

अथ पञ्चदशोऽध्यायः  
CHAPTER 15  
पुरुषोत्तमयोगः  
THE SUPREME BEING

**CREATION IS LIKE A TREE CREATED  
BY THE POWERS OF MAYA**

श्रीभगवानुवाच

ऊर्ध्वमूलम् अधःशाखम् अश्वत्थं प्राहुर् अव्ययम् ।  
छन्दांसि यस्य पर्णानि यस् तं वेद स वेदवित् ॥१॥

śrī bhagavān uvāca

ūrdhvamūlam adhaḥśākham aśvatthaṁ prāhur avyayam  
chandānsi yasya paṇāni yas taṁ veda sa vedavit

**Lord Krishna said: Sages talk about an eternal, ever changing macrocosmic tree whose root is the Supreme Being and the trunk is Brahman. The Vedic knowledge are its leaves. One who truly knows this tree is wise. (15.01)**

The creation is the macrocosmic “tree of the universe” that is infinite, ever changing, but eternal. This tree has its origin or root in the Supreme Being, the Eternal Being is the main stem. The tree is supported by the leaves of (Vedic) knowledge. One who truly knows this marvelous tree, its origin, its nature and working, is wise in a true sense.

अधश्चोर्ध्वं प्रसृतास् तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः।

अधश्च मूलान्य् अनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥२॥

adhaśco’rdhvaṁ prasṛtās tasya śākhā

guṇapraṇvṛddhā viṣayapraṇālāḥ

adhaśca mūlāny anusantatāni

karmānubandhīni manuṣyaloke

The branches of the macrocosmic tree are spread all over the cosmos. The (other microcosmic) tree (of life) on earth is nourished by the energy of material Nature; sense objects are its sprouts; and below in the human world its roots of Karmic bondage are present. (15.02)

The human body, a microcosmic universe or God, has also been compared to a “tree of life” in verse 15.02. Karma is its seed; five basic elements are its main branches; and the ten organs of perception and action are its sub-branches. Three modes of material Nature provide the nourishment, and sense objects are its sprouts. Senses’ going towards sense objects produces worldly desires. Fulfillment of desires gives sense pleasures and creates attachment. Ignorance-born ego, worldly desires, attachment, and Vāsanā are the firm roots of Karmic bondage in the human world. Karmic bondage and Vāsanā create cycles of transmigration.

**HOW TO CUT THE TREE OF ATTACHMENT AND  
ATTAIN SALVATION BY TAKING REFUGE IN GOD**

न रूपम् अस्येह तथोपलभ्यते  
नान्तो न चादिर् न च संप्रतिष्ठा ।  
अश्वत्थम् एनं सुविरूढमूलम्  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥

na rūpam asye’ha tatho’palabhyate  
nā’nto na cā’dir na ca sampratiṣṭhā  
aśvattham enaṁ suvirūḍhamūlam  
asaṅgaśastreṇa dṛḍhena chittvā

ततः पदं तत् परिमार्गितव्यं  
यस्मिन् गता न निवर्तन्ति भूयः ।  
तम् एव चाद्यं पुरुषं प्रपद्ये  
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

tataḥ padaṁ tat parimārgitavyaṁ  
yasmin gatā na nivartanti bhūyaḥ  
tam eva cā’dyaṁ puruṣaṁ prapadye  
yataḥ pravṛttiḥ prasṛtā purāṇi

The beginning, the end, the existence, or the real form of this tree of life is not perceptible on earth. Having cut the deep roots of this tree by the sharp ax of (Self-knowledge and) detachment, the Supreme goal should be sought, reaching which one does not come back to the mortal world again. One should be always thinking: I take refuge in that very primal person from which this primal manifestation comes forth. (15.03-04)

Human life is also without beginning and end. It has no permanent existence or real form. One must sharpen the ax of metaphysical knowledge and detachment over the stone of spiritual practice, cut the feeling of separateness between the living entity and the Lord, cheerfully participate in the drama of life made up of passing shadows of joys and sorrows, and live in this world free from ego and worldly desires. When the attachments are severed, an attitude of sacred dispassion takes place, which is the prerequisite for reaching the Supreme goal.

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर् विमुक्ताः सुखदुःखसंज्ञैर्  
गच्छन्त्य् अमूढाः पदम् अव्ययं तत् ॥५॥

nirmānamohā jitasāṅgadoṣā  
adhyātmanityā vinivṛttakāmāḥ  
dvandvair vimuktāḥ sukhaduḥkhasamjñair  
gacchanty amūḍhāḥ padam avyayaṁ tat

The Supreme goal is reached by the wise who are free from pride and delusion, who have conquered the evil of attachment, who constantly dwell in the Supreme Being with all lust completely stilled, and who are free from dualities of pleasure and pain. (15.05)

न तद् भासयते सूर्यो न शशाङ्को न पावकः ।  
यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥६॥

na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante tad dhāma paramaṁ mama

**The sun does not illumine My Supreme Abode, nor does the moon, nor the fire. Having reached there, people attain permanent liberation (Mukti) and do not come back to this temporal world. (See also 13.17 and 15.12, and KaU 5.15, ShU 6.14, MuU 2.02.10) (15.06)**

The Supreme Being is self-luminous, not illumined by any other source. He illumines the sun and the moon as a luminous lamp illumines other objects (DB 7.32.14). The Supreme Being existed before the sun, moon, and fire came into existence during creation, and it will exist even after everything gets dissolved into unmanifest Nature during complete dissolution.

#### THE EMBODIED SOUL IS THE ENJOYER

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥  
mamai'vā'mśo jāvaloke jīvabhūtaḥ sanātanaḥ  
manaḥ ṣaṣṭhānī'ndriyāṇi prakṛtisthāni karṣati

**The eternal individual soul (Jiva, Jivatma) in the body of living beings is, indeed, My integral part. It associates with the six sense organs — including the mind — and activates them. (15.07)**

In essence, Spirit is called Eternal Being or 'Brahman' in Sanskrit. Spirit is the true nature of the Supreme Being (ParaBrahm), and therefore is also called the integral part of the Supreme Being. The same Spirit is called individual soul, living entity, Jiva, soul, and Jivatma in the bodies of living beings. The difference between Spirit and the individual soul is due to the limiting adjuncts — the body and mind — similar to the illusion that the enclosed pot space is different from unlimited space.

शरीरं यद् अवाप्नोति यच्च चाप्य् उत्क्रामतीश्वरः ।  
 गृहीत्वैतानि संयाति वायुर् गन्धान् इवाशयात् ॥८॥  
 śarīraṁ yad avāpnoti yac cāpy utkrāmatī'śvaraḥ  
 gṛhītvai'tāni saṁyāti vāyur gandhān ivā'sayāt

**Just as the air takes aroma away from the flower; similarly, the individual soul takes causal and subtle bodies from the physical body it casts off during death to the new physical body it acquires in reincarnation. (See also 2.13) (15.08)**

The individual soul takes the subtle body — six sensory faculties of perception, intellect, ego, and five vital forces — from one physical body to another after death, as the wind takes dust from one place to another. The wind is neither affected nor unaffected by association with dust; similarly, the individual soul is neither affected nor unaffected by association with the body (MB 12.211.13-14). Physical bodies are limited in space and time, but invisible subtle bodies are unlimited and all pervading. The subtle body carries the individual's good and bad Karma to the next life till all Karma is exhausted. When all trace of desires is eradicated after the dawn of Self-knowledge, the physical body seems not to exist any more and the conception of subtle body is firmed up in the mind. The astral or subtle body is an exact duplicate of the physical body. The beings in the astral world are more advanced in art, technology, and culture. They take up physical bodies to improve and enhance the physical world. Hariharananda Giri says: One may not perceive, conceive, and realize God if one does not seek the invisible subtle body.

During a wakeful state, the physical body, mind, intellect, and ego are active. In a dream state, the individual soul temporarily creates a dream world and wanders in it with a dream body without leaving the physical body. In deep sleep, the individual soul completely rests in the Eternal Being (Spirit) without being bothered by mind and intellect. Supreme Being, the Universal Consciousness, watches us as a witness during all the three states — wakeful, dream, and deep sleep. The living entity

leaves one physical body and takes another body after death. The living entity becomes bound or lost, then tries to be liberated by discovering its real nature. Reincarnation allows the living entity to change its vehicle, the physical body, during the long and difficult spiritual journey to the Supreme Being. The individual soul acquires different physical bodies till all Karma is exhausted; after that, the goal of attaining the Supreme Being is reached.

It is said that Spiritual Being wears the veil of illusion, becomes an individual soul, and takes human and other forms just to perform the cosmic drama in which the writer, producer, director, all the players, as well as the audience are the same. Lord performs, plays, and enjoys His own creation. Our problems will disappear if we keep in mind that we are just playing a role and never take things very personally. In order to see the cosmic player, we must detach our mind from the play. Science deals with the knowledge of the cosmic play; spirituality deals with the knowledge of the cosmic Player as partially understood by the individual player.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणम् एव च ।  
 अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥९॥  
 śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇam eva ca  
 adhiṣṭhāya manaścā'yaṁ viṣayān upasevate  
 उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥  
 utkrāmantam sthitam vā'pi bhujñānam vā guṇānvitam  
 vimūḍhā nā'nupaśyanti paśyanti jñāna cakṣuṣaḥ

**The living entity enjoys sense objects using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive the living entity departing from the body nor staying in the body and enjoying sense pleasures by associating with the material body. But those who have the eye of Self-knowledge can see it. (15.09-10)**

Senses lose their taste for material enjoyment when they develop a higher taste for the nectar of spiritual bliss. The attainment of spiritual bliss is the real fulfillment of one's desire for sense gratification. A purified soul will refrain from doing wrong things that arise from Vāsanā, the residual, subtle desires for sensual pleasures.

यतन्तो योगिनश्चैनं पश्यन्त्य् आत्मन् अवस्थितम् ।  
यतन्तोऽप्य् अकृतात्मानो नैनं पश्यन्त्य् अचेतसः ॥११॥  
yatanto yoginaścai'naṁ paśyanty ātmany avasthitam  
yatanto'py akṛtā'tmāno nai'naṁ paśyanty acetasaḥ

**The yogis, striving for perfection, behold the living entity abiding in their inner psyche as consciousness, but the ignorant whose inner psyche is not pure, even though striving, cannot perceive Him. (15.11)**

### SPIRIT IS THE ESSENCE OF EVERYTHING

यद् आदित्यगतं तेजो जगद् भासयतेऽखिलम् ।  
यच् चन्द्रमसि यच् चाग्नौ तत् तेजो विद्धि मामकम् ॥१२॥  
yad ādityagataṁ tejo jagad bhāsayate'khilam  
yac candramasi yac cā'gnau tat tejo viddhi māmakam

**Know that light energy to be Mine that comes from the sun and illumines the whole world and is in the moon and in fire. (See also 13.17 and 15.06) (15.12).**

The light of the sun is a reflection of His radiance (RV 10.07.03). The knowers of the Supreme Being visualize everywhere — in themselves, in every human being, and in the whole universe — that supreme cluster of light which is the source of the visible world and which shines like the all-pervading daylight (ChU 3.17.07). The world and its objects are only pictures made of shadows and light, cast on a cosmic movie screen

(Yogananda). The Koran says: Allah is the light of the heavens and the earth (Surah 24.35).

The holy eternal light has the shape of a huge shining cluster of bright light energy. It is the light of the Supreme Being that is in the eternal light and in all the luminaries of the galaxies, such as the sun, the moon, and the stars. It is His light that is in wood, lamps, candles, and is the energy in all living beings. His light is behind all lights and the source of all energy in the universe. Without the power of the Supreme Being, fire is unable to burn a blade of grass. This light of the Supreme Being cannot be realized and seen unless one has completely stilled and strengthened the mind, purified the intellect, and developed the power of will and visualization. One must also be strong enough to bear the mental shock generated while experiencing the light of all lights in trance.

Just as the complete spectrum of sunlight is not visible to the human eye without a prism, similarly, we cannot see the light of the Supreme Being without the grace of God and scriptural study. The yogis who have tuned-in their consciousness with the supreme consciousness can see the eternal light in trance. The entire universe is sustained by the (light) energy of the Supreme Being and reflects His glory.

गाम् आविश्य च भूतानि धारयाम्य् अहम् ओजसा ।  
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥  
 gām āviśya ca bhūtāni dhārayāmy aham ojasā  
 puṣṇāmi cau'ṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ

**Entering the earth, I support all beings with My energy.  
 Becoming the sap-giving moon, I nourish all the plants.  
 (15.13)**

अहं वैश्वानरो भूत्वा प्राणिनां देहम् आश्रितः ।  
 प्राणापानसमायुक्तः पचाम्य् अन्नं चतुर्विधम् ॥१४॥  
 aham vaiśvānaro bhūtvā prāṇināṃ deham āśritaḥ  
 prāṇāpānasamāyuktaḥ pacāmy annaṃ caturvidham

Becoming the digestive fire, I remain in the body of all living beings. Uniting with vital breaths or bioimpulses, I digest all types of food. (15.14)

सर्वस्य चाहं हृदि संनिविष्टो  
 मत्तः स्मृतिर् ज्ञानम् अपोहनं च ।  
 वेदैश्च सर्वैर् अहम् एव वेद्यो  
 वेदान्तकृद् वेदविद् एव चाहम् ॥१५॥  
 sarvasya cā'ham hṛdi saṁniviṣṭo  
 mattaḥ smṛtir jñānam apohanam ca  
 vedaiśca sarvair aham eva vedyo  
 vedāntakṛd vedavid eva cā'ham

**And I am seated in the inner psyche of all beings. Memory, Self-knowledge, and removal of doubts and wrong notions about God come from Me. I am, in truth, that which is to be known by the study of all the Vedas. I am, indeed, the author as well as the student of the Vedas. (See also 6.39) (15.15)**

The Supreme Being is the source of all scriptures (BS 1.01.03). The Lord resides in the inner psyche (or the causal heart) as the consciousness of all beings — not in the physical heart of the body as commonly misunderstood.

#### **WHAT ARE THE SUPREME SPIRIT, SPIRIT AND THE INDIVIDUAL SOUL?**

द्वाव् इमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

dvāv imau puruṣau loke kṣaraścā'kṣara eva ca  
 kṣaraḥ sarvāṇi bhūtāni kūtastho'kṣara ucyate

**There are two entities in the cosmos: The changeable Divine Beings and the unchangeable Eternal Being (Spirit).**

**All created beings are subject to change, but the Spirit does not change. (15.16)**

Two aspects of divine manifestation — Divine Beings and the Eternal Being (Spirit) — are described here. The entire creation — including Lord Brahmā (the creative force), all celestial controllers, fourteen planetary spheres, down to a blade of grass — is the expansion of Divine Beings. Spirit is the Consciousness, the cause of all causes, from which Divine Beings, material Nature, and countless cosmos take birth, by which they are sustained, and into which they become dissolved again and again. Divine Beings and Spirit are called creation and the Creator, respectively, in verses 13.01-02, material and spiritual energy in verses 7.04-05, and Womb and seed-giving Father in verses 14.03-04. The Supreme Being is beyond both Divine Beings and Spirit, and is called the Absolute Reality in the scriptures and in the following verses:

उत्तमः पुरुषस् त्व् अन्यः परमात्मेत्य् उदाहृतः ।  
 यो लोकत्रयम् आविश्य बिभर्त्य् अव्यय ईश्वरः ॥१७॥  
 uttamah puruṣas tv anyah paramātmē'ty udāhṛtaḥ  
 yo lokatrayam āviśya bibharty avyaya īśvaraḥ

**The Supreme Being is beyond both the Temporal Divine Beings and the Eternal Being. He is also called the Absolute Reality that sustains both the Temporal and the Eternal by pervading everything. (15.17)**

यस्मात् क्षरम् अतीतोऽहम् अक्षराद् अपि चोत्तमः ।  
 अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥  
 yasmāt kṣaram atīto'ham akṣarād api co'ttamaḥ  
 ato'smi loke vede ca prathitaḥ puruṣottamaḥ

**Because I, the Supreme Being, am beyond both the Temporal (Divine) Beings and the Eternal Being, therefore I am known in this world and in the scriptures as the Supreme Being (Absolute Reality, Truth, Supersoul) (15.18)**

Basically, there are two different aspects (or levels of existence) — Temporal Beings (also called Divine Souls, Divine Beings, Temporal Divine Beings, Deva, celestial forces, guardian angels), and the Eternal Being (Spirit, Atma, Brahm) — of One and the same Absolute Reality known as the Supreme Being. The invisible, unchanging, and immutable entity is called Eternal Being. The Temporal Divine Beings are the expansions of the Eternal Being in the material world. The entire creation is ever-changing and mutable and is also called temporal. Both Temporal and Eternal Beings are expansions of the Supreme Being. The Supreme Being — the basis of both Temporal and Eternal — is the highest or the Absolute, who is referred to by various names. The personal aspect of the Absolute is called by names, such as Krishna, Mother, Father, and Allah. According to our scriptures, no one, except ParaBrahma Paramatma, has their own power or consciousness. Everyone, including the Eternal Being (Akshar Brahma), receives power from the Absolute, Lord Krishna.

### DESCENT OF THE SUPREME BEING

*Note:* The following explanation is **only** for advanced readers who have studied Gita for several years and are familiar with some Sanskrit terms. Readers should also visit our website:

<http://www.gita-society.com/section2/genesis.pdf>

for a diagram showing this hierarchy of cosmic control that will make the following explanations more clear.

In Vedic cosmology, the cosmic space (Akāsha) is divided into five major zones: **1. Chidākāsha, 2. Sadākāsha, 3. Paramākāsha, 4. Brahmāndākāsha, and 5. Ghatākāsha.**

(1) The **Supreme Being** resides in ParamaDhāma (Supreme Abode, Gita 15.06), located in **Chidākāsha**, the uppermost space. ShriKrishna is known here as Paramātmā, Supreme Being, Supersoul, ParaBrahma, Purushottama, Saccidānanda, Absolute, Father, the Supreme Personality of Godhead and by various other names.

(2) **Akshar Brahma** (Eternal Being or Atmā) is the expansion of the **SAT** (or existence) nature of Supreme Being in **Sadākāsha**, as explained in Gita 10.42 and 14.27. Akshara Brahma, mentioned in Gita 8.03 and 15.16, has three major expansions (Pāda or natures). They are: (2a) **Sat**, (2b) **Chitta or Sabal Brahma**, and (2c) **Ananda or Keval Brahma**. Sat nature is also called Atmā or Parameshvara. Chitta nature has various other names, such as Chaitanya Brahm, Consciousness, ParamaShiva, cosmic intellect, and Parātmā. Ananda, the blissful energy of Keval Brahma, is also called YogaMāyā (Gita 4.06, 7.25).

(2b) Chitta and (2c) Ananda natures combine to give rise to the fourth Pāda, the **Avyakta Brahma** or (3) **Avyakta Akshara Brahma** in **Paramākāsha**. This is known by various names such as the inexplicable Brahma, Avyakta, Adī Purusha, Adī Prakriti, Pradhān, Sarva Kāraṇa Kāraṇam (the cause of all causes). Avyakta Brahma, a small fraction of the Absolute, expands into infinite cosmos, as mentioned in Gita 8.18 and 10.41. Paramākāsh is also the abode of major powers of YogaMāyā, such as: power to veil the real nature of things (Avaran Shakti), power to place obstructions (Vikshep Shakti), powers to multiply and become many (Vigraha Shakti), powers of cosmic intellect, knowledge, and action, and power of converting energy into matter and vice versa.

Lord Krishna is known as **Golokinātha** in Paramākāsha. Golokinātha (or Avyakta Brahma) has two major expansions: (3a) **PranavaBrahma** (or **BrahmaShiva**) and (3b) **Māyā Brahma**. **PranavaBrahma** expands into (3a.1) **Omkāra** (or **Nādashiva**). **Omkāra** expands into (3a.1a) **AUM** (or **Shiva**) (Gita 10.25). **PranavaBrahma** also gives rise to (3a.2) **Gāyatri** (Gita 10.35) which is the abode of the **Vedas** (Gita 7.08).

(3b) **MāyāBrahma** is a reflection of (2c) YogaMāyā in Paramākāsha. It undergoes further successive transformations as: **Mahāmāyā**, **KālaMāyā** and (3b.1) **Māyā** (Gita 7.14).

The creative power of Māyā creates **Brahmāndākāsha** by a small fraction (Residual Energy) of her power. A Golden Egg or **HiranyaGarbha** (4) is also created by Māyā Devi in

Brahmāndākāsh. AdīNārāyana (or **Adi Purusha, Shambhu, MahāDeva**) and **MahāDevi** (or **Mother Nature/Ambā**) remain in an inactive (YogaNidrā) state for over 311 trillion years (verse 9.07) in the Golden Egg until the cosmic sound vibration (or a big bang) of **AUM** activates the Golden Egg giving rise to **(4a) Purusha** (also known as **Kshara Purusha, Nārāyana, MahāVishnu**, Gita 7.05, 15.16) and **(4b) Prakriti** (also known as **Nature**, Gita 7.04). MahāVishnu creates infinite Cosmic Eggs (Brahmāndas) by His breathing power. Nature has three Gunas or modes (see Chapter 14). The combination of these three Gunas of Nature is called **(4b.1)** the Cosmic Mind (Mahatattva, Tannamātrā or **Mahat**).

In **Ghatākāsha** (or Vishnu Loka), **Nārāyana/MahāVishnu** of Brahmāndākāsha appears as **(5) Lord Vishnu** where he is also called **Kshirodak Vishnu**, and he further expands his role as **(5b) Brahmā** and **(5c) Shankara**. Brahmā creates seven heavens, seven lower planets (Pātāls), Jambu islands, earth, and other hellish planets. During partial dissolution (Gita 8.17), the entire creation of Brahmā rests in the abdomen of Kshirodak Vishnu. Nārāyana also expands as **Niranjan Deva** and **Ishvara**. **Niranjan Deva** activates the cosmic mind **(4b.1)** and creates **(5d) five basic elements** (earth, water, fire, air, subtle space, also see Gita 7.04) that are further transformed into a body mass (Pinda) made up of **twenty four elements** (See Gita 13.06 for more details), out of which physical bodies of living beings, **Jīva**, on the earth are created when the **Supreme Lord Krishna** puts His seed of life force (see verses 7.10, 10.39, and 14.04) into the body mass (Pinda) and resides in the inner psyche of all beings as **Ishvara** (see Gita verses 15.07 and 18.61). Jīva transmigrates into 8.4 million species of life on the earth as long as it remains in bodily concept due to the veil of ignorance created by **Māyā**. Jīva attains salvation when, by virtue of one's good Karma, one obtains the grace of God, Gita, or a SadGuru, and truly realizes that he or she is not this physical body or a doer; but **Atmā**, a divine instrument and an integral part and parcel of the Supreme Being.

Everything in Brahmāndākāsha and Ghatākāsha is called Kshara or temporal. Everything in Sadākāsha and Paramākāsha, is called Akshara or eternal. The Supreme Being is beyond both temporal and eternal as stated in verse 15.18.

यो माम् एवम् असंमूढो जानाति पुरुषोत्तमम् ।  
 स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥  
 yo mām evam asaṁmūḍho jānāti puruṣottamam  
 sa sarvavid bhajati mām sarvabhāvena bhārata

**The wise, who truly understand Me as the Supreme Being, know everything and worship Me wholeheartedly, O Arjuna. (See also 7.14, 14.26, and 18.66) (15.19)**

इति गुह्यतमं शास्त्रम् इदम् उक्तं मयाऽनघ ।  
 एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥  
 iti guhyatamaṁ śāstram idam uktam mayā'nagha  
 etad buddhvā buddhimān syāt kṛtakṛtyaśca bhārata

**Thus, I have explained this most secret transcendental science of the Absolute. Having understood this, one becomes enlightened, one's all duties are accomplished, (and the goal of human life is achieved,) O Arjuna. (15.20)**

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
 श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥  
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ  
 yogasāstre śrīkṛṣṇārjuna saṁvāde puruṣottamayogo  
 nāma pañcadaśo'dhyāyaḥ

Thus ends the fifteenth chapter named "The Supreme Being" of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.