

'sarvavit'. Within the worldly, the unworldly (divine) cannot be included but within the unworldly, the worldly is included. Therefore the knower of the attributeless God (Imperishable) is not the knower of all but the devotee who knows the entire form of God is the knower of all.



Link:—According to the principle of Arundhatī (moving from the gross to the subtle) the Lord, first described the perishable, then the imperishable and finally, the Supreme Person. He also affirmed Himself to be the Supreme Person. Now in the next verse, He explains the purpose of this description.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata

Thus, this most secret Śāstra has been taught by Me, O sinless one. By knowing this essence a man becomes wise and nothing remains to be done and what must be acquired, is acquired by him, O Arjuna. 20

Comment:—

'Anagha'—Arjuna has been called sinless, as he is free from a carping (cavilling) spirit. Cavilling is a sin, which defiles the mind. He who is free from the cavilling spirit deserves devotion.

A secret, is disclosed only to a person, who is free from a cavilling spirit.* If the secret is disclosed to the person who cavils, it may have a contrary effect on him, i.e., he may find fault even in the speaker that the latter eulogises himself and

* In the first verse of the ninth chapter Lord Kṛṣṇa promised Arjuna that He would declare to him who did not cavil the greatest secret. Here in the fifteenth chapter also the most secret doctrine has been taught by the Lord. So here the term 'Anagha' stands for the person who does not cavil.

deludes others. Thus a man, who finds fault may have a fall.

A man cavils, because of his pride. Actually a man suffers from the defect, he is proud of. So he starts seeing that defect, in others. As soon as, a man is proud of his virtue, he starts finding fault with others, and when he finds faults with others, he is proud of his virtues.

If the Lord calls Himself the Supreme Person, before a man who cavils, he will not believe Him. He will rather think, that He is boastful and so He, is praising Himself.

Those who cavil at God have a fall. Therefore God and saints, do not disclose secrets to those who cavil, and who are without faith (Gītā 18/67). In fact profound secrets are not passed on to those, who cavil.

Arjuna has been addressed as 'Anagha', because the most profound secret has been revealed before him who is upright and free from cavilling spirit.

'Iti guhyatamaṁ śāstramidam'—The expression 'Iti, idam' (thus, His), denotes the conclusion of the topic of, the perishable, the imperishable and the Supreme Person, described, from the first to the nineteenth verses of the fifteenth chapter, after describing unswerving devotion, in the twenty-sixth verse of the fourteenth chapter.

In this chapter Lord Kṛṣṇa, having described the perishable (world) and the imperishable (soul), explained His splendour, power and influence, (from the twelfth to the fifteenth verses). Then He disclosed the secret that He is the Supreme Person, Who transcends the perishable and is higher, than the imperishable.

God incarnates, like an actor in a play. He plays the role of a human being, in such a way that ignorant people do not know Him (Gītā 7/24). They think that He is a common mortal, like other ordinary human beings, who is born on account of actions, of the previous birth. Generally, an actor in a play does not disclose his

identity. But the Lord in this chapter (in the eighteenth verse), has disclosed His identity by declaring that He is the Supreme Person. Therefore, the chapter has been called, the most secret.

In the 'Śāstra' generally, there is description of the world, the soul and God (the Supreme Person). As there is a description of all these three in the fifteenth chapter, this chapter has been called 'Śāstra.'

Though the Gītā, is the gist of all the 'Śāstras', i.e., the scriptures, only this chapter, has been called 'Śāstra' (the scripture). As in this chapter, there is, preeminently the description of 'Puruṣottama' (the Supreme Person), this chapter has been called the most secret scripture. In this chapter, there is an account of six methods of knowing Him:—

(1) To know the reality, about the world (Verse 1).

(2) To take refuge in God, having renounced the assumed affinity for the world (Verse 4).

(3) To perceive Him, as established in the self (Verse 11).

(4) To know Him, through the study of Vedas (Verse 15).

(5) To worship Him, by all one's being (heart), by regarding Him as the Supreme Person (Verse 19).

(6) To know the essence, of the whole chapter (Verse 20).

It is appropriate to call this chapter 'Śāstra', because easy methods, for God-realization, have been described in this chapter.

'Mayā uktam'—The Lord declares, that this most secret teachings has been taught out of His special grace by Him, the Supreme Person, Who is the illuminator and base of the entire world, Who is seated in the hearts of all, Who is to be known by the Vedas and Who is higher, than the perishable and the imperishable. No one, can describe Him, in the way He has described Himself, because first anyone can know Him by His special grace only, and then he can describe Him to some extent, while, He can give a real description of Himself, as His knowledge is perfect.

In fact, no one else, except God can know Him perfectly, (Gītā 10/2, 15). In the thirty-ninth verse of the sixth chapter, Arjuna said to Lord Kṛṣṇa, "No one else than Thyself, can dispel my doubt." Here the Lord, seems to declare, that there is no question of doubt, about the, teaching which He has taught to him.

'Etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata'—In the whole of this chapter, the Lord has described the reality about the world, the nature of the soul and the matchless influence, and secrecy about Himself. So the term 'Etat', denotes all this (or specially what has been described in the nineteenth verse). He, who knows this most secret, teaching, is wise i.e., for him nothing remains to be known, because he has known the Supreme Person, Who is worth knowing.

Having known God, a man's delusion is destroyed. Without knowing Him, even having known, all arts, scripts, sciences and languages etc., a man remains deluded, because all mundane knowledge is perishable and imperfect. All arise from God. So how can they illumine their source, God? Even if a person ignorant of worldly knowledge as described above, realizes God, then he is really, a man of knowledge.

The devotee, who is undeluded, who worships Him, with all his being, and who is a knower of all, as described, in the nineteenth verse, has been called wise.

Here, the term 'Ca' denotes, that nothing remains to be gained (acquired) by the devotee who worships God with all his being i.e., with unswerving devotion, as described in the preceding verse. "There is no gain, equal to devotion" (Mānasa 7/112/4). Therefore, nothing remains to be gained by a devotee, who has attained devotion.

For him who knows God, either through the path of action, of knowledge or of devotion, nothing remains to be done, to be known and to be gained by him, and his human life truly is successful.

Appendix—The Lord in this chapter has revealed Himself in the

form of the Supreme Person viz., in His divine entire form, therefore this chapter has been called the most secret Śāstra (scripture).

Nothing remains to be done by a man by Karmayoga, nothing remains to be known by Jñānayoga and nothing remains to be attained by Bhaktiyoga. I have to do nothing for myself—having realized this fact, nothing remains to be done for a man. The body is not mine, I have no possession over it and I have no connection with it—having realized this fact, nothing remains to be known to a man. I need nothing—having realized this fact, nothing remains to be attained by a man. The term ‘buddhimān’ used in the verse denotes the notion that the striver has known what was to be known. In the preceding verse the expression ‘sa sarvavidbhajati mām sarvabhāvena bhārata’ denotes that he has attained the attainable viz., nothing remains to be attained by him. In this verse by the term ‘ca’ also the additional meaning—‘nothing remains to be attained by him’ can be taken. The worldly perishable and the imperishable—both have already been gained, therefore only the unworldly—God is to be attained. This verse gives the idea that a devotee attains the aim which is attained both by Jñānayoga and Karmayoga viz., nothing remains to be known to him and also nothing remains to be done by him (Gītā 7/29-30, 10/10-11).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ

yogaśāstre śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma

pañcadaśo'dhyāyaḥ

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the fifteenth discourse is designated:—"The Yoga of the Supreme Person."

Having understood the topic discussed, in this chapter in

the right perspective, a striver realizes his eternal union, with the Supreme Person (God). So this chapter has been designated: "The Yoga of the Supreme Person."

Words, letters and Uvāca (said) in the Fifteenth Chapter—

(1) In this chapter in 'Atha pañcadaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca' there are two words, in verses there are two hundred and eighty-eight words and there are thirteen concluding words. Thus the total number of words, is three hundred and six.

(2) In 'Atha pañcadaśo'dhyāyaḥ' there are eight letters, in 'Śrībhagavānuvāca' there are seven letters, in verses, there are seven hundred and one letters and there are forty-six concluding letters. Thus the total number of words, is seven hundred and sixty-two. In this chapter, out of the twenty verses each of the second, the fourth, the fifth and the fifteenth verses is of forty-four letters, the third verse is of forty-five letters, while each of the remaining fifteen verses, is of thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used once, and that is 'Śrībhagavānuvāca'.

Metres used in the Fifteenth chapter

Out of the twenty verses of this chapter, the second, the third and the fourth—these three verses are of 'upajāti' metre; the fifth and the fifteenth—these two verses, are of 'indravajrā' metre. Out of the remaining fifteen verses in the first and third quarters of the seventh 'ra-gaṇa' being used, there is 'jātīpakṣa-vipulā' metre; in the first quarter of the ninth verse and in the third quarter of the twentieth verse 'ra-gaṇa' being used there, is 'ra-vipulā' metre; in the third quarter of the eighteenth verse 'ma-gaṇa' being used, there is 'ma-vipulā' metre, and in the third quarter of the nineteenth verse 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining ten (1,6,8,10—14, 16-17) verses are possessed of the characteristics of right 'pathyāvakra', Anuṣṭup metre.

