

यस्मात् क्षरम् क्षति-इत अहम् अक्षरात् अपि च उत्तम ।
अत अस्मि लोके वेदे च प्रथित पुरुष उत्तम ॥

*yasmāt ksaram ahito 'ham aksarād api co 'ttamaḥ ।
ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ॥*

यस्मात् *yasmāt* as क्षरम् *kṣaram* the perishable अतीत *atitaḥ* transcend अहम् *aham* I अक्षरात् *aksarāt* than the imperishable अपि *api* also च *ca* and उत्तम *uttamaḥ* best अत *ataḥ* therefore अस्मि *asmī* (I) am लोके *loke* in the world वेदे *vede* in the Veda च *ca* and प्रथित *prathitaḥ* declared पुरुषोत्तम *puruṣottamaḥ* the Highest Purusha

As I transcend the Perishable and am even above the Imperishable, therefore am I known in the world and in the Veda as 'Purushottama,' the Highest Purusha. 18

Kshara is that which is perishable The *Prakṛiti* is perishable and it is compared with the peepul tree in the beginning of this chapter The *Jivā*hood of the *Jivā* is also perishable while the Pure Consciousness in him is none other than the Imperishable Brahman, who is simultaneously with attributes and beyond attributes The enlightened ones have extolled Him to the best of their understanding For, the only thing that is knowable to them is He

What becomes of the *Jivatman* who realizes the *Paramatman*? The pronouncement comes —

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९

य माम् एवम् अ-सम्-मूढ जा(हा) नाति पुरुष-उत्तमम् ।

स सर्वं विद् भज-अति माम् सर्व-भावेन भारत ॥