

Section-I ; Verses-1 - 6

Asvattha tree as source of continuation of Action (karmānubandhin) and its destruction with the weapon of nonattachment (asanga).

In the previous Adhyāya (Adh.XIV) it has been shown that the devotee attains Mokṣa by devotion to the Lord Kṛṣṇa (Kṛṣṇabhakti). But according to Śrī Sāṅkara after bhakti there must be attainment of knowledge (jñāna-prāpti) and then only Mokṣa can be attained. Śrī Sāṅkara however does not mention it in his Bhāṣya on Adh.XIV.26.

The fifteenth Adhyāya is an entirely new chapter begun by the Lord without Arjuna's asking any question at all.

Śrī Sāṅkara relating to Adh.XV with the previous one states that if devotion to the Lord results in the seekers attaining Mokṣa, what to say of the jñānins who know the reality of Ātman (the Impersonal). Thus he puts jñāna above bhakti. But in our opinion there is no relationship or continuity of the preceding chapter with the present one. Śrī Sāṅkara raises his argument in verses 17 and 18 of this chapter. We shall see infra that the verses do not refer to the Impersonal Reality. We shall go into detail as we proceed verse by verse in our discussion of the chapter.

The Blessed Lord said :

1. They speak of an Imperishable Asvattha tree with its root above and branches below. Its leaves are the Vedas. He who knows this is the real knower of the Vedas.

Sankara:

They speak of an immortal Peepul tree (samsāra tree which is full of māyā) with its root above (Brahman) and - branches (in the form of mahat, ahankāra etc.) below. Its leaves are the Vedas, viz., Rgveda, Yajurveda and Sāmaveda etc.. He who knows this Samsara tree in its real form is - the real knower of the Vedas.

Notes: 1. As Śrī Sankara mentions that the knowledge (jñāna) of the Avyakta (Impersonal Highest Principle) is the subject matter of the present chapter, he depicts the Asvattha tree as samsāra. He quotes a passage from MBh. (XIV.47.12-15) in support of this. He refers to the root of Asvattha as Brahman controlled by māyā (māyā-sabala) and the branches as the mahat ahankāra and their senses (tanmātrāni).

2. According to Śrī Sankara the purpose of mentioning the Asvattha tree is to teach Vairāgya (v.1-3) as Śrī Sankara says in his commentary - "Vairāgyahetoh samsārasvarūpam varṇayati" and again he says, - "Viraktasya he samsārād bhagavattattvajñānaḥ dhikāro nānyasya". But vairāgya would result in sannyāsa which the author of the Gītā does not advocate.

2. As a matter of fact, the word Asvattha tree symbolizes many principles. It is interpreted differently in - different scriptures, e.g., Kāṭha.Up..II.6.1 likens it to Nirākāra Brahman itself. Gītā appears to mention it as the principle called the inanimate prakṛti i.e., Lower Nature (aparā prakṛti), while the Mbh. refers to it as the samsāra (worldly life).
3. According to our interpretation the mention of the Asvattha tree in the Gītā is to teach that it is - not the man who is the doer (kartā) of various - actions. It is the inanimate principle, called - 'aparā prakṛti' which is the real agent of all - actions and puruṣa, i.e., here specially in this - chapter Adh.XV, the Lord Kṛṣṇa is the source of - all activities.
4. In our opinion those wise men, who are the followers of the Gītā, speak of the Asvattha tree whose roots refer to Prakṛti, - while the branches symbolize - various types of actions. This Prakṛti is unchanging. The leaves symbolize the Vedas which teach performance of voluntary actions (kāmya karmans). He who knows this, knows the Vedas really and abandons them.
2. Below and above have spread the branches of this Asvattha tree, nourished by the three guṇas, with sense objects (visayāḥ) as its sprouts (pravālāḥ). And below in the world of men stretch forth the roots which result in action.

Sāṅkara:

The branches of this tree are spread downwards among men in the form of jñāna and karma and upwards amongst the - Gods. They have developed by the virtue of the three gunas, viz., sattva, rajas and tamas (how the development is possible through sattva, rajas and tamas unless the tree refers to Prskṛti). The sprouts have developed through the objects of senses, - śabda, sparsa, rūpa, rasa and gandha etc.. The roots, viz., the like and dislike and other mental impressions which give rise to good and bad deeds in the world of men.

- Notes: 1. Śrī Sāṅkara takes 'ūrdhvam' with reference to time (kāla) or subtlty, Brahman being the cause, great and important (mahat).
2. Śrī Sāṅkara mentions that Brahman is described in the scriptures to be far beyond this world and it has - Avyakta or māya as its power. He does not find any - difference of nature in the Asvattha tree mentioned in katha Upa. II.6-1, that mentioned in the MBh. and the one mentioned in the Gītā. The sākhya refers according to him, to 'mahat' i.e., buddhi, ahamkāra and the tannātrāni.
3. Śrī Sāṅkara explains the word Asvattha etymologically as 'na svah sthātā eti Asvatthah', i.e., "which is not to exist tomorrow".

4. The branches, viz., various kinds of actions are spread upwards and everywhere, i.e., amongst all kinds of men. Their growth is caused by the three gunas (attributes) sattva, rajas and tamas which constitute prakṛti. The senses are the sprouts - (pravālah). According to us the tree refers to prakṛti. The words guna, visaya and karma support our view.
5. We agree with Śrī Sāṅkara that there is a reference to Brahman by the word ūrdhva. According to our scriptures Brahman is Immanent and transcendent at the same time. Taken in this sense, the word ūrdhva refers to the transcendent aspect of Brahman. The tree as the prakṛti has come to this world from the Highest Principle which is also present far beyond this world.
6. The author of the Gītā does not appear to enter into details about the interpretation of the words sākhās though he mentions parṇāni i.e. leaves. While the symbolical use of the word Asvattha has been made in the Upanisads, in the Gītā and in the Mahābhārata, the sense differs. Śrī Sāṅkara's argument that one, who knows the Vedas, is a Omniscient (Sarvajñah) is not justified. According to the present verses Vedas are scriptures of kāmya karman voluntary rites and to know them as such and to reject them is the real knowledge of the Vedas.

7. In our opinion the word guna refers to the three gunas, visaya refers to the five objects of senses. The word karman does not mean human action. It refers to the source of actions. This meaning of the three worlds supports our view that the word Asvattha tree refers to the principle called Prakṛti. The Gītā speaks of prakṛti as the source of activities.

8. Prof. Dr. Modi in his book, ' Aksara a forgotten chapter in the history of Indian Philosophy - summarizes the meaning of verses 1,2, and 3.

9. Śrī Sāṅkara is right in saying that the nature of the tree as described in verses 2 and 3 is not realized by ordinary beings. But he is wrong in his explanation of the reason for this.

10. Dr. Modi points out, 'the idea is that not by sannyāsa but by mental attitude of detachment, one should try to overcome this Asvattha tree.

3/4. Neither the form of this tree is found here as described above, nor its end, nor its beginning, nor its doundation (sampratīṣṭhā). Having cut with a firm weapon of non-attachment this Asvattha tree with very well developed roots, should be found out that Abode, viz., Aksara Brahman, of a Puruṣa, having gone where people do not return to this world. (For this purpose a seeker should everyday meditate on the Supreme person with the idea) "I submit myself to only that premival Puruṣa from

whom the ancient activity has spread".

Sāṅkara:

The form of this tree as described above is not found, (because it is seen and is disappearing, dr̥ṣṭa-nāṣṭah like mirage etc.). nor is found its end, nor its beginning and neither its continuity. Having cut-off - this firm-rooted samsāra tree by the weapon of non-attachment i.e., by abandoning desire for a son, wealth and for a heavenly world. Then should be known (jñātvyaḥ) that Abode of god Viṣṇu, having enter which people do not come back to this world, I seek refuge in that Primeval Puruṣa whence streamed forth the eternal activity.

Notes:1. He takes sampratisthā as sthitī or continuation.

2. By comparing the Asvattha tree with a mirage, dream etc., Śrī Sāṅkara tries to bring his doctrine in which the world is an illusion.

3. Asaṅga-saṣṭram - Śrī Sāṅkara takes it as rising above (vyutthānam), i.e., abandoning son, wealth etc..

4. Śrī Sāṅkara does not clarify whether the Abode is Eternal or not. The author of Bra.Sū.seems to mean that the Abode is eternal (Bra.Sū.IV.22). The same may be the meaning here also. But according to Śrī Sāṅkara the merging into the Aksara is the final form of liberation.

form of Liberation.

5. Sri Sankara takes it as an Abode of Visnu. But it should not mean Visnu as one of the three Gods., i.e., trinity of Gods as that was not known in the days of the Gītā.

6. Sri Sankara introduces the latter half of the verse 4 with the remarks (katham parimārgitavyam? eti āha). He identifies this puruṣa with the Abode itself. In our opinion verse 4.B gives a peculiar thought for everyday meditation like the one given in Chā. Upa. III.14-1.

7. Sri Sankara says pravṛtti means Samsāramāyāvṛkṣa-pravṛtṭih. The creation of the tree in the form of illusion and worldly life.

8. The Gītā gives various sources of the activity of man, so that he may realize that he is not a doer. For further explanation of Pravṛtti, see our notes infra.

5. Persons who are free from pride and delusion, who have conquered the evil of attachment to worldly things, who ever devoted to spiritual thought and whose desires have been ended, who are free from the dualities called pleasure and pain etc. go to that unchanging Abode (padam), if they are not confounded with regard to their duties (which they must perform without attachment).

Sankara:

The translation is the same as ours. However Śrī Sankara takes vinivṛttakāmāḥ as 'yatayah', i.e., ascetics. We take it as those who have given up the desires for the results of their actions and not actions themselves. Though Śrī Sankara has explained 'Dhāma' as Abode in Bhāṣya in v.4 and 'Paḍa' as the same in v.5. He explains 'tad' in v.6 as 'tejorūpam paḍam', an Abode of the form of luster.

Śrī Sankara is right in saying that verse 5 tells us who are fit (adhikārins) to reach that Abode. He fails to notice that the verse is meant to emphasise the yoga of the Gītā by describing yogins by saying that they have conquered the evil of attachment. They have given up desires and free from the dualities of sukha and duḥkha, lābha and alābha, jaya and parājaya, sīta and usna etc..

6. Neither the Sun, nor the Moon, nor the Fire illuminates it. That place from where those who go, do not return in My Highest Abode.

Sankara:

The translation would be the same as ours. However the word 'gatvā', (having gone) does not support Sankara's explanation of 'dhāma' as luster.

Notes:1. Śrī Śankara takes 'dhāma' as 'tejomayaṁ', padam', i.e., both as luster and Abode. But 'gatvā' means that the 'dhāma' should be taken as an Abode.

2. Śrī Śankara fails to clarify that the Abode is self illuminated and therefore the Sun etc.. are not required to illuminate it.

Section II : Verses - 7 - 11.

Kṛṣṇa and his amsa act in this world. To know this is the Purusottamyoga.

7. A part of none else but Myself who has become the individual soul in the world of souls who is eternal, draws out the senses of knowledge with the mind as the sixth, - which resides in the Prakṛti.

Śankara:

A part of mine (amsaḥ = amsaḥ eva kalpitaḥ) who has, become the individual Soul in the world of souls, who is - eternal, moves about in the world and departs from the world.

Note:1. According to Śrī Śankara this verse gives the reasons why the souls who have gone to the Abode of Viṣṇu do not return to this world. Further according to ~~Mān~~ the amsa of Brahman is imaginary (kalpitaḥ) as per his interpretation of 'Mama amsaḥ' as 'Mama amsaḥ eva'.

He further explains this view point by the simile, - reflection of Sun in water which returns to the sun. On the disappearance of water or like the pot earthen, which returns to original earth when the pot is broken. He further adds that the aṁśa or part transmigrates and goes from one body to another, because he draws the senses, the ear etc. with mind as the sixth, which reside in their natural places (svasthāne) viz., the round figure of the ear (Prakṛti = karnaśaskuli etc.)'.

2. Srī Sankara further argues that the Brahman or Paramātman is without any parts or limbs i.e., niravayava = avayavarahita. How can the individual Soul can then be a part of Him? He answers this question by pointing that individual Soul can be a part of Brahman if it be limited by the upādhi of ignorance (avidyā).
3. Eva :- The word 'eva' means that the individual Soul cannot be explained as the part of any other principle but Srī Kṛṣṇa. This would mean that it is not correct to explain Mama aṁśah as Mama aṁśa as Mama aṁśah eva āpādya kalpitaḥ as done by Sankara.
4. Sanātana - This makes the individual Soul eternal. Prakṛtisthāni - there are various descriptions in Gītā. Here mind and the senses of knowledge are taken as effects of prakṛti. Further they make or constitute the śarīra of the jīva.

5. 'Karṣati'-some connect this word with samkarṣaṇa and say that the Pāñcarātra doctrine in which the jīva is called samkarṣaṇa is referred to here. But in our opinion though the idea of Prakṛti-manah saṣṭha-indriyā-karṣaṇa may be connected with the Jīva's designation.viz., samkarṣaṇa in the pāñcārātra school, would not be correct that the idea of Samkarṣaṇa was known to the Gītā.
6. Further we take the verse to mean that God becoming the individual by dividing himself into parts, does the activity (pravṛtti) of drawing the senses from the inanimate Nature of God (prakṛti).
7. I as a part of Mine do the activity (pravṛtti) of drawing the senses from my Prakṛti. This is the - real meaning.If we do not take 'indriya-karṣaṇa - pravṛtti' as one form of God's pravṛtti, we cannot explain why the Gītā mentions this verse about the jīva in this Adhyāya.
8. Srī Śankara is not right in saying that this verse explains how persons going to the Abode of Kṛṣṇa do not return.
8. When the Lord (Jīvātma) obtains a new gross body and goes out from an earlier body, he goes (with a subtle-body) carrying these (mind and senses) even as the wind - goes from one place to another carrying smells from the - place which it leaves.

Sāṅkara:

When the Lord obtains body and when he leaves it he takes these and goes, as the wind carried the scents from their sources.

Notes: 1. According to Śrī Sāṅkara at the beginning of a yuga the individual Soul draws the senses, the ear etc. from their respective places, the round figure of karma-saṅkuli etc.; when he leaves an earlier body and when he gets a new body, then he goes taking with him these senses, just as the wind goes from one place to another taking with it the smells of the former place.

2. Śrī Sāṅkara himself connects 'yat ca api utkrāmati' with 'prakṛtisthāni indriyāni karsati' in the preceding verse and he connects 'darīraṁ yad avāpnoti' with 'grahītvaitāni saṁyāti'.

3. The preceding verse shows how God, in the form of a part of Him, does the activity of drawing out from His inanimate Nature, a subtle body for an amśa of Himself and thereby becomes an individual soul with a body.

4. This verse tells us that the individual soul, at the time of getting a new body and departing from a previous body, goes from one place to another, taking with it the six senses with which He had originally become an individual soul.

9. This (jīva), having become the master of (adhiṣṭhāya) the ear, the eye, (the sense of) touch, (the sense of) taste and also (the sense of ) smell and the mind, enjoys (upasevate) the objects of senses.

Sāṅkara:

Presiding over the ear, the eye, the touch, the taste and the smell and also the mind, he enjoys objects.

Notes: 1. This verse mentions the two aspects of the ancient Pravṛtti of the Lord Kṛṣṇa in the form of the jīva, viz.,

(a) to rule over the senses

(b) to enjoy the objects of senses.

2. According to Śrī Sāṅkara this verse mentions the indriyas referred to in verses 7 and 8.

10. Him departing from a gross body, residing in a gross body or enjoying (the objects of senses) having been united with the (the objects which consist of ) three guṇas, the deluded do not see. People, with knowledgeable their eye, see Him.

Sāṅkara:

The deluded do not see Him, while departing, staying, enjoying, being united with the guṇas; but they, who possess the eye of wisdom, see Him.

11. Striving yogins (persons who are niskāmakarmins), see this Soul residing within themselves. People though - striving, whose mind is not fixed (acetasaḥ) and who have not achieved their aim (akṛtātmānaḥ), do not see Him.

Sankara:

Those who strive, imbued with yoga, see Him dwelling in the Self. Though striving, the unrefined and unintelligent see Him not.

Notes: 1. The point of emphasis in the above two verses, is to see the individual soul as a part of God doing certain activities.

2. Śrī Sankara gives the literal interpretation in the above two verses and emphasizes the importance of seeing the soul.

Section - III : Verses - 12 - 15

Examples of various activities, which are the activities of Śrī Kṛṣṇa Himself.

12. That Light which residing in the Sun illumines the whole world, that which is in the Moon and in the Agni, know to be Mine.

Sankara: The same as ours.

13. I, by My power, sustain the beings, having entered into the earth and, having become the sapid Moon, I nourish all herbs.

Sankara:

Entering into the earth, I sustain all the beings by My Self-energy, and having become Soma of the nature of rasa or sapid Moon I nourish all herbs.

14. Having become Vaisvānara associated with the inhaling breath prāna and the exhaling breath apāna, I reside in the bodies of the living beings, and digest four kinds of food (bhaksya, bhojya, cosya, and lehya).

Sankara:

Abiding in the bodies of living beings as Vaisvānara, associated with prāna and apāna, I digest the four kinds of food.

Notes: 1. Here different aspects of the pravṛttis of the Puruṣa (verse.4) are mentioned, viz., supporting the living beings by entering the earth, nourishing the herbs, digesting food. All these activities are the forms of the Lord Kṛṣṇa's ancient activity.

2. Śrī Sankara connects these verses in his bhāṣya with verses 4, 5, & 6 and further says that verses 12-15 give the summary of the vibhūttis mentioned in Adhyāya IX and X etc..

3. In our opinion the context (Note the word pravṛtti, activity in v.4.d) of this verse does not certify the view that the Vibhūtis are mentioned here.
4. All the activities are the activities of Śrī Kṛṣṇa.
5. The activity of lightening (the jagat) of the Sun, the Moon and the Fire etc., and the activity of sustaining the beings, nourishing herbs, etc., are the activities of the Lord - Himself.
6. Disinterested Action based upon this type of knowledge is the yoga of this Adhyāya and through that yoga a man should do all his activities knowing that they are done by Puruṣottama, i.e. the Supreme Puruṣa.
7. The best Puruṣa, Lord Kṛṣṇa, is the pilot of Puruṣottamayoga and through that knowledge a person should be equal-minded in his activities in the samsāra. Then, it is called Puruṣottama-yoga.
15. I, Śrī Kṛṣṇa, am seated in the hearts of all. The activity of memory comes from Me; knowledge and absence of knowledge also come from Me. I am the One knowable by means of all the Vedas, viz., Rg. Yajuh and Sāma. I am the author of the Vedāntas and the knower of the Vedas.

Saṅkara :

And I am seated in the hearts of all. From Me are (produced in a man) memory, knowledge and absence of knowledge. I am verily That Principle which has to be known by means of all the Vedas; I am indeed the author of Vedāntas as well as the knower of the Vedas.

Notes: 1. The presence of Śrī Kṛṣṇa in the hearts of all the beings, is meant to teach that He resides as the witness alongwith the individual soul in the body. Moreover, the verse mentions the Pravṛtti of remembering, knowing and discriminating, being done by God as witness (Sāksin).

2. Śrī Saṅkara says that God is the Soul of all living beings and as such He lives in the heart of all beings. Śrī Saṅkara takes Vedas in the sense of the four Vedas and does not say how Lord Kṛṣṇa is known by the Vedas.

3. The meaning of the 3rd pāda is as follows:-  
The Vedic Gods, Varuṇa, Indra, Aśvinau, etc. are described as doing various Pravṛttis. Here Kṛṣṇa says that the Vedic Gods should be understood to be His forms and their activities should be taken as His activities. Thus the author of the Gītā gives a new interpretation to the Vedas, viz., that the Vedas teach the method of niṣkāmakarma rather than kāmyakarma.

4. Vedāntakṛt - Author of Upaniṣads - the activity of composing the Vedāntas and that of knowing - the Vedas are also done by God Kṛṣṇa.

Section - IV ; Verses - 16 - 19

Explanation of the word 'Puruṣottama'  
and His superiority.

16. There are two Puruṣas in this world, the transmigrating, i.e., the Kṣara, and the not-transmigrating i.e., Akṣara. All the beings are the transmigrating Puruṣa and the Kūṭastha, i.e., unchanging One is called the Akṣara.

Sāṅkara:

These are two Puruṣas in this world, the perishable (Kṣara) and the Imperishable (Akṣara). All these existences are perishable and the unchanging One is the Imperishable.

Notes: 1. Verses 16, 17 and 18 mention Śrī Kṛṣṇa as Puruṣottama. For this purpose, the souls are divided into two groups. All individual souls make one group called kṣara-puruṣa, i.e., changing but eternal Puruṣa. Kṣara does not mean perishable here, but it means only - transmigrating.

2. Akṣara Puruṣa in our opinion, is the sum total of the Sākṣin-form in all living beings.

3. The Bhagavān Sankarācārya takes bhūtāni not in the sense of beings but in the sense of elements, i.e., the inanimate world (jada prakṛti).
4. Śrī Sankara takes Akṣara as the Power of Illusion, i.e., Māyā, of the Lord. He takes 'Kūtaṣṭha' as One in the condition of an aggregate.

17. The best Puruṣa is the One, other than these two, and is called Paramātmān who is unchangeable and - indestructible and having pervaded the three worlds sustaining them.

Sankara:

The Supreme Puruṣa is another which is called the Highest Self or the unchanging Lord who pervades and supports the three worlds.

- Notes: 1. Śrī Sankara explains in his Bhāṣya on this verse, the designation of Puruṣottama. He also mentions the pravṛtti of Puruṣottama, viz., supporting and maintaining the three worlds by entering them. According to Śrī Sankara the action of maintaining or holding the creation is done by God by His pervasion - immensity (vyāpakatva) only.
2. 'Bibharti' may mean ruling and supporting from within a being as in Antaryāmī Brāhmaṇa.

3. Śrī Śaṅkara says that the Uttama-Puruṣa is the Nirākāra Brahman. He says that Kṣara means all existences and Akṣara means the Māyāśakti or the illusory power of the Brahman.
4. According to Śrī Śaṅkara, Īśvara is called Saguṇa or Sākāra Brahman and He is the Lord of Māyā, or the Swāmī of Māyā. Puruṣottama is beyond these grandeurs. He is the Nirākāra Brahman and according to Śrī Śaṅkara Brahman is the all.
5. In our opinion, Puruṣottama means Śrī Kṛṣṇa, who is the Supreme Puruṣa in the three worlds.
6. In our opinion all the beings are kṣara, i.e., transmigrating or changeable. They take birth and death though they are eternal, because they are always in the samsāra and Akṣara means Sāksin, i.e., Paramātman, because Sāksin is always Nirvikāra (Vide Muṇ.Upa.III.1.1).

18. As I transcend the transmigrating Puruṣa and even the not-transmigrating One, I am known in the world and in the Veda as Puruṣottama (Śrī Kṛṣṇa).

Śaṅkara:

Śrī Śaṅkara's interpretation would be the same. But he says that "I am the superiod, because I am beyond the kṣara i.e., Samsāramāyāvṛkṣa Aśvattha and beyond the Akṣara, i.e., the seed of Samsāramāyāvṛkṣa and hence Puruṣottama means Nirākāra Brahman".

19. He (niṣkāmakarmin) who without failing in his duty, knows Me as the Highest Puruṣa or Puruṣottama, 'knows all' O Bhārata! and he worships Me (Kṛṣṇa) - with all his heart.

Sankara:

He, who, undeluded thus knows Me as the Supreme Self, knows all, O Bhārata! and he worships Me with all his heart.

Notes: 1. This is the phala-sruti of this entire Adhyāya.

To know God as doing all the activities done by all beings is, according to this Adhyāya, to the basis of the yoga called Puruṣottamayoga.

2. Besides, this knowledge leads to devotion and this jñānin worships the Lord Kṛṣṇa from whom all the activities have spread (Cf. "bhajati" with "prapadye" in v.4). The jñānin worships the Lord Kṛṣṇa with all his devotion and love. This is our opinion.

3. Śrī Sankara explains sarvavid by "servātmanā sarvaṃ vetti", i.e., he knows Īśvara as the essence of all and thus he knows all.

Section - V : Verse -20

Conclusion OR phala-sruti.

20. Thus, O Sinless One! this most secret science (Gītā-Sāstram) has been taught by Me (Kṛṣṇa). Knowing this, a man becomes enlightened, O Bhārata! and all his duties are fulfilled.

Saṅkara:

Thus, O Sinless One! I have spoken to you this most secret Scripture. Having known this a man becomes enlightened, O Bhārata! and all his duties are accomplished.

Notes:1. According to Srī Saṅkara, though the whole of the Gītā Sāstra is a very important and secret science, Adhyāya XV is the most important in the whole of the Gītā Sāstra. Hence the Purusottamayoga the subject matter of this Adhyāya is of special important. It is the essence of the whole Gītā Sāstra. That is why the Purusottamayoga is recited generally by all Indians.

2. According to Srī Saṅkara the word "Sāstra" is to be applied to the whole of Gītā in general and it is applied to this Adhyāya by way of "praise" (stutyartham).

3. In our opinion, each Adhyāya advocates a form of Yoga, and this Adhyāya states Puruṣottamayoga in the same way. But this Adhyāya can be specially called as "Sāstra".

According to Śrī Sāṅkara, having heard this real knowledge of Brahman, Arjuna will be fully enlightened, because from this Adhyāya Arjuna will know Brahman and there is no attainment superior to that of Brahman. According to Sāṅkara siddhānta, the knower of Brahman becomes Brahman and that is Liberation.

In our opinion, the knowledge of Puruṣottama i.e., Śrī Kṛṣṇa, is a real Yoga. To know Śrī Kṛṣṇa as the source of all the activities and thereby to be equal-minded is a real Yoga, i.e., Samatva. Moreover each and every chapter of the Gītā is an independent chapter and teaches one independent Yoga or Samatva. Thus this chapter XV is fully a Sāstra in itself, which leads man to liberation through the knowledge and practice of Puruṣottamayoga. This is the essence of this Adhyāya.

Thus, in the Upanisads (keys of doing one's duties disinterestedly), sung by the Lord, in the science of Brahman, in the Scripture of Yoga, (Disinterested Action), in the dialogue between Śrī Kṛṣṇa and Arjuna, chapter XV entitled, 'The Disinterested Action through the knowledge of Puruṣottama', is ended.

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