

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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YouTube Link: https://youtu.be/bYLe_8gbY60

Reach Highest State While Performing One's Duties.

The **15th chapter** of **Srimad Bhagavadgītā** is **Purushottama Yoga - The Yoga of the Supreme Divine Personality**.

The evening discourse on chapter 15 (Part 2) began with the customary lighting of lamp, opening prayer and salutations to all the Gurus.

It's immense blessings of Bhagavān that in order to make one's life meaningful, successful and to make best use of the human form, one has started to learn and study Bhagavadgītā. We are indeed the chosen ones, fortunate enough to delve into the nectar of Knowledge, that is the Gītā. This could be due to blessings of saints and /or our past good karmas, that our lives are illuminated with this great and Divine downpour of words of knowledge and wisdom. Great men, saints have again and again said Bhagavadgītā is very beneficial compared to other Granths.

The entire 12th Chapter has got discussed plus 1-6 shlokas of Chapter 15 also got discussed in the last session. 15th Chapter as per Bhagavān is a scripture in itself. And the same we are going through and at the same time trying to understand the principles covered in the said scripture. So far following got covered:

- With the help of imaginary tree, Bhagavān explained extent of Universe.
- HE explained how various forms evolve / originate?
- Why one again and again gets entangled in the cycle of birth and death.
- Desires and habits are the key ignitors for re-birth.
- **asaṅga-śhastreṇa dṛiḍhena chhittvā**: The axe of detachment can cut the roots of desires which are nourished by the three modes of material nature.
- in order to understand the above point, story of Sukhdev Dev Muni ji and Janak Ji got discussed. and
- In 6th shloka Bhagavān gave His address. How the place looks like to people who make it.
- HIS place is self-lit.

Upama (resemble) and Rupak (image) the two Hindi words have almost same meaning. Upama

example is, His face looks like a moon. There is a bit of clarity when it comes to it's usage. But usage of Rupak can lead to confusion. Like for example, my son is s Chaad (moon). This can be confusing as one may end up interpreting that Moon is her son. The statement is so intermingled that it sounds that moon and her son are one. When Paramatama alight (ISHWARA PRAKASHMYE) is said, it's a kind of a simile.

In Upanishad it has been said:

असतो मा सद्गमय। तमसो मा ज्योतिर्गमय। मृत्योर्मा मृतं गमय ॥

Meaning: Lead us from ignorance to truth, lead us from darkness to light, Lead us from death to deathlessness.

Tulsidas in Ramcharitmanas also compared Bhagavan with light, he said:

बंदहु गुरु पद कंज कृपा सिंधु नर रूप हरि ।

महा मोह तब पुंज जासु वचन रवि कर निकर ॥

Meaning: I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Shri Hari Himself in human form, and whose words are sunbeams as it were for dispersing the mass of darkness in the form of gross ignorance.

And from ages Prakash (Light) has become another name of Bhagavan. Vedas addresses Him as Brhajjyoti (shining light). The said simile is not just limited to Bharat, even Christianity they address God as '**Divine Light**'. And Muslims call Him '**nuur-e-ilaahii**' (**God's Light**). And in Parasi religion Sun is God. But while understanding one should always remember that these are all similes. Because, like of Paramatama can be Paramatama Himself. He is made of 5 elements of nature. Then how can He be just one of the elements? Infact Bhagavan is beyond these 5 elements. Bhagavan is worshipped in following four forms:

- Repetition of HIS name (through **Japa**)
- **Idol worship** (worshipping HIS form)
- Worship of Bhagavān's Leela (Creative Play / His Creation), and
- Last, worshipping HIS Abode (**Dham**)

The one who gets to HIS Alokik Swaroop is able to attain Bhakti. The one who is moving around HIS Lokik Swaroop is still at a nascent stage. Like for example if we take Roshini (The light around) as Prakash that is termed as Lokik Swaroop. For understanding HIS Alokik Swaroop one needs to know what is beyond the Light.

In 7th Shloka, Bhagavān describes HIS Swaroop as well as Jīvātmā 's Swaroop.

15.7

**mamaivāṃśo jīvaloke, jīvabhūtaḥ(s) sanātanaḥ,
manaḥ(ṣ) saṣṭhānīndriyāṇi, prakṛtisthāni karṣati. 15.7**

The eternal Jīvātmā in this body is a fragment of My own Self; and it is that alone which draws around itself the mind and the five senses, which abide in Prakṛti.

Swami Ramshukh Das Maharaj ji was very fond of this shloka. A personal experience got narrated here. During childhood the narrator and his friend got the chance to visit his Ashram (Geeta Bhavan in Rishikesh) very frequently and for long duration. During that time as children, they used to very frequently enter into betting as to which shloka Swami ji is going to recite today. Who so ever said Chapter 15, 7th shloka used to win 50% of the times. As swami ji used to mostly recite this shloka

during his daily discourse.

The above shloka Sant Tulsidas Ji has presented in the following manner:

ईश्वर अंश जीव अविनासी।

चेतन अमल सहज सुख रासी।

Meaning: Jeev is part of Paramatama. Therefore, it is indestructible, consciousness, free from dirt or impurities and by nature is calm. Just because of it's enchantments towards 'maya' the same starts to play like monkey or parrot.

Puratan vs Sanatan

Puratan means ancient. Where the beginning is not known. Whereas Sanatana means there is no beginning. It was there always and shall remain always. Many people who enter into learning Sanatana Dharma end up asking when would Bhagavān made a Jīvātmā for the first time? This happens because our mind fails to understand infinity. The fact is that Jīvātmā has been there always and shall continue to remain. Many times, one gets a feeling that the Atma inside oneself is different from Atma inside another person/s. The fact is that it is not different. But then one may ask if Atma is not different, then why we tend to get different bodies, duties etc.?

Example, in a nuclear power plant crores of watts of electricity is produced. For sake of distribution the same is transferred to hubs and from there the same is brought to city's power houses, then to area transformers, then to our homes through the help of poles and from a nearby pole a wire fetches the electricity to one's homes. And once we have the electricity at home, through circuits, cut outs and MCVs the same is brought inside rooms and linked to various switch boards. One should ask a question the electricity that each switch board has is same or different? And at the same one asks whether the electricity at one's place and at neighbours place is same or different? The answer is everywhere the electricity is same but still the bill is different for each one. By means of attaching accountability meter the same is becomes different.

Similarly, the Atma Tattva inside all of us is same. In the entire universe there is only one Chetan tattva. It's not like that Bhagavān has fragmented HIMSELF into infinite pieces and fitted HIS fragment in each object / being. ITS ALL ONE - "**aham-Brahmāsmi-tatvamasi**". The Atharva Veda's Mandukya Upanishad states, "This Self (Atm) is Brahman" (ayam tm Brahma). A hymn from the Advaita school, Tat Tvam Asi, is usually translated as "I am that" or "Thou Art That."

Paramatama, Atma, Jeevatma and Jeevdhari.

These are all separate words but indicate only to one.

- Paramātmā: when we think of the entire creation the entire Chetan Shakti then one say that as Paramatama.
- **Atmatattva**: when we treat the current (electricity) in house as mine? Example the current is being stolen from my house.
- Jīvātmā: Till the time it is free, there is no sin / good karma (papa / punya), there is no difficulty, happiness etc. But when sanchit karma gets attached, the sins and good fortune accounts come alive, Vāsanās account gets attached. Then the same is called as Jīvātmā.
- **Jivadhari**: And when the above mix enters inside a body (could be a human being, creature, tree, river or inside a corona virus) then it is called as Jivdahari.

And that how we are part of "Param Shakti Paramātmā ". There is no distinction between Him and

Self. The basic property is same in both cases. So due to that when we call Paramātmā as Sat-chit-Anand that Paramātmā Swaroop Atma is same as self. Shivoham, Shivoham, Shivoham.....: Am the same Shiva. THERE IS NO WAY DIFFERENT. But this happens only when one is able to become one with HIM and take oneself as just a form that has come into existence through a body. The issue that has happened is that in actual am the cub of a Lion but took birth amongst the Sheep. Having no idea about one's identity and so took oneself to be young one of a sheep. Similarly, in real life situation we take birth as human among people who do not have knowledge and believe that their body is their Self. This leads one believing the same. But when saints come in our lives like Swami Giri Maharaj ji, through their Dhristi and when grace of Bhagavān falls and one gets to go through scripture Bhagavadgītā one starts realizing that am not this body and there is some power that is inside oneself that is making me go. Because the body is changing every moment. If one ends up seeing a photo of elderly taken @ 5 year of age, there are chances that one may not be able to recognize the person. But Chaitanya inside the body remains the same all through the journey of life. **This means the thing that has been changing is not self, instead the thing that has never changed the same is self.**

Then, how this Atmatattva gets entangled in the Samsara?

Bhagavān says Arjuna, "**manaḥ(ṣ) ṣaṣṭhānīndriyāṇi, prakṛtisthāni karṣati**": The mind and 5 senses (total 6) cannot work on their own. For example, while listening to a discourse one is not able to absorb what is being said. This is because one is hearing but the thing is not going inside because the mind is lost somewhere else.

Swami Shraddhanand Maharaj explains it very beautifully. He said not to move one's Dristi just like that. Because wherever one will look one will also have to give one's mind. The mind is master of all the senses, and it gets carried away enjoying the pleasure that comes along with that. And if the mind moves away like in above example, then even if the senses bring in information the same does not get registered. All the Vāsanās build due to coming together of senses. Example of jalebi that was given before stands good here. Partaking Jalebi is not an issue. The issue is in keep remembering and not letting it go. Remaining attached only leads to entanglements.

Bhagavān at this stage come up with a very important principal. When Jīvātmā is part of Paramātmā then why it gets entangled again and again? Adi Shankaracharya has said this in following manner:

***punarapi jananaṃ punarapi maraṇaṃ, punarapi janani jaṭhare śayanaṃ |
iha saṃsāre bahu dustāre, kṛpayā'pāre pāhi murāre ||***

Meaning: Re-birth, re-death, re-living in mother's womb! It is really difficult to cross this process of world (cycle of repeated birth and death). Hey Murari! Please protect me with your causeless mercy.

15.8

**śarīraṃ(ṽ) yadavāpnoti, yaccāpyutkrāmatīśvaraḥ,
gṛhītvaitāni saṃyāti, vāyurgandhānivāśayāt.15.8**

Even as the wind wafts scents from their seat, so, too, the Jīvātmā, which is the controller of the body etc., taking the mind and the senses from the body which it leaves behind, forthwith migrates to the body which it acquires.

Bhagavān shares an important rule here. How one moves from one body to another body? Wind is all pervading but still one can see it moving. Like for example when windstorm comes, a person looks for

shelter till the time it passes away. One can ask how can wind come and go? However, this takes place as we keep experiencing this from time to time. Similarly, the Atma Tattva is everywhere and is all pervading. However, due to attractions driven by one's Manah 'Atma tattva' gets matched to different specific types of yonis. The unique quality of air is that it absorbs smell but does not stick to it. It can never be that a place will always carry smell in air. It will carry for small distance but will not remain stuck to it. In the same manner Atma Tattva carries (without sticking) the Sanskaras created by Indriyas from one place to another. In chapter 4 Bhagavān has covered this process in more detail.

***yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ||8.5||***

Meaning: Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.

The thoughts with which one will leave the body will pave the way for birth or rebirth. And if the rebirth is destined then the thoughts will get matched to the yoni's and accordingly the rebirth will take place. While leaving the thoughts could be on money, children, property etc. Supposing, one is ending life worrying about how the property will get maintained. This can prompt his/her rebirth as lizard in the same household / property. With this the question can come up how one will know, once thought at the time of death. The answer to this is that in last moments one will think of those matters on which we have spent maximum time thinking. The person who will remain attached to money throughout the life, at last stage of life he or she will only remember money. And the one whose vritis have been moving around family and maya around that will think of only family while leaving the body. The person who has invested all energies in business, power etc. will end with remembering the same while ending life. And whose vritis have been put in Bhagavadgītā, Singing of Bhagavān's glories etc. will in the end remembering Bhagavān. And due to that Bhagavān has said:

***anta-kāle cha mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ yāti nāstyatra sanśhayaḥ||8.5||***

Meaning: Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this.

However, the thing is not that easy to achieve. Tulsi ji has also said on the same lines:

जनम-जनम मुनि जतन कराहीं। अंत राम कहि आवत नाहीं।।

Meaning: Even after doing years of practice and sacrifice when time comes to leave the body, name of Ram does not come out. So, hey Govind whenever I get hurt, please do something that I utter your name instead of taking my parents' name. This rarely happens like was with Mahatma Gandhi.

In Upanishad following is sighted as an example to explain this:

Supposing there is a wall, and it bends towards to east side. Now whenever it falls, it will be only towards east. Similar is with Jīvātmā, at the time fall it will fall towards the side of inclinations and no were else.

Question comes up like why am not able to able to concentrate while I do my Prayers? The answer to this is in 24 hours, if 8 hours of sleep time is removed then only 16 hours are remaining. In that supposing one gives 15 hours and 40 minutes to worldly activities and just 20 minutes for Dhyan. One needs to think when one sits for 20 minutes leaving everything aside which way the mind will move, towards things that we indulged for 15.40 hours or towards Bhagavān?

In above example, the thing which one does for 15.40 hours that is bond to come in mind while we sit for prayers. Due to that if one wishes to focus the mind on Dhyan and Pooja then one needs keep a control on the entire day. One should give more time to sattvic activities. In whole day one needs to postpone Rajogun and reduce Tamogun. Only then mind gets prepared to look inwards. The person who will see cricket throughout the day, will think of only cricket while performing Pooja. Similarly, the person who will see movies throughout the day, will think about movies during Pooja.

Lastly, all that we have accumulated in previous births as well as currently birth as Sanskaras and Vāsanās also have an impact and shall define our inclinations at the time of our death.

15.9

śrotraṃ(ñ) cakṣuḥ(s) sparśanaṃ(ñ) ca, rasanāṃ(ñ) ghrāṇameva ca, adhiṣṭhāya manaścāyaṃ(ṅ), viṣayānupasevate.15.9

It is while dwelling in the sense of hearing, touch, taste and smell, as well as in the mind, that this Jīvātmā enjoys the objects of senses.

How our inclinations remain in us? In order to explain this Bhagavān has given five examples:

- 1. **Deer's inclination to music:** Deer is a very smart animal. It manages to deceive the Cheetah which happens to be one of the fastest moving animals on the planet. It is said due to the sharp moves of the deer, out of 20 cheetah attacks, 19 times it comes out successful. But the poachers know it's weakness for music. And this they use for killing it with ease.
- 2. **Patanga inclination to roop rang:** Patanga is a moth. During rains we see it flapping against the lit tube-lights, but by daybreak one can find a whole lot of them perish.
- 3. **Fish is inclined to taste:** To bait the fish, people use worms / food. And the fish on seeing it fall for it and get caught.
- 4. **Elephants are inclined to Touch:** The mahavat uses this weakness to captivate them.
- 5. **Bumble Bees are inclined to smell:** It cannot overcome the attraction of smell. It gets attracted to lotus flower and once it is on the flower the smell takes over. The whole process takes the shape of addiction. When the time comes to move out it continues staying and ends up getting trapped inside the flower.

Now if we see the above examples, each animal is losing life or freedom due to one weakness. Taking this as base if we think about human beings, they have inclination to all the five senses. And due to this we tend to remain trapped in the cycle of birth and rebirth.

So, what should one resort to do? Bhagavān said:

15.10

utkrāmantāṃ(m) sthitaṃ(ṅ) vāpi, bhuñjānaṃ(ṅ) vā guṇānvitam, vimūḍhā nānupaśyanti, paśyanti jñānacakṣuṣaḥ.15.10

The ignorant know not the soul departing from, of dwelling in the body, or enjoying the objects of senses, i.e., even when it is connected with the three Guṇas; only those endowed with the eyes of wisdom are able to realize it.

To understand this little knowledge on "**gyan chakshu(s)**" would come in handy.

This world is vast and in order to understand (make things simpler) categorizations comes into play. Like for example, if a principal asks the class teacher which way the results have gone. Teacher simply tells her, out of 40 students 80% have passed, 10% have secured compartment and shall have to re-write the exam. And remaining 10% have failed. In actual the class has 40 students, but by use of just 3 categories she shared her class's performance with the principal. Similarly, when we try understanding a category in reality it has no meaning but for sake of understanding the same is immensely useful. "**gyan chakshu(s) (wisdom)**" has been bucketed in 7 categories. These are:

- 1. The five **karmendriyas or organs of action** are: Vāk (speech), Pāṇi (hands), Pāda (feet), Pāyu (excretory organ), and Upastha (organ of reproduction). These have been called 'karmendriyas' because they are the indriyas or sense organs responsible for karma or action. From these Gyan takes shape.
- 2. **Jñānendriyas literally means 'organs of knowledge'**. The base of life is the acquisition of knowledge, both temporal or spiritual. Though spiritual knowledge is essential for attaining liberation from sansāra or transmigratory existence, temporal knowledge can never be ignored. It helps us to live in this world. If properly utilized, it can be an asset for spiritual life also. Jñāna or sensory knowledge is acquired through five sense-organs like: Cakṣus (organ of sight), Śrotra (organ of hearing), Ghrāṇa (organ of smell), Rasanā (organ of taste), Tvāk (organ of touch).
- 3. **Antahkarana Gyan**: It translates as "the inner cause" or "internal organ". It is defined as either the link between the body and the spirit or the bridge between the middle and higher mind. The term may also be defined as the source of thinking, or the mind, soul, heart or conscience.
- 4. **Knowledge acquired through experience**. In Mahabharat acquiring knowledge from experienced people have been suggested. Knowledge beyond the books also come under gyan chakshu(s).
- 5. **Knowledge acquired from sadhana and Dhyana**: by doing the same things again and again or through Dhyana one attains higher levels.

असतो मा साद् गमय, तमसो मा ज्योतिर् गमय, मृत्योर मा अमृतम् गमय

Meaning: Lead us from ignorance to truth, lead us from darkness to light, lead us from death to deathlessness.

- 6. Experiencing Kripa is also another level of Gyan. Swami Tulsi Das ji has said:

लोभ पाँस जेहिं गर न बँधाया। सो नर तुम्ह समान रघुराया ॥
यह गुन साधन ते नहिं होई। तुम्हरी कृपा पाव कोइ कोई ॥३॥

Meaning: Hey Raghunath ji your grace is also a must to acquire wisdom.

In Bhagavān's words:

***tasmāt tvam uttiṣṭha yaśho labhasva
jivā śhatrūn bhukṣva rājyaṁ samṛiddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātram bhava savya-sāchin***||11.33||

Meaning: Therefore, arise and attain honor! Conquer your foes and enjoy prosperous rulership. These warriors stand already slain by Me, and you will only be an instrument of My work, O expert archer.

- **7. Sthithi Vishesh** - It is said that attaining Bhagavan's Kripa also does not take care of everything. Like for example Ravana was able to impress upon Bhagavan Shiv. But the later remained as a Rakshas. Best is to experience the Kripa and never falls back.

If one sees for 7th category all the above for him are agyanis. Same for category 6, all people

categorized above are Agyanies, so on and so forth... In Ramcharitmanas it has been said:

सोइ जानइ जेहि देहु जनाई। जानत तुम्हहि तुम्हइ होइ जाई ॥
तुम्हरिहि कृपाँ तुम्हहि रघुनंदन। जानहिं भगत भगत उर चंदन ॥

Meaning: Only with your grace a person can know you and once that happens he becomes one with you.

2600 years ago Socrates saying fits here appropriately "**I know that I know nothing.**"

Meaning: the more I gain knowledge I get to know how much more I need to know.

One who is filled with pride is said to be a number one a-gyani. Infact on this Bhagavan Ram ji has said:

ग्यान मान जहँ एकउ नाहीं। देख ब्रह्म समान सब माहीं ॥
कहिअ तात सो परम बिरागी। तून सम सिद्धि तीनि गुन त्यागी ॥4 ॥

Meaning: Knowledge is only there where pride is not present.

थोथा चना बाजे घना मुहावरे

A person who is not knowledgeable but end up boosting.

In Ramcharitmanas the above has been said very beautifully: to acquire knowledge from a Guru and with help of Vairagya make it permanent.

15.11

**yatanto yoginaścainaṃ(m), paśyantyātmanyavasthitam,
yatanto'pyakṛtātmāno, nainaṃ(m) paśyantyacetasaḥ. 15.11**

Striving Yogīs too are able to realise this Self enshrined in their heart. The ignorant, however, whose heart has not been purified, know not this Self in spite of their best endeavours.

Antahkaran Shuddhi has been stressed here. If one keeps pace with practice but does nothing about Antahkaran Shuddhi one will not benefit from the practice in this birth atleast. Below Bhagavān Rama has said: he does not like cheaters or people who take to deceit.

मोहे कपट छल छिद्र न भावा

This whole knowlege of wisdom that one acquires is for purifying oneself and not attaining Bhagavan. This includes:

- All the **practices**
- All the **Japas**
- All the **resources**

- All the **Poojas**
- All **archanas**
- All **vratas**
- All **Upavas**

The person who addresses one's impurities using all the resources and knowledge points ends up attaining Bhagavān.

15.12

**yadādityagataṃ(n) tejo, jagadbhāsayate'khilam,
yaccandRāmasi yaccāgnau, tattejo viddhi māmakam. 15.12**

The radiance in the sun that illumines the entire world, and that which shines in the moon and that which shines in the fire too, know that radiance to be Mine.

From 12th to 15th shaloka Bhagavan talks about Himself. It's like moving from macro to micro.

15.13

**gāmāviśya ca bhūtāni, dhārayāmyahamojāsā,
puṣṇāmi cauṣadhīḥ(s) sarvāḥ(s), somo bhūtvā rasātmakaḥ. 15.13**

And permeating the soil, it is I who support all creatures by My vital energy, and becoming the sapful moon, I nourish all plants.

From macro level in above Shloka, Bhagavān has moved down to earth and explains the role HE plays.

15.14

**ahaṃ(ṽ) vaiśvānaro bhūtvā, prāṇināṃ(n) dehamāśritaḥ,
prāṇāpānasamāyuktaḥ(ph), pacāmyannaṃ(ñ) caturvidham.15.14**

Taking the form of fire, as Vaiśvānara, lodged in the body of all creatures and united with the Prāṇa (exhalation) and Apāna (inhalation) breaths, it is I who digest and assimilate the four kinds of food.

Bhagavan has said here, He is behind the digestive kriya that takes place in our bodies. Following four types of foods we normally consume:

- **Bhakṣya** (food to be masticated),
- **Choshya** (food to be sucked),
- **Lehya** (food to be licked),
- **Peya** (food to be drunk).

After the digestive kriya is over, following 7 types of Dhatus is produced in our system:

- plasma,
- blood,
- muscle,
- fat,
- bone,

- bone marrow, and
- reproductive fluid

From all these dhatus the transfer of shakti till the levels of each pour, He is the one who is responsible.

Altogether, the same Paramātmā shakti is moving from:

- **mahaaksh**, to
- **mathakash**, to
- **Ghatakash**

15.15

**sarvasya cāhaṃ(m) hṛdi sanniviṣṭo,
mattaḥ(s) smṛtirjñānamapohanaṃ(ñ) ca,
vedaiśca sarvairahameva vedyo,
vedāntakṛdvedavideva cāham. 15.15**

It is I who remain seated in the heart of all creatures as the inner controller of all; and it is I who am the source of memory, knowledge and ratiocinative faculty. Again, I am the only object worth knowing through the Vedas; I alone am the origin of Vedānta and the knower of the Vedas too.

Here Bhagavān has reached the closest point and says:

- HE is seated in our heart.
- Our memory, knowledge and clarity of vision also comes from HIS grace, and
- Last, HE is the Originator of Vedas.

15.16

**dvāvimau puruṣau loke, kṣaraścākṣara eva ca,
kṣaraḥ sarvāṇi bhūtāni, kūṭastho'kṣara ucyate. 15.16**

The perishable and the imperishable too-- these are the two kinds of Puruṣas in this world. Of these, the bodies of all beings are spoken of as the perishable; while the Jīvātmā or the embodied soul is called imperishable.

Bhagavān has classified beings into two:

- **kṣhar** (*perishable*)
- **Akṣara** (*imperishable*)

All beings in the material realm are perishable, and those liberated are imperishable. The words perishable / imperishable is used in many ways. Some listed below. Meaning of all is same:

- **kshar / Akṣara**
- **Prakṛti / Puruṣa**
- **jad / chetan**
- **kshetra / kshetrajna**
- **nashi / avinashi**

15.17

**uttamaḥ(ph) puruṣastvanyaḥ(ph), paramātmetyudāhṛtaḥ,
yo lokatrayamāviśya, bibhartavyaya īśvaraḥ. 15.17**

Yet, the Supreme Person is other than these, who, having encompassed all the three worlds, upholds and maintains all, and has been spoken of as the imperishable Lord and the Supreme Spirit.

Due to this shaloka, 15th Adhaya has got the status of **Śāstra** .

Bhagavān in this shloka has brought in the third aspect. Whereas above HE just spoke world division into two.

It is correct to say that we are a fragment of Bhagavān . However, A drop of ocean and ocean, despite being same, one cannot call a drop as ocean. Paramātmā by creating Jīvātmā gives a form to Samsara. We cannot do this. Where and when we will take birth, and same with dying, we cannot decide. We do not have that power. But HE has. We are HIS fragment, but HE has certain powers which we do not have. That is why HE is **SUPREME (uttamah(ph))**.

15.18

**yasmātkṣarāmatīto'ham, akṣarādapi cottamaḥ,
ato'smi loke vede ca, prathitaḥ(ph) puruṣottamaḥ. 15.18**

Since I am wholly beyond the perishable world of matter and Kṣetra, and am superior even to the imperishable soul, Jīvātmā, hence I am known as the Puruṣottama, the Supreme Self, in the world as well as in the Vedas

In this Bhagavān unveils His Swaroop and formulates the theory given above.

15.19, 15.20

**yo māmevamasammūḍho, jānāti puruṣottamam,
sa sarvavidbhajati māṃ(m), sarvabhāvena bhārata. 15.19
iti guhyatamaṃ(m) śāstram, idamuktaṃ(m) mayānagha,
etadbuddhvā buddhimānsyāt, kṛtakṛtyaśca bhārata. 15.20**

Arjuna, the wise man who thus realizes Me as the Supreme Person--knowing all, he constantly worships Me (the all-pervading Lord) with his whole being.

Arjuna, this most esoteric teaching has thus been imparted by Me; grasping it in essence man becomes wise and his mission in life is accomplished.

Bhagavān has addressed Arjuna by calling him Anagha (pure/sinless) in this shloka.

- **Guyha** : first degree means **secret**.
- **Guyhatar**: second degree means **big secret**.
- **Guyhatamam**: superlative degree means **most secret**.

Out of the above three degrees, Bhagavān has called the knowledge points in chapter 15 as 'most secret Gyan (knowledge). It is both secret as well as sacred and so are also categorized as Śāstram. The question can come up if this is most secret or most sacred then how did we get the chance to know the same? Most secret does not mean that one should not come to know about the same. The one which gets classified or is a secret should get revealed to the person who deserves the most. And due to that it is a known fact that Gītā comes in life only because of Bhagavān grace. Any and

everyone will listen and understand the Gītā Gyan, as per Bhagavān is not allowed. This gets known to people whom HE picks up. Due to that again and again one should be grateful about the fact that one has got selected to move on this path.

Questions & Answers

Mishra ji

Question: *Bhagavan Shri Krishna has told the Gita then why his messages have been addressed as Shri Bhagavan Vaccha?*

Answer: In whole of Mahabharata there are 1 lakh shlokas. And where He speaks Veda Vyasa Bhagavan has addressed Him as Krishna Vaccha, Vasudeva Vaccha or Keshav Vaccha. Only in Bheeshma Parva (6th book of Mahabharata) from chapter 25 to chapter 42 (in 18 chapters) His sayings have been addressed as Shri Bhagavan Vaccha. This is because, his role in Mahabharat is in Krishna Avtar but while speaking Bhagavadgita He has not spoken in role of Shri Krishna. He spoke as Parab Brahma Parameshwar. And due to that while reading Bhagavatgita followers of Lord Rama should take His messages as coming from Bhagavan Rama, for devotees of Shiva He speaks as Bhagavan Shiva, for devotees of Durga, He speaks as Goddess Laxmi, for devotees of Krishna He speaks as Bhagavan Shri. Krishna so on and so forth.

Manisha ji

Question: *In today's discourse it was said from childhood to till we grow up or die, our Atma remains same only body undergoes a change? But the point is the pure feelings (thoughts) that a child has also undergoes changes.*

Answer: The entire body undergoes changes including Sthula Sharir (Gross Body) as well as Sukshma Sharir (The Subtle Body). Thoughts comes under Sukshma Sharir.

Question: *If one is giving's 95% of the day for performing karmas and little time or almost no time for uplifting spiritual knowledge / peace of mind. Cannot just the karma take us towards Bhagavan?*

Answer: One needs to keep checking the bhav (feelings) behind the karma. Whether it is backed by Bhagavad Bhav or Vasana Bhav? Doing karma is just fine. The bhav behind the karma paves the way towards Moksha or Birth/rebirth. For example, while cooking if one has the bhav that food is being prepared for Bhagavan. Or the people who will partake the food, the Paramatama sitting inside them will get satisfied on having the food that am making. If one will cook with such a kind of feeling, then the whole activity of preparing food will turn into a pooja.

Question: *My aim of raising a query was to confirm my understanding that by means of karmas one can also perform Pooja?*

Answer: This is absolutely right. But for that one need to have higher thoughts / believes. Most of us get attached to desires, I, mine, jealousies etc. and then take up performing work. For example, Bank cashier counts the notes and later computes whether the amount is less or more. He remains same when he comes to know that money is more or has fallen short. If a karm brings along happiness, sadness then it's does not qualify as Pooja.

Abhiraaj ji

Question: *During today's discourse we spoke about Antakaran Shuddhi. It was said that if one keeps reciting mantras without making efforts towards Antakaran Shuddhi the same will not lead anywhere. What does Antakaran Shuddhi implies?*

Answer: It means how much I rely on righteous ways. Or do I manage life by:

- Trickery,
- Telling lies,
- Hanky Panky ways,
- Cheating,
- The extent of attachments do I carry,
- The extent of aversion do I Take along,
- The jealousies that i end up with,
- my vasanas,
- how desparate am I to get things,
- in order get what I want, end up resorting to wrong ways

Question: *What about correct recitation of Mantras? Does that also impact the spiritual growth process?*

Answer: Recitation has nothing to do with Bhakti. Correct recitation is for oneself. If one recites correctly, will find the subject more interesting, and this will automatically lead to more deep diving and understanding of subject. There are chances that this also pave the way to Antakaran Shuddhi.

उल्टा नाम जपा जग जाना, बाल्मीकि भये ब्रह्म समाना।

Question: *But then it is also said that correct recitation leads to some kind of benefits?*

Answer: Mantras have positive effect on subtle body.

Question: *Will recitation have effect on Antakaran Shuddhi?*

Answer: All efforts put on spiritual path help Antakaran Shuddhi. But most important thing required is whether one is targeting towards improving Antakaran Shuddhi. Bhagavan Ram has said:

मोहे कपट छल छिद्र न भावा

Meaning: He does not like cheaters or people who take to deceit.

So, if one is targeting to improve one's Antakaran, then all such things as recitation of mantras, Pooja, Daan etc would be like Ghee to the fire. Means would help in the process of recovery.

Question: *Which is more important Antakaran Shuddi or correct recitation of mantras?*

Answer: Important is Antakaran Shuddi compared to that, correct recitation of mantra has no meaning.

Story of Chaitanya Mahaprabhu and his 11 Disciples.

Once Chaitanya Mahaprabhu and his devotees were passing an area where a devotee was reciting Bhagavad Gītā. He did not know the recitation properly but used to do it regularly. One of the disciples of Chaitanya Mahaprabhu took to scolding the said devotee as he felt he was not doing justice to the scripture said by Bhagavān. He should only say when he knows how to recite it properly. This whole incident happened without the knowledge of Chaitanya Mahaprabhu. While they returned to Ashram and were resting, Chaitanya Mahaprabhu saw Bhagavān in his dreams. He looked sad and later Bhagavān disclosed the reason for his sadness. His disciple had scolded his devotee and due to that His devotee is hungry and has not offered anything to Bhagavān. And because of all this even Bhagavān has also not eaten anything. Chaitanya Mahaprabhu along with disciples immediately took the route where the devotee lived. On reaching, Chaitanya Mahaprabhu greeted by doing Dandvat Pranam and reversed all things his disciple had advised him before. He asked him to share the experiences he gets while he recites Gītā. The devotee said he does not know but he felt Śrī Krishna and Arjuna in front of him while reading Gītā. Once again, he offered Dandvant Pranam and requested Bhagavān's devotee to complete his rituals.

Point to learn is Antahkaran Shuddhi is what those matters. Kriya shuddhi has no meaning here. When people are encouraged to also give importance to recitation it is for making the subject interesting. Bhagavān is not looking for that.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(ṽ)
yogaśāstre śrīkṛṣṇārjunasaṃvāde puruṣottamayogo nāma
pañcadaśo'dhyāyaḥ.**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the fifteenth chapter entitled "The Yoga of the Supreme Person."



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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