

Thus, O sinless one, has this most profound teaching been imparted by Me. Knowing this a man becomes enlightened, O Bharata, and all his duties are accomplished. 20

Though the whole of the Bhagavad Gita is a profound teaching, this chapter in particular is pronounced as profound, because of the quintessence of Vedanta being enshrined in it. He who has realized Brahman is the *Jnāni*. All his duties and obligations terminate in the realization of Brahman. And there is no duty superior to the enlightenment in Brahman. There is no ideal superior to *Brahmavidyā*. There is no attainment superior to that of Brahman. The knower of Brahman becomes Brahman; and that is *Mukti*.

The human birth is rare to obtain. After having obtained it, if man does not aspire for the realization of Isvara, he is born in vain.

— Sri Ramakrishna

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम
पञ्चदशोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī kṛṣṇārjuna saṁvāde puruṣottama
yogo nāma pañcadaśo 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the fifteenth discourse designated:

THE YOGA OF THE SUPREME SELF