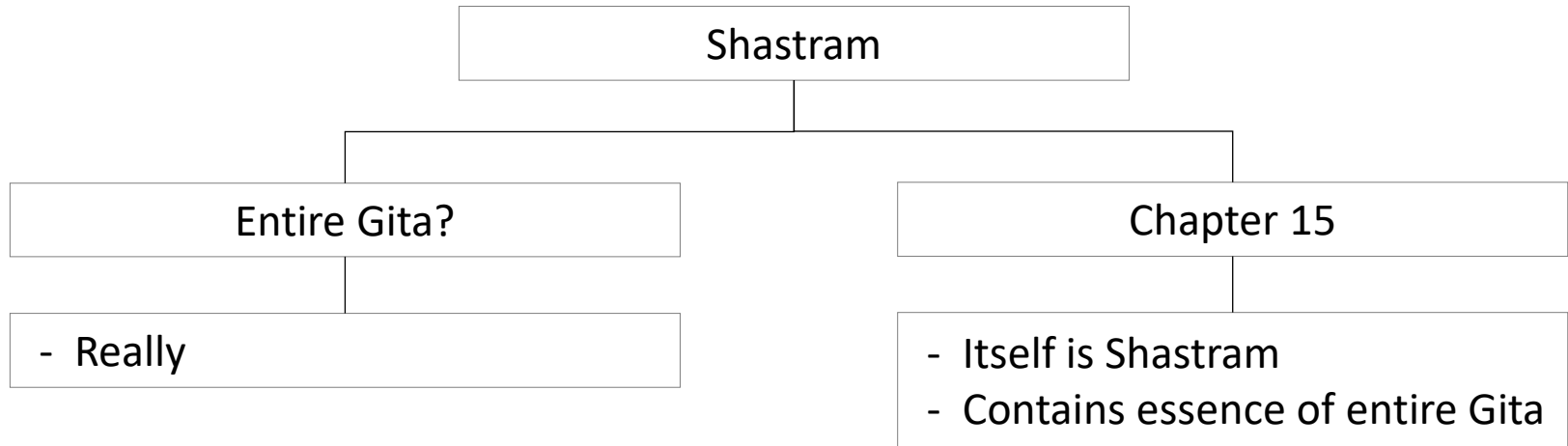
- In this manner.

b) Chapter 15 is Guhatamam, Gopyatamam, Atyanta Rahasyam, greatest secret of the universe

c) What is that secret?

II) a) Shastram = Secret

b)



c) 18 Chapters put together = Shastram

d) Chapter 15 - 20 Verses, named as Shastra by Krishna

e) Other Chapters also great

f) For glorifying this Chapter, it is called Shastram

g) Not for downgrading other chapters but for upgrading Chapter 15

h) Nahi Ninda Artham

i) Sthuthyartham for glorification.

III) Justifies :

a) Entire Vedarthaha and Gita Arthaha are condensed here

b) Samasena - Uktaha :

- Talked briefly

c) Sarva Veda Arthaha Uktaha :

- Gist of all Veda.

III) a) Chapter 15 - 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]

b) Yastham Saha, Saha Vedavitu

c) Vedic teaching has been included in Chapter 15.

d) One who knows Ashwatta Vriksha - Kshara Purusha, Akshara Purusha, along with its Root - Purushottama is the knower of Veda.

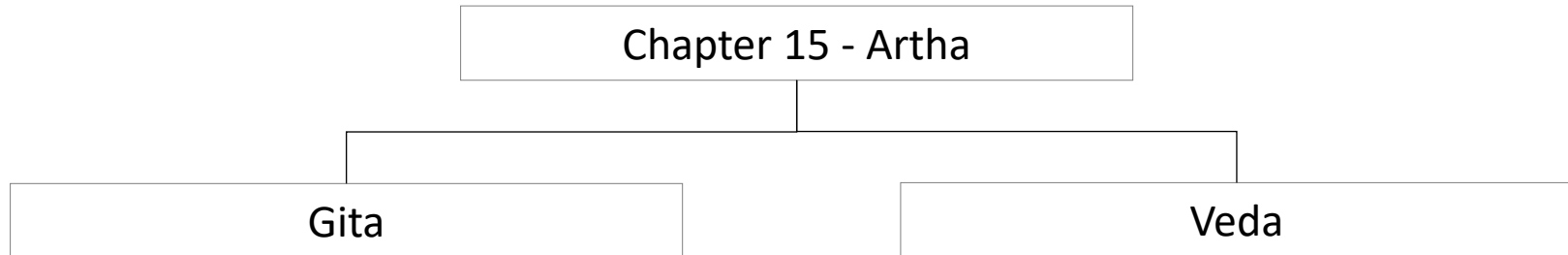
e) Chapter 15 - Gita :

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

sarvasya cāhaṃ hr̥di 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]

f)



g) Therefore Glorious.

197) Bashyam : Chapter 15 - Verse No. 20 Continues

इदं उक्तं कथितं मया हे अनघ ! अपाप ! । एतत् शास्त्रं यथा- दर्शितार्थं
बुद्ध्वा बुद्धिमान् स्यात् भवेत्—न अन्यथा—कृतकृत्यश्च भारत !

idaṁ uktam kathitam mayā hē anagha apāpa | ētat śāstram yathādarśitārtham
buddhvā buddhimān syāt bhavēt na anyathā kṛtakṛtyaśca Bhārata.

I) a) This Gita Shastram has been taught by me to you, eh Anagha, Sinless Arjuna

b)

Agam	Anagham
- Papam	- Sinless - Pure Minded

c) Since you are Pure (With Sraddha and Bhakti)

d) Ashraddha Abhakti = Impurity

II) a) Next Glory

b) Etatu :

- This Shastram, Chapter 15

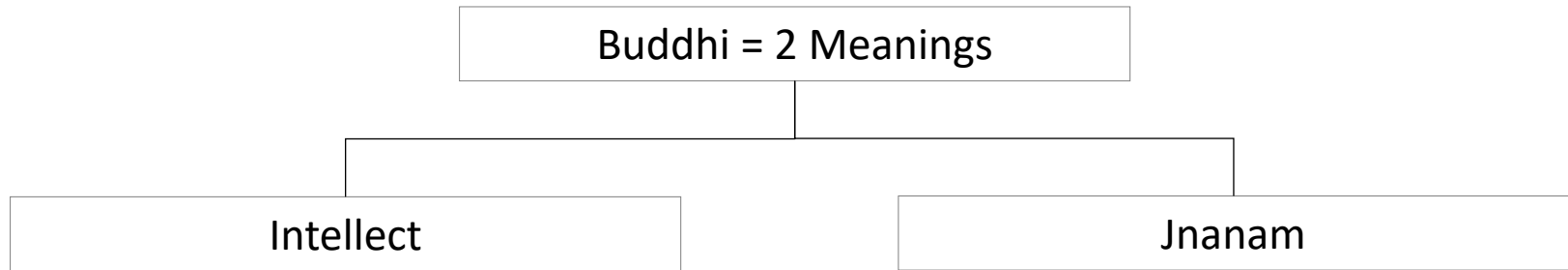
c) With above Subject Matter revealed in Chapter 15.

d) Subject Matter = Purusha Uttama, Nirgunam Brahma, Turiyam.

e) Budva – Having known 15th Chapter – Buddhiman Syat.

f) Then alone person is endowed with intellect and knowledge

g)



h) Syat - Bavet

i) Only after this knowledge, person is called Buddhiman

j) Without this knowledge Buddhu man

k) He alone is the Seer

L) Others have eyes but don't see

III) Next glory :

a) Kruta Krutya cha Bharata :

- Only after this Jnanam one feels life's mission is accomplished.

b) Can show thumb, Victory sign

c) Until then, life is with Kurai, miss something

d) My life is made, Kruta Krutyaha.

यज्ञशिष्टामृतभुजः
यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य
कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñaśiṣṭāmṛtabhujah
yānti brahma sanātanam |
nāyaṁ lōkō'styayajñasya
kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus? [Chapter 4 – Verse 31]

198) Bashyam : Chapter 15 - Verse No. 20 Continues

कृतं कृत्यं कर्तव्यं येन सः कृतकृत्यः, विशिष्टजन्मप्रसूतेन ब्राह्मणेन
यत् कर्तव्यं तत् सर्वं भगवत्तत्त्वे विदिते कृतं भवेत् इत्यर्थः ;
न च अन्यथा कर्तव्यं परिसमाप्यते कस्यचित् इत्यभिप्रायः ।

kṛtaṁ kṛtyaṁ kartavyaṁ yēna saḥ kṛtakṛtyaḥ; viśiṣṭajanmaprasūtēna brāhmaṇēna
yat kartavyaṁ tat sarvaṁ bhagavattattvē viditē kṛta ṁ bhavēt ityarthah;
na ca anyathā kartavyaṁ parisamāpyatē kasyacit ityabhiprāyaḥ |

I) a) Kruta Krutyaha :

- Krutam = Duty

b) Krutam = has been completed

c) Krutam Krityaha :

- One who has completed the primary duty of his life

d) Discharged duty of life = Self knowledge alone

e) Jivas struggling through several Janmas

f) Somehow wants to get out of Janma - Marana cycle

g) Children married, given car, house, diamond necklace - No Poornatvam

h) This alone is the primary duty of all human beings born in Veidika family

i) Brahma = Veda

Brahmana = Learner, follower of Vedic Sampradaya

j) Visishta Kulam - Born in great Vedic family

k) All primary duties completed only when Bhagawad Tattvam is known.

L) By doing Sandhya Vandanam, can't claim I am Veidika, Doing Pancha Maha Yagya not Veidika.

II) a) Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa ।
sarvaṁ karmākhilaṁ pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

- b) Karma wasted, if it does not culminate in Brahma Jnanam.
- c) Without Bhagavat Tattva Jnanam, duty never ends, duty continues in next Janma.
- d) Future duties bound to come.

‘सर्वं कर्माखिलं पार्थ ! ज्ञाने परिसमाप्यते’ [४.३३.] इति च उक्तम् ।
एतद्धि जन्मसामग्र्यं (साफल्यं) ब्राह्मणस्य विशेषतः । प्राप्यैतत्कृतकृत्यो हि
द्विजो भवति नान्यथा ॥ [मनुस्मृ. १२.९३.] इति च मानवं वचनम् ।
यतः एतत् परमार्थतत्त्वं मत्तः श्रुतवान् असि, अतः कृतार्थः त्वं भारत ! इति ॥

‘sarvaṁ karmākhilam pārtha jñānē parisamāpyatē’ (bha. gī. 4 | 33) iti ca uktam |
‘ētaddhi janmasāmagryam brāhmaṇasya viśeṣataḥ | prāpyaitatkṛtakṛtyō hi
dvijō bhavati nānyathā’ (manu. 12 | 93) iti ca mānavam vacanam |
yataḥ ētat paramārthatattvaṁ mattaḥ śrutavān asi, ataḥ kṛtārthaḥ tvaṁ bhārata iti || 20 ||

1) a) Self knowledge alone gives fulfillment.

l) a) Self knowledge alone gives fulfillment

b) Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa |
sarvaṁ karmākhilaṁ pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

c) Manu Smruti :

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।
यमार्थान् सेवमानस्तु ब्रह्माभ्येति सनातनम् ॥ १२.९३ ॥

ātmajñānaṁ samārambhas titikṣā dharma-nityatā |
yam arthān sevamānas tu brahmābhyeti sanātanam || 12.93 ||

"One who cultivates Self-knowledge, earnest effort, forbearance, and steadfastness in Dharma attains the eternal Brahman." [Chapter 12 – Verse 93]

d) For every Vedika following is success of Janma.

e) Samagriyam = Samagarsya Bavaha

= Poornatvam

= Fulfillment

f) Poornatvam for Veidika, Hindu, Brahmana, study, Propagate Veda, life successful if Jnanam gained.

g) Manu Smruti :

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ १२.९२ ॥

yathoktānyapi karmāṇi parihāya dvijottamaḥ |
ātmajñāne śame ca syād vedābhyāse ca yatnavān || 12.92 ||

"The noble twice-born seeker, having set aside even the previously prescribed ritual actions, should devote himself earnestly to the knowledge of the Self, to inner tranquility (śama), and to the study and contemplation of the Vedas." [Chapter 12 – Verse 92]

- Pujas, Rituals talked in 11 Chapters.

h) Do Karma Parityaga take up Sanyasa

i) In Grihastha Ashrama, if person renounces karma, there will be Pratyavaya Papam.

j) Karma renunciation = Sanyasa Ashrama to gain Atma Jnanam

k) Atma Jnanam gives Poornatvam

L) In this shloka, Kruta Krutyaha comes.

m) For Shankara, Google = his own Mind.

n) Dvijaha = Veidika

= Twice born

o) Manav Vachnam = Manu Smruti.

II) Krishna :

a) Whoever gains this knowledge will be fulfilled in life

b) Where does Arjuna stand?

c) Eh Arjuna! You have gained this Jnanam, you are Buddhiman, Kruta Krutagyaha

d) Paramartha Tattvam :

- You have listened to me, eh Arjuna

e) This is intention of Lord Krishna

f) You are Kruta Arthaha, you have listened Chapter 15, you have fulfilled mission of life.

g) Bharatha = Bharata Vamsha

= Every Indian