

Notes on Bhagavad Gita

Chapter 15

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Based on Classes
By
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अध्याय - १५ पुरुषोत्तमयोगः

Verse 1,2, 3.5	- description of संसारः to develop interest in संसारनिवृत्तिः - संसारनिवृत्तिविचारः four disciplines for liberation. १. वैराग्यम् २. ब्रह्मविचारः ३. प्रपत्तिः शरणागतिः भक्तिः ४. सद्गुणाः
Verses 5	- Benefit for knowledge
Verse 6	- Definition of ब्रह्मन्
Verses 7-11	- ब्रह्मन् alone is in the form of all जीवः – परमात्मा जीवरूपेण वर्तते । I am चेतनप्रपञ्चः
Verses 12-15	- ब्रह्मन् alone is in the form of universe - जगत् – परमात्मा जगद्रूपेण वर्तते । I am अचेतनप्रपञ्चः
Verses 16-20	- Definition of पुरुषोत्तमः
Verse 19	- Aim of life is to know पुरुषोत्तमज्ञानम्
Verse 20	- ब्रह्मज्ञानेन एव तृप्तिः

पुरुषोत्तम् = निर्गुणचैतन्यम् निर्गुणब्रह्मन् । योगः = subject matter, in this case निर्गुणब्रह्मन्

Three topics will be discussed in this chapter: पुरुषोत्तम् = निर्गुणचैतन्यम् निर्गुणब्रह्मन् ।

योगः = subject matter, in this case निर्गुणब्रह्मन् ।

१. ज्ञानयोगः as साधना

२. जिवात्मापरमात्माऐक्यम्

३. सद्गुणाः virtues as the preparatory steps for ऐक्यज्ञानम्

संसारदोषदर्शनम् is the prerequisite for the मोक्षेच्छा – ब्रह्मज्ञानम् । मोक्ष इच्छा is pre-requisite to develop interest in ब्रह्मज्ञानम् । भवरोगः is the disease and the ब्रह्मज्ञानम् is the remedy. संसार = birth, old age, disease, death – changing universe, changing life, changing beings.

संसारः अश्वत्थवृक्षः (pepple tree) - a huge tree of eternal birth and death

१. महत्त्वम् । Both are vast

२. आद्यन्तरहितत्वम् । you cannot trace beginning of both, so cannot talk about the end, it is cycle – has no beginning and no end

कर्म→जन्म→कर्म→जन्म

seed→tree→seed→tree

३. अनिर्वचनियत्वम् । logically cannot categorize – you cannot say if a thing is a cause or an effect. It is cause from one standpoint, effect from another standpoint: A person is father from children's standpoint, but is child from his father's standpoint. It is mysterious माया ।

४. मूलवत्त्वम् । has root. You don't see the root but you know there is root. Universe also has root called भगवान्, ईश्वरः । Without root tree cannot stand, without भगवान् universe cannot stand – भगवान् is विश्वाधरः । He is अधोक्षणः beyond sensory knowledge अक्षणः = sensory knowledge.

५. शाखावत्त्वम् । a hugh tree has many branches spreading far and wide; some on top, some in the middle and some at the bottom. Universe also has higher लोकाः, middle लोकः (पृथिवीलोकः) and lower लोकाः – १४ लोकाः are branched. Also, there are good, ok, and bad people, things.

६. पर्णत्वम् । lots of leaves, you cannot look at trunks and branches. Universal tree also has leaves in the form of कर्माणि – कर्मकाण्ड of वेदाः । Leaves are needed for the survival of the tree, कर्मकाण्ड nourishes the universal tree where varieties of actions are prescribed for varieties of results which are appealing to people.

७. फलवत्त्वम् । tree have three types of fruits: sweet, sour and mixture of both. संसार tree also gives three types of fruits; सुखफलम्, दुःखफलम्, मिश्रफलम् – सुखदुःखमिश्रफलत्वम् ।

८. पक्षीआश्रयत्वम् । trees support bird nest, also bird eat fruit from the tree. Universe – the birds are all जीवाः, some are on higher branches – देवशरीरम्, some on the middle branches – मनुष्यशरीरम्, some on lower branched. जीवात्मापक्षी perched in संसार-tree enjoys fruits of actions.

९. चलनत्वम् । wind moves trees up and down, संसार tree along with all जीवाः are taken hear and there by winds of प्रारब्धकर्माणि – life is governed by प्रारब्ध wind.

१०. छेदयेत्वम् । even very large tree can be uprooted by appropriate effort. संसारचक्रम् can be uprooted by special axe of ज्ञानम् । वृक्ष is derived from व्रश्च=छेदनम् ।

अश्वत्थं प्राहुः । अश्वत्थम्=संसारः ।

उर्ध्वमूलम् । root called उर्ध्वम्, literal meaning is spatially higher. भगवान् is the root of the संसार tree. Here two meanings:

1. Superior so sacred, Lord is superior and sacred
2. Beyond comprehension, “above my head” दूरविज्ञेयत्वम् ।

अधःशाखम् । lower branches – lower लोकाः inferior world. Visible, comprehensible, perceptible लोकाः are lower branches.

अव्ययम् । eternal tree, beginning and end cannot be traced, in the form of cycle, so

अनादिः अनन्तः च । So is human जीवः – कर्म→जन्म→कर्म→जन्म

छन्दांसि यस्य पर्णानि । nourishing the tree are number of rituals वेदस्यकर्मकाण्डम् । Enter कर्मकाण्डम्, purify and enter ज्ञानकाण्डम् ।

यः तं वेद । one who understands this universal tree along with the root ब्रह्मन् – समूलं वृक्षम् ।

सः वेदवित् । he understands the teaching, he is ज्ञानी

Details of branches.

अधः च उर्ध्वं प्रसृताः तस्य शाखाः । the branched are spread up (भुर्व-सुवर्लोकाः), down (अतल पाताल ..), and middle (भूलोकः) । Higher branched=उत्तमशरीरम्, middle भूलोकः=मध्यमशरीरम्, अधोलोकः=अधमशरीरम् plants, animals, lower शरीरम् । Human body can progress into higher body, stay as human body, or go down into lower body. Each body is compared to a branch you perch on. Our attempt is to leave the tress and fly high into freedom.

गुणप्रवृद्धाः । Each body is determined by the three गुणाः । सात्त्विक जीवितेन उत्तमशरीरम्, राजसकर्मणा मध्यमशरीरम्, तामसकर्मणा अधमशरीरम् ।

विषयप्रवालाः । sense objects are like the shoots which are responsible for the branches. The shoot is rudimentary form, gets nourished and become full-fledged branch.

Sense objects are producers of desires काम which gets nourished and produces body. So, विषयः→काम→कर्म→कर्मफलम्→जन्म (शरीरम्)

अधः च मूलानि अनुसन्ततानि । a tree has primary root and many secondary roots. संसारवृक्षम् has उर्ध्वमूलम् as primary root and has रागद्वेषवासना as cause of many secondary roots, so अधः च मूलानि secondary roots अनुसन्ततानि spread all over, they lead to

कर्मानुबन्धीनि । consequence of रागद्वेषवासना – कर्म going after or going away.

मनुष्यलोके । this is biography of human being, giant cycle, giant wheel. मनुष्यजन्म alone is कर्मजन्म, all other births are भोगजन्म, so मनुष्यलोके ।

रूपम् अस्य न उपलभ्यते । it is अनिर्वचनीयम् it is like what comes first seed or tree ?, it cannot be answered. The nature of this world माया is incomprehensible न लभ्यते, so

नान्तो न चादिः न लभ्यते । we cannot talk about beginning and end, and also

न च सम्प्रतिष्ठा लभ्यते । cannot talk about middle.

This mysterious universe is संसारः, don't try to understand it, just try to get rid of it by going to the root

संसारनिवृत्त्युपायाः disciplines to get rid of संसारः			
Supportive साधनाः			MIP साधना
वैराग्यम्	प्रपत्तिः (शरणागतिः)	सद्गुणाः	ब्रह्मविचारः
Reduce dependence on world which is mysterious, changing and unpredictable. World dependence to God dependence to self dependence. No suppression	Surrender to God – ईश्वरानुग्रहः	Good virtues Mind preparation, Self-knowledge takes place in healthy condition.	परिमार्गिगमम् गुरुशास्त्रमुखेन वेदान्तविचारः, ब्रह्मविचारः

परिमार्गित्वम् । सततम् अन्वेषणीयम् ।

God comes to search the one who searches him all the time like Sri Rama came to Shabari's hut to search her. She was always waiting for Sri Rama to come.

वैराग्यम् ।

असङ्ग। detachment, reduce dependence on the transient word, does not mean hatred toward the world. You gradually develop God dependence initially in the form of ईष्टदेवता God separate from me, World dependence to God dependence. Later on worship the God in the form of our higher nature अरूपईश्वरध्यानम् which is same as myself so, God dependence to self dependence which is independence. वैराग्यम् not suppression but by growing out of attachment, emotional growth. Physical growth is natural, but emotional growth requires working on it, studying our experiences and leaning from it – विवेकजन्यवैराग्यम् ।

शस्त्रम् । axe, sword.

दृढेन छित्वा । strongly, firmly you should cut your dependence on

अश्वत्थवृक्षम् । संसारवृक्षम् world which is

सुविरुढमूलम् । well rooted and you are leaning upon. This is very dangerous like leaning upon a card-board chair. Love people, move around them, but when you need stability and security have Lord as source of security.

World dependence to God dependence.

वेदान्तविचारः and शरणागतिः ।

तं एव चाद्यं पुरुषं प्रपद्यते । without blessing from the Lord ईश्वरानुग्रहः any amount of intellectual acumen will not bless the person. I surrender to the Lord who is my heart पूरयति सर्वम् इति पुरुषः । पुरे वसति इति पुरुषः ।

यतः प्रवृत्तिः प्रसुता पुराणी । from whom the creation originates.

ततः । after refinement of mind, साधनचतुष्टयानन्तरम्, संस्कृतान्तःकरणानन्तरम् ।

परिमार्गित्वम् । enter into systematic वेदान्तिक study, what is स्थूल, सूक्ष्म, कारणशरीरम् ?

what is beyond - ब्रह्मविचारः ।

वेदान्तविचारः means गुरुशास्त्रमुखेन वेदान्तविचारः, ब्रह्मविचारः, शास्त्रविचारः - enquire

परिमार्गितव्यम् । सततम् अन्वेषणीयम् । God comes to search the one who searches him all the time like Sri Rama came to Shabari's hut to search her. She was always waiting for Sri Rama to come.

पदम् तत् । that ultimate substratum of संसार tree who is ब्रह्मन् । what is the benefit ?
यस्मिन् गताः न निवर्तन्ते भूयः । reaching there no more spiritual struggle.

सद्गुणाः ।

Cultivation of healthy, vedanta friendly virtues which serves as catalysts for मोक्ष reaction. 13th and 16th chapters deal with many of the virtues, here are sample virtues.

निर्मानः । develop humility विनयः, get rid of arrogance, don't get carried away by few praises. I am not the greatest in any field, the glories are gift from the Lord, it doesn't take much time to lose them. Any नमस्कार you receive, mentally hand them over to the Lord. Learn to do नमस्कारः – अमानित्वम् ।

निर्मोहाः । freedom from delusion, we should remember that any individual is a mixture of spiritual and material personality, spirit and matter आत्मा/अनात्मातत्त्वम् । I should give equal importance to both material needs and spiritual growth, अर्थ/काम and धर्म/मोक्ष ।
मोहः means misconception that pursuit of material alone will give me happiness, security. What I am should be taken care in addition to what I have.

जितसङ्गदोषाः । freedom from emotional slavery. Leaning upon external factors is risky which is constantly changing, lean upon something शाश्वतम् । Move from world dependence to God dependence, व्रतम् is for this purpose of giving up dependence, freedom from slavery.

विनिवृत्तकामाः । no new dependency, no replacement of one dependency by a new dependency.

द्वन्द्वैः विमुक्ताः । capacity to withstand opposite experiences of life, be thick skinned through विवेकः and भक्तिः । freedom from violent reactions to the world.

सुखदुःखसंज्ञैः । opposites in the form of pleasure and suffering. When going gets tough, tough gets going. Bounce back like a dropped rubber ball, harder it drops, faster it comes back up. Don't be like a clay ball which when falls, it falls flat. Decide if you are a clay or a ball.

अध्यात्मनित्याः । regular study of scriptures, they nourish virtues. Body needs food, mind needs food of scriptural study. If one follows all of the disciplines, then

Benefit – पदम् - ब्रह्मन् is destination of seeker.

अमूढाः । they become wise people – ज्ञानी, स्थितप्रज्ञः, ब्रह्मवित्, then

तत् पदं गच्छन्ति । they are guaranteed to reach the destination, which is

अव्ययम् । is never lost, permanent.

ब्रह्म लक्षणम् – Definition of Brahman

Brahman cannot be objectified by any instrument of knowledge, cannot be illumined by anything. In presence of light and in presence of sense organs things are known. Every sense

organ can be compared to “light”. Any instrument of knowledge प्रमाणम् is also called light. The object which is known by the light is called प्रमेयम् । ब्रह्मन् is अप्रमेयम्, so it is very subject. ब्रह्मन् is consciousness principle which illumines matter, but is never illumined by matter. So,

सूर्यः न तत् भाषयते । Sun light does not illumine ब्रह्मन्

न शशाङ्कः न पावकः तत् भाषयते । not moon nor fire illumine ब्रह्मन्

न तारकः न विद्युतः तत् भाषयते । not stars nor flashes of lightening.

यत् गत्वा । having reached ब्रह्मन् । here there is no physical travel, it is notional travel.

न निवर्तन्ते । no question of coming back to संसारः । वेदान्तिक merger is in the form of knowledge, it is permanent.

तत् परमं धामम् । that destination ब्रह्मन् is our own higher nature परमम् । धामम् is

पराप्रकृतिस्वरूपं-निर्गुण-निर्विकार-चेतन-सत्य तत्त्वम् ।

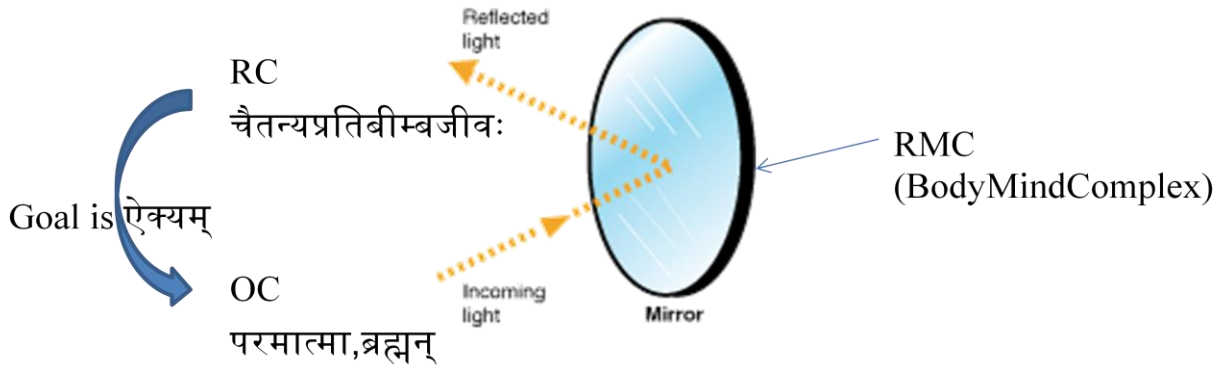
मम । my (Lord's) own निर्गुणस्वरूपम्

ब्रह्म लक्षणम्... – Definition of Brahman

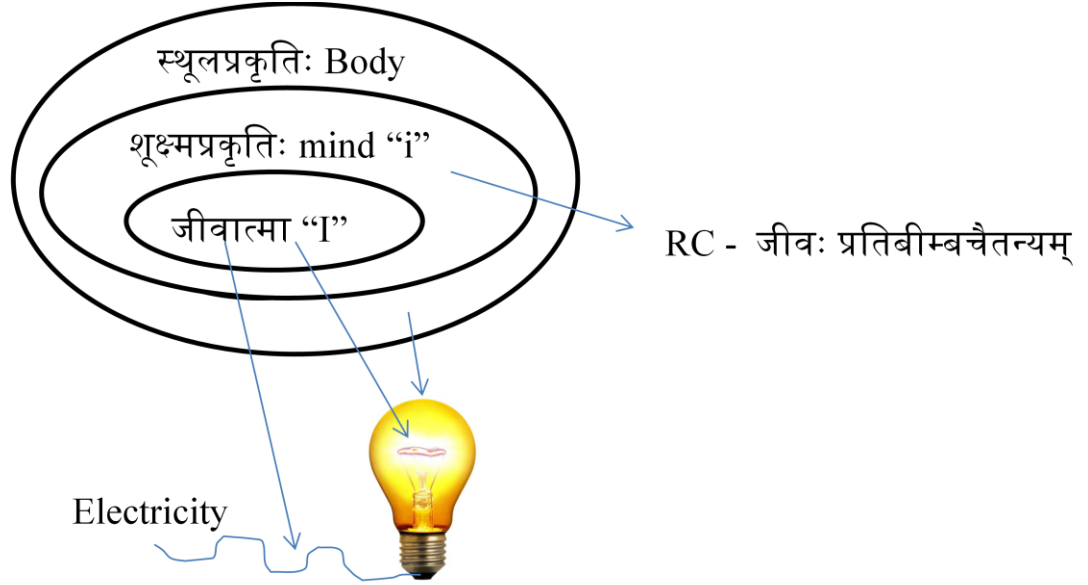
World consists of two things: 1) जीव the experiencer भोक्ता, and 2) जगत् the inert world of experiences भोग्यम् । One ब्रह्मन् alone appears in the form of जीव and जगत् ।

जीव = चैतन्यप्रतिबिम्बम् = RC which is all pervading ब्रह्मन् reflected by BM reflecting

निर्गुण ब्रह्मन् परमात्मा = OC



Both the RM and OC are needed to illumine the world of objects. As a जीव ब्रह्मन् alone illumines, experiences the world. During deep sleep OC is there, But the RM (mind) is rested, so no illumination. ब्रह्मन् (OC) alone is in the form of जीव (RC).

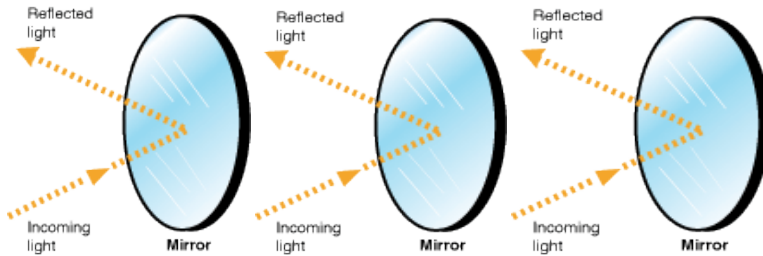


OC – ब्रह्मन् परमात्मा निर्गुणम् साक्षी

Every जीव has got primarily two bodies; physical body and subtle body. Subtle body we can take as mind. Both mind and body are matter. They are intrinsically inert, but we experience them. This sentiency is borrowed from ब्रह्मन् चैतन्यम् (OC) । Mind becomes live when pervaded by consciousness called प्रतिबिम्बचैतन्यम्, आभाषचैतन्यम् (RC). Mind has borrowed life from ब्रह्मन् and it lands consciousness to the body, so body is live because of mind. Mind is sentient because of OC. At the time of death mind leaves the body, so mind is not available to land conscious to the body. Behind live body, there is live mind which is invisible. Every activity of the body is proof of the live mind which is proof of OC, so every activity of live person is proof of existence of OC called GOD. God is in and through every movement श्रोत्रस्य श्रोत्रम् कर्णस्य कर्णः चक्षुसः चक्षुः ...

ब्रह्मन् appears in the form of जीवः

मम एव अंशः जीवभूतः । मम=निर्गुणस्वरूपम् ब्रह्मन् (OC), अंशः=(RC) in the form of जीवः जीवत्वं प्राप्तः । As many bodies are there, that many RCs are there.

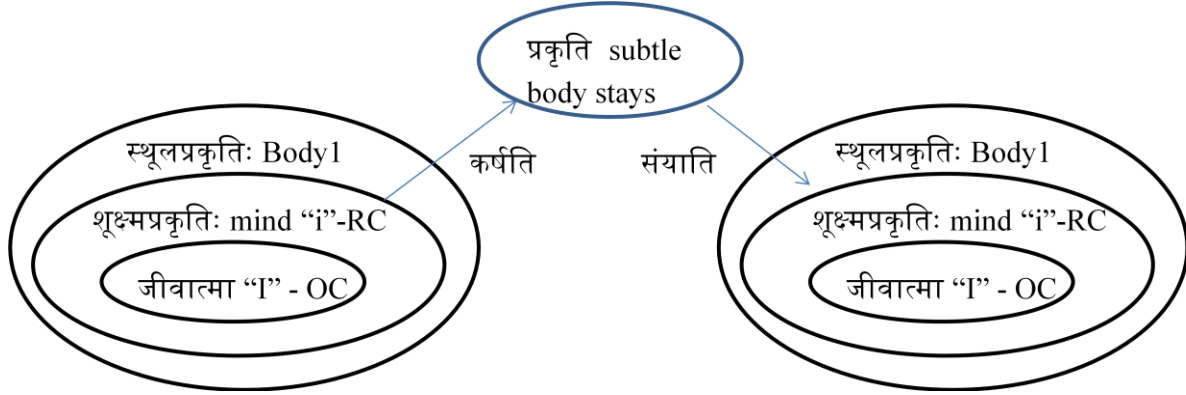


जीवलोके । I ब्रह्मन् alone am in the form of reflections in the world. RC alone makes the BMC alive and sentient, if RC goes body is dead matter.

सनातनः । Death is of physical body स्थूलशरीरम्, जीव travels beginning with अनादिकालः । It will continue journey endlessly. जीव does not die at dissolution, it goes to dormant state as it

does during deep sleep. During deep sleep the mind is as-though left the body and as-though dissolved into OC. Upon waking the mind brings back the subtle body (subtle senses and mind), similarly when the जीव takes birth in a new body, it brings back the subtle body.

Travel of जीवः । ईश्वरः (जीवः) carries subtle body स्थूलशरीरम् – mind and senses into another body



यत् (यदा) ईश्वरः शरीरं उत्क्रामति (त्यजति) । when the invisible जीव leaves the body स्थूलशरीरम् (तदा सः जीवः) प्रकृतिस्थानि (शरीरस्थानि) मनःषष्ठानि इन्द्रियाणि कर्षति । he draws the invisible subtle body from the dead body and

यत् (यदा) शरीरं (नूतनम्) अवाप्नोति । when the invisible जीव gets a new body

गृहीत्वा एतानि मनःषष्ठानि प्रकृतिस्थानि इन्द्रियाणि संयाति (गच्छति) । taking this invisible subtle body he travels into the new body

वायुः गन्धानि आशयात् (कुसुमादेः आधारात्) इव । as the invisible wind takes invisible fragrance from flower

जीव experiences in a new body

At the time of death physical body is left behind and चिदाभाषः alone leaves with the reflective medium mind. It takes ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, मनः, बुद्धिः, अहङ्कारः just as the wind takes fragrance from the flower.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च अधिष्ठाय मनश्चायं । The RC carries the entire subtle body in a new body and starts experiencing new environment. The type of experience is determined by पूर्वजन्मकर्माणि । He is born with either a silver spoon, gold spoon, or no spoon. In the new body, he

विषयायान् उपसेवते । experiences them,

Every moment of life reveals ब्रह्मन् for discerning mind. Learned person sees this, not the immature person.

ज्ञानचक्षुषः । persons with capacity to discern invisible consciousness behind many visible

experiences. They recognize this ब्रह्मन्
उत्कामन्तं । leaving the body
स्थितं । residing in the body keeping the body alive
भुञ्जानम् । experiencing the experiences of happiness, sorrow etc caused by
गुणान्वितम् । three gunas.
But
विमूढाः न पश्यन्ति । non-discriminating people do not see this invisible ब्रह्मन् behind many visible
experiences

ज्ञानी sees ब्रह्मन्, non-discriminating do not

Discriminating people see invisible consciousness behind visible body. Visible body will perish, consciousness survives.

योगिनः । discerning, mature, discriminating people साधनचटुष्टयसंपन्नः ।

एनं पश्यन्ति । recognize this consciousness एनम्=परमात्मानम् ।

आत्मनि अवस्थितम् । residing in the BMC=आत्मनि in the form of RC चिदाभाषचैतन्यम् ।

देहो परमात्मनः प्रोक्तः ।

यतन्तः । by putting appropriate effort प्रयत्नं कुर्वन्तः, doing all spiritual साधना, कर्मयोगेन
चित्तशुध्युपासनेन चित्तेकाग्रता श्रवणेन अज्ञाननिवृत्तिः मननेन संशयनिवृत्तिः निदिध्यासनेन
वासनानिवृत्तिः ।

यतन्तः पश्यन्ति । they see the invisible consciousness behind visible perishables.

अकृत्मानः । अकृतम् uncultured mind, कृतम् pure संस्कृतम् refined, आत्मा mind

अचेतसः । people without discriminating intelligence

एनं न पश्यन्ति । they do not recognize Lord in their heart.

यतन्तः अपि । even though they try, study scriptures, if the mind is not pure, scriptural study will
not fructify in the mind. Along with scriptural study religious life should also go.

ब्रह्मन् alone is in the form of जगत् – परमात्मा जगद्रूपेण वर्तते

ब्रह्मन् is जगत्कारणम् so ब्रह्मन् is everything, just as gold being cause of ornament is present in all the ornaments. Lord alone appears as sentient जीवः चेतनप्रपञ्चः, and Lord alone appears as inert objects अचेतनजगत् । Universe = sentient living beings चेतनप्रपञ्चः + insentient objects अचेतनजगत्
Lord takes important things in creation and point out that they are Lords manifestations, you can extend to everything else also. Few examples taken by the Lord are fundamental actual forces we experience all the time. We cannot think of creation without them for survival. The examples are सूर्यशक्तिः, चन्द्रशक्तिः, अग्निशक्तिः । तेजः=शक्तिः । Lord says I am in the form of these powers.

यत् आदित्य गतं तेजः । the power present in the Sun

अखिलं जगत् भाषयते । illumines entire world, free of charge, sun never gets fused out,

यत् चन्द्रमसि तेजः । the moon energy that is borrowed from the Sun,

यत् च अग्नौ तेजः । the energy in the fire,

तत् तेजः विद्धि मामकम् । know that myself.

Glory of each energy शक्तिः

The Sun energy

अहं गामाविश्य च । Lord in the form Sun rays entering into the earth

भूतानि । penetrates into every being, our प्राणमयकोशः is sustained by the Sun.

धारयामि । I sustain

ओजसा । प्राणशक्तिः – प्राणिकशक्तिः the vital force is responsible of the health of अन्नमयकोशः,
प्राणमयकोशः and मनोमयकोशः

The moon energy

अहं सोमः भूत्वा रसात्मकः । the Lord becomes the moon energy which is full of plant nutrients.

रसः=nutrient content of the plants.

पुष्णामि औषधीः सर्वाः । nourish all the plants.

The fire energy

Fires are two types; the external बाह्याग्निः and internal आन्तराग्निः जाठराग्निः the fire within Stomach, also called वैश्वानरः ।

अहं वैश्वानरः भूत्वा । Lord in the form of cooking power, also called समान power.

प्राणिनां देहं आश्रितः । residing in the stomach of the living beings

पचामि अन्नं । digest the food

प्राणापानसमायुक्तः । by the fire activated (kindled) by the breathing.

So I am everything - food, beings, energy, digestive power

Conclusion – Lord is everything, is in everything

सर्वस्य चाहं हृदि संनिविष्टः । Everybody is a temple, the Lord resides in the हृदम् the mind as जीवात्मा
in the form of witness of every thought साक्षीचैतन्यरूपेण, क्षेत्रज्ञरूपेण

मत्तः । all the functions of the body are going on from me alone.

ज्ञानम् । the capacity to learn जाग्रतावस्था

स्मृतिः । the capacity to retain स्वपनावस्था

अपोहनम् । the forgetting faculty. This is very important faculty to help us forget the painful
experiences of life. Time is a healer because in time we forget. सुषुप्त्यावस्थाः

All three अवस्थाः are because of me.

सर्वैः वेदैः अहम् एव वेद्यः । I am the subject matter of all the scriptures, both वेदपूर्वः and वेदान्तः
deal with the ईश्वरः ।

वेदान्तकृत् अहम् । I am the creator of the vedantic tradition, I am the Vedas themselves.

वेदवित् अहम् । I am the student of the Vedas, the knower of the Vedas.

I am the Knower, the known, and the means, I am प्रमाता, प्रमाणं, प्रमेयम्

So everything is God, and I am that God

सर्वं ब्रह्ममयं जगत् । ब्रह्मणः सर्वात्मकम् । तत् सर्वात्मकं ब्रह्म अहम् अस्मि ।

Definition of पुरुषोत्तमः ब्रह्मन् ।

Lord divides the universe into three components; 1) visible matter, 2) invisible matter, and 3) the consciousness principle

Universe - three components		
Visible matter (tree)	Invisible matter (seed – energy form)	Consciousness principle Independent entity
क्षरः	अक्षरः	उत्तमः पुरुषः - पुरुषोत्तमः
व्यक्तम् प्रकृतितत्त्वम्	अव्यक्तम् - शक्तिसूपम् मायातत्त्वम्	ब्रह्मन्, ईश्वरः
अचेतन Innert सगुणम् with attributes गुणाः सविकारम् subject to modifications manifest → unmanifest unmanifest → manifest सविकल्पम् subject to divisions मिथ्या doesn't have independent existence		चेतन sentient निर्गुणम् निर्विकारम् सत्यम् Lands existence to क्षरः and अक्षरः like movie screen lands existence to the movie, so सर्वाधारम्, विश्वाधारम् गगनसदृशम् This चैतन्यम् is my real nature

लोके द्वौ पुरुषौ इमौ । two entities in this world

क्षरः अक्षरः एव च । manifest and unmanifest - अचेतनतत्त्वम् ।

क्षरः सर्वाणि भूतानि । all visible objects and beings are perishable

कूटस्थः अक्षरः उच्यते । कूटस्थः here means unmanifest matter अव्यक्तम्, मायातत्त्वम् which is relatively eternal

अन्यः । different, other than क्षरः and अक्षरः, the third principle

पुरुषः । which is called चैतन्यम्, the चेतनतत्त्वम् is

उत्तमः पुरुषः । the निर्गुणम्, निर्विकारम्, निर्विकल्पम्, सत्यम् । This चैतन्यम् is known as

परमात्मा इति उदाहृतः । paramatma who

यः लोकत्रयम् आविश्य । pervades all three worlds; the earth, the middle, and the heaven and
विभर्ति । sustains, supports, lands existence just as gold to all ornaments, water to waves. It is
very substance behind matter and energy क्षरः and अक्षरः

अव्ययः । consciousness does not change, just as the screen of a movie does not change

ईश्वरः । this consciousness even though pervades changing matter is not effected by material
universe. So it is called master स्वतन्त्रः, master of matter, not a slave. It is real God ईश्वरः

Why पुरुषोत्तमः ।

यस्मात् । because it is

क्षरम् अतीतः । superior to the क्षरपुरुषः manifest matter.

अक्षरात् अपि । superior even to unmanifest matter, all forms of energy.

उत्तमः । superior master – superior to क्षरः and अक्षरः
अतः । being superior most
प्रथितः । well known as
उत्तमः पुरुषः । पुरुषोत्तमः
लोके च वेदे च । in the world of people and in the scriptures too.
अहम् । that consciousness is myself behind the कृष्णशरीरम् ।

अहम् उत्तमपुरुषः – पुरुषोत्तमः निर्गुणकृष्णः who is चैतन्यस्वरूपः

Aim is the knowledge of पुरुषोत्तमः – चैतन्यम्

All the intellectual people will not go after क्षरपुरुषः and अक्षरपुरुषः, they will go after पुरुषोत्तमः ।
All the materialistic people will go after क्षरः/अक्षरः so they are
संमूढाः । deluded people, where as
असंमूढः । साधनचतुष्टयसंपन्नः will go after उत्तमपुरुषः by following कर्मयोगः उपासना and ज्ञानयोगः ।
he knows
जानाति पुरुषोत्तमः । चैतन्यतत्त्वम् the consciousness principle
सः सर्ववित् भवति । he is knower of everything as ब्रह्मन् alone is everything, he पुरुषोत्तमज्ञानेन सर्वज्ञः
भवति ।
सः भजति माम् । he will continue to worship me, his worship will be of higher nature. He will
worship me fully, whole heartedly in the form of knowledge that पुरुषोत्तमः is non other
than I the आत्मचैतन्यम्, the consciousness obtaining within my BMC. So ज्ञानी worship is
in the form of अद्वैतभक्तिः
इदम् उक्तं शास्त्रं गुह्यतमम् । this teaching about पुरुषोत्तमः, ब्रह्मविद्या is the greatest secret not available
anywhere.
मया हे अनघ । I told you because you asked for it and you are the pure minded.
एतत् बुद्ध्वा । may you receive it and assimilate it by perceiving that that उत्तमपुरुषः is
I am, and not the स्थूल, सूक्ष्म, कारणशरीरम् ।
बुद्धिमान् स्यात् । may you become wise person, The benefit ?
कृतकृत्यः स्यात् च । this knowledge alone will give you fulfillment, nothing else

पुरुषोत्तमज्ञानेन तृप्तिः भवति । आत्मनि एव आत्मना तृप्तः भवति ।