

air is equally available to all beings, for breath, food and water satisfy all beings equally and so on.

Appendix—The Lord calls the Supreme Soul as other because the perishable (world) and the imperishable (soul)—both are laukika (worldly) but ‘Puruṣottama’ (the Supreme Person) is different from the two and is unique viz., unworldly (divine). Therefore the Supreme Soul (God) is not the subject to be reflected upon but is the subject of faith and belief. In believing the existence of God; devotees, saints, exalted souls, the Vedas and the scriptures are the authority. The term ‘anya’ has been explained by the Lord in the next verse.

‘Yo lokatrayamāviśya.....’— In this expression there is the idea (gist) of the topic described from the twelfth to the fifteenth verses. A man has to perform his duty in the human world but the Lord’s field of activities comprises all the three worlds. In fact the Lord has no duty to discharge, yet He is engaged in activities for the welfare of all beings (Gītā 3/22—24).



Link:—The Lord having described His identity, with the Supreme Person, now discloses His secret, when He declares:—

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatīto'hamakṣarādapi cottamaḥ
ato'smi loka vede ca prathitaḥ puruṣottamaḥ

As I transcend the perishable and am above the imperishable, I am declared as Puruṣottama (Supreme Person) in the world, as well as in the Vedas. 18

Comment:—

‘Yasmātkṣaramatīto'ham’—The Lord declares, that the perishable (Nature) is kaleidoscopic, while He remains the same,

without undergoing any modifications. So, He transcends the perishable.

Senses are superior to a body, superior to the senses, is mind, superior to the mind, is intellect (Gītā 3/42). In spite of the superiority, of one to the other, the body, senses, mind and the intellect are insentient, and belong to the same class. But, God, transcends all of them, as He is sentient, while all of them, are insentient.

'Akṣarādapi cottamaḥ'—Though, being a fragment of God, the soul, (the imperishable) has Its identity with God, yet here the Lord, declares that He is superior even to the soul. How? There are few reasons: (1) The soul in spite of being a fragment of God, assumes Its affinity for the perishable Nature (Gītā 15/7) and is deluded by modes of Nature, while God (being beyond Nature) never gets deluded, (Gītā 7/13), (2) God, subduing His own Nature, manifests Himself (incarnates), (Gītā 4/6) while the embodied soul, being under compulsion by Nature, streams forth into being (Gītā 8/19), (3) God ever remains untainted (Gītā 4/14; 9/9), while the embodied soul, has to attain the state of untaintedness (Gītā 4/18; 7/14).

When the Lord declares, that He transcends the perishable, and is even higher, than the imperishable, He also means to mention, that the perishable and the imperishable, are also different. Had they not been different, the Lord would have declared, "I transcend the perishable and the imperishable, or I am higher than the perishable and the imperishable." It proves that the imperishable, also transcends the perishable, and is higher than it, in the same way as God, transcends the perishable and is higher than, the imperishable.

'Ato'smi loke vede ca prathitaḥ puruṣottamaḥ'—Here the term 'Loke', stand for scripture, in which God is celebrated as 'Puruṣottama', (Supreme Person).

The term 'Veda', means pure knowledge, which is

beginningless. The same knowledge was revealed serially, in the form of the Vedas, such as the Ṛk and the Yajur etc. In the Vedas, God has been declared as 'Puruṣottama'.

The Lord, in the preceding verse, declared, "Other than the perishable and the imperishable, is the Supreme Person." So here He discloses the secret, that He is the Supreme Person, celebrated as 'Puruṣottama'.

An Important Fact

(1) The entire universe is perishable, while the soul, the fragment of God, is imperishable. Though the imperishable transcends the perishable, and is higher than it, yet the former errs, by assuming its affinity, for the latter. The body like running water of a river, is flowing continuously, while the soul like a fixed rock, ever remains immovable and detached. A body of childhood, changes into a body of boyhood, but 'I', ever remains the same. But we cannot say which day, childhood ended and boyhood, commenced. Had the imperishable, been kaleidoscopic and perishable, there would have been no question of its repeated birth and death. But in spite of, being uniform and imperishable, it assumes its affinity for the kaleidoscopic and the perishable, and so, It is repeatedly born and dies. In order to, get rid of this birth and death, the perishable (body etc., should be used in rendering service to the world, to such an extent, that a body, becomes manure in the world-garden. God has bestowed upon a man, objects such as, human body etc., to render selfless service to others, rather than to lay claim on them. Therefore, it is the duty of a man, to use them in the service of others. To regard them as his own, is a blunder.

(2) In the fifteenth chapter, the Lord first described the perishable Pīpālā tree in the form of a world. Then He inspired, Arjuna to cut off this tree and take refuge, in the Supreme Person. Afterwards He described the soul and mentioned It, as His fragment. Then

(from the twelfth verse to the fifteenth verse) He explained, that the light (splendour) in the sun, the moon, and the fire, is His; and permeating the earth, He supports all beings and having become gastric fire, He digests food; He is seated in the hearts of all; He is the source of memory, knowledge and ratiocinative faculty; He is to be known by the Vedas; He is the author of the Vedānta, and knower of the Vedas. Having mentioned His supreme power, the Lord in this verse, reveals the secret of secrets, that He, Lord Kṛṣṇa, sitting before him, is the Supreme Person known as Puruṣottama.

Lord Kṛṣṇa, by His special grace, disclosed His identity to Arjuna, like a father who addresses his son of his secret treasure, or like an officer who discloses his identity to a person who is seeking him.

Appendix—The Lord has used the term ‘yasmāt’ (because) here in order to draw attention of the strivers towards His unworldliness (divinity).

‘Akṣarādapi cottamaḥ’—the term ‘imperishable’ has been used for both the Self and Brahma—‘akṣaram brahma paramam’ (Gītā 8/3). This term always stands for the sentient, it never stands for the insentient.

The perishable (world) and the imperishable (soul) have no independent existence but God has His independent existence. The perishable and the imperishable—both abide in God. But the imperishable (soul), being attached to the perishable, becomes dependent on the latter—‘yayedam dhāryate jagat’ (Gītā 7/5). God naturally remains detached, He does not become dependent on the perishable—‘yasmātkṣaramatīto’ham’. Therefore God is superior even to the imperishable (soul). If the man (soul) instead of being attached to the world, gets attached to God, he will become one with God—‘jñānītvātmaiva me matam’ (Gītā 7/18).

In salvation a striver gets established in the imperishable (Self) but in devotion, the Supreme Person Who is superior to

the imperishable is attained. The Self is a fragment while the Supreme Person is the whole.



Link:—The Lord, now in the next verse, concludes the topic of unswerving devotion, mentioned in the twenty-sixth verse of the fourteenth chapter, for attaining which, the world, the soul and the Supreme Person, have been described in detail in this chapter.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmēvamasammūḍho jānāti puruṣottamam
sa sarvavidbhajati mām sarvabhāvena bhārata

He, who undeluded, knows Me as the Highest Person, is the knower of all and he worships Me, with all his being O Arjuna. 19

Comment:—

'Yo māmēvamasammūḍhaḥ'—The soul, is an eternal fragment of God. When It realizes Its real affinity for God, it means, that It is, undeluded.

Delusion is a stumbling block, to the real knowledge of the world, or of God. The reality, about a thing can be known, only when a man has neither attachment nor aversion, to it. This attachment or aversion, is delusion.

When a man knows the world in reality, he (the self) realizes his identity with God, and when he knows the reality about God, he realizes, that he (the self), is different from the world. It means that he renounces his assumed affinity for the world, having known the reality about the world, and realizes his real affinity for God, having known the reality about God.

A man, can possess unswerving devotion only, when he does not assume his affinity for the world.

'Jānāti puruṣottamam'—The man, who is totally free from