

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

1/2 (Ślōka 1-6), Saturday, 17 August 2024

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YouTube Link: https://youtu.be/nqfw-_c44rs

Conceptual Understanding of Paramātmā & the Delusions within us.

The session began with the customary prayers and lighting the lamp and prayers to the almighty.

The 15th Chapter deals with the '**Purushothama yoga**' or the '**yoga of the supreme being**' where in HE explains the process of breaking from the attachment in the material world.

In our life to succeed in reaching the ultimate desired goal in this world and beyond we are seeking Gītā to learn, understand the meaning, deliberate and adopt the learnings in our life. This does require some effort. It may be the purity of our souls due to good work done in the previous birth or the blessings of elders or the blessings of some Sant and liberated ascetics which has brought us to this good exposure to Gītā.

One must have a firm resolve that we have not sought Gītā to learn but we have been chosen by Gītā. Without this divine intervention it would not have been possible to hear, read and understand Gītā and further accept it and bring the learnings into our life.

The truth is that in the 18th Chapter of Gītā, Bhagavān said:

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज |
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66॥

Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.

When Bhagavān offers himself to us that HE will liberate us if we surrender to HIM, then there is no possibility that the one who reads Gita will not be able to reach HIM.

Illustration: In Rishikesh the revered Brahmalina Swami Rajsukhji maharaj was holding '*Pravachan*' sessions every morning at 5 AM and every evening at 6 PM. In one such session, Swamiji said that all who

were assembled would certainly reach liberation.

When the people assembled heard that they felt that they were blessed and in the enthusiasm were symbolically looking around with the hope that Paramātmā will lead them away from this world. They were confident that since Swamiji had uttered the words it would definitely happen. Swamiji fell silent for a moment and continued to explain that since they were listening to Gītā 'pravachan' they were sure to reach Paramātmā but the time and moment when this will happen will depend on the interest shown and how much they are focussed in HIM and immerse themselves in HIS thoughts.

The time taken depends on this and it may take any number of years or any number of lives. **The only definiteness was that they will reach and be one with Bhagavān eventually after following this chosen path to salvation.**

Eg: If a person travels from say, Mumbai to Delhi, reaching the destination is certain but the time taken to reach will depend on different things like the speed, the distance, the vehicle used for travelling and the path taken.

If the path is followed and the speed is maintained, reaching HIM is certain and there is no doubt about it.

Gītā is a small treatise with only 700 slokas. Gītā press has printed it as a big book as also the smallest in the size of a match box and it remains powerful. In 53 years of the Gītā press venture it has become most accepted. Gītā is studied and accepted not just in India but even in other cultures in different countries. The founder of Gītā press Sri Jayadayalji Goendka wrote a treatise of Bhakti Yoga which when read gives goosebumps as it is not from a simple person but from a person who read all the śāstras and translated to Hindi and printed it for everyone's reach. But for him and his Gītā press we would not have laid our hands on Gītā and it would have remained obscured somewhere.

Goendkaji in the preface writes that after studying all śāstras he came to the conclusion that there is no other treatise apart from the Gītā which has all the good practices for humans to follow The gist of Vedas are Upanishads and the gist of Upanishads is Gītā.

In Gītā Dhyana it is said:

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

All the Upanishads are cows; the Milker is Shri Krishna, the cowherd boy; Arjuna is the calf; Wise and pure men drink the milk, the supreme, immortal nectar of the Gītā

Srimad Ramanujacharya wrote:

“गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

If one reads Gītā it is equivalent to all other śāstras and it does not matter if no other is read. The gist of all others is embedded in Gītā.

Several other treatises are subjective as each one who wrote is guided in their own area of expertise but Gītā is the only one which can facilitate ultimate success in this world or beyond as also in any sphere of life and can be carried ahead even for further births.

This is not to say and to follow any dictates but to understand that whatever Karma one does the effect will be seen.

In 12th chapter Bhagavān gave 39 characteristics of a devotee. A devotee is not recognised because he puts a 'tilak' on his forehead or religiously sports a tuft of hair at the back of his head; 'shikha' or the one who claps his hands in prayer or the one who does bhajans and kīrtana of Bhagavān always.

Bhagavan said all such practices are not important. In 12th Chapter HE said:

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13॥

Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving.

Bhagavān said be free of hatred and be kind to all. It does not matter that one worships and follows all practices but it matters that the devotee exhibits behavioral change which leads to smoothing the life for better and the Satvik Guna is increased.

Eg: Bhagavān is like a doctor. Some feel that when they visit a doctor for treatment they have to tell him in detail. However, the doctor just wants to know what is wrong. If it is a stomach problem he may ask the food partaken the previous day, how was the output to know whether the excreta has flushed out. Doctor wants to know the symptoms and nothing else.

Bhagavan also wants to know the indications of perceived actions only and it does not matter how much a person worships or meditates or chants and performs '**rudrabhisheka**' or fasting. These have no importance to HIM on its own.

These actions should be done but it also does not mean that is enough. These should result in changes in the person in improving oneself by increasing the level of satvik Guna.

In 2nd Chapter Bhagavān spoke about '**sthita prājña**', in 13th Chapter HE explained to us about a '**jñānin**' the knowledgeable and in 12th Chapter on '**Bhakti**' or devotion and in 16th Chapter on the characteristics of a '**daivi**' the righteous persons and so on.

The entire Gītā contains the spoken words of Bhagavān explaining the path to be taken and the effect of actions. One may worship for 3 hours but if engages in telling lies and harbors feelings of hatred and is always engaged in conspiracies and deceitful acts, he can never be called a devotee. The act of worship is not wasted and the 'punya' also will be added but the effect of the worship will not be available if the learnings as said by Bhagavān on the characteristic of a devotee is not practised.

The Gītā was imparted to Arjuna and not Yudhiṣṭhira who was known as 'Dharmaraja'. The reason can be understood in the Gītā itself to get the answer. In different places in Gītā, Bhagavān addressed Arjuna in different names of which his favourite was to address as 'Partha'.

Bhagavān loved two characteristic of Arjuna and repeatedly called him '**Anagha**', the one who has never sinned.

Swamiji Govind dev Giri Maharaj says that if Mahabharata is heard completely one becomes a fan of Arjuna, though Bhagavān has HIS own place in a much higher position. In the entire Mahabharata even in any single instance Arjuna is not seen in any wrong doings. He never speaks unnecessarily and does not respond unless asked for an opinion. He was unlike Bhima or Nakul who were always expressive. There are several instances to demonstrate this impeccable character of Arjuna:

1. When Yudhiṣṭhira lost the gamble with kauravas, all his brothers chided him except Arjuna who did not say even one word. Arjuna is also the ultimate warrior and none could ever beat him. When Rajasuya yajna

was being performed by the Pāṇḍavas after the war, all the 4 brothers left in different directions to collect funds for the yajna. It was Arjuna who could amass maximum riches which gave him the name of 'Dhanajaya'.

2. In another instance Arjuna fought a wrestling match with none other than Mahadev and for 10 days continuously the fight was on. However, though he could not win he did not lose either and his name was given in honour to the mountain which came to be known as '**Mallikarjuna parvata**'. It was not possible to beat Shivji but he stood steadfast and did not lose.

3. In Viratnagar during their incognito stay he single handedly defeated the Kaurava army which had Bhīṣma Pitāmaha, Drona, Karna, Duryodhana, Dushyasana, Kritavarma and all such accomplished warriors, the 'Maharathis' on one side. Arjuna fought with the prince of Viratnagar, Uttara as his charioteer when he was disguised as Brihannala the female version and won the battle. Such was his prowess as a great warrior. Never in any place in Mahabharata did Arjuna boast about his prowess and capabilities and never once did he slight anyone and Bhagavān called him not just 'Anagha' but 'Anasuya' (free of envy and spitefulness) too as a person who never saw anything ill in others.

4. The young son of Arjuna, Abhimanyu, was killed deceitfully by the 7 kauravas. The unarmed Abhimanyu attacked from behind against the rules of the war and was killed. When Arjuna heard this he vowed that he will kill Jayadrata the main perpetrator or will immolate himself by entering the fire. He said this and went to sleep.

Bhagavān came during night and woke up Arjuna and questioned him as to how he could sleep calmly after taking such a vow which actually was disturbing HIS mind. Arjuna smiled and replied that since Bhagavān was worried for him, he was rest assured that HE will take care to ensure that the oath taken by Arjuna will be fulfilled as he had HIS blessings.

5. Before the war Arjuna went to Bhagavān Sri Krishna to ask for help. Bhagavān was sleeping and Arjuna went and sat at his feet. Incidentally Duryodhana also came and in all his arrogance sat at the head stead. When Bhagavān woke up he saw Arjuna at the feet side as he got up to sit and ignored to consider Duryodhana who actually had arrived before Arjun as he was sitting away from his eyesight at the head stead and he did not see him first.

Bhagavān offered 2 choices , the 1 'akshauhini' army or Himself without weapons and unarmed, indicating he will not be fighting in the war. He first asked Arjuna to choose. Duryodhana looked perturbed as he expected that he would lose the support of the army if Arjuna chose it. Surprisingly for Duryodhana, Arjuna with no hesitation chose that Bhagavān Sri Krishna be on his side and he wanted nothing else. Arjuna was not concerned whether Bhagavān came unarmed as he was confident that with HIM on his side winning the war was a foregone conclusion.

6. In the episode of 'Khandava' forest he had Bhagavān with him and won war against Indra dev. The war was fought at the behest of Agni deva, the fire god who wanted to consume the entire forest for his food needs. At the end Indra dev was pleased with the prowess of Arjuna and Bhagavān Sri Krishna and offered the celestial weapons to Arjuna. This episode indicates the level of devotion of Arjuna and his faith in Bhagavān Sri Krishna.

When the forest was burnt down, Agni deva very hesitatingly asked to gift Arjuna with his divine chariot and the Gāṇḍīva, the divine bow. Agni deva also asked Bhagavān Sri Krishna, addressing HIM as Paramātmā but he wished to give something to HIM as a token of his gratitude. Bhagavān responded and said that Agni deva can give him anything but the most desired would be to a boon that the affection between HIM and Arjuna should never diminish and should only increase. This is a rare instance when Bhagavān was seeking the affection of another person.

In 4th Chapter Bhagavān had said:

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3॥

The same ancient knowledge of Yog, which is the supreme secret, I am today revealing unto you, because you are My friend as well as My devotee, who can understand this transcendental wisdom.

HE considered Arjuna as not just a devotee but as a close friend. As much as Arjuna loved Bhagavān, Bhagavān too loved Arjuna. It is considered as normal for Arjuna to love HIM but vice versa need not be. This was the character of Arjuna and its importance.

However, before the war was to commence this was the same Arjuna who became distracted and delusional. **The Gītā was preached to Arjuna, but it is not just for him but through him it was to reach us for our benefit.**

HE could have, in the beginning itself consoled and convinced Arjuna but Bhagavān had greater designs and wanted to speak a lot many things due to which the essence of Gītā only increases.

Bhagavān imparted Gītā to Arjuna as HE was fond of Arjuna because of his impeccable character.

15.1

śrībhagavān uvāca ūrdhvamūlamadhaḥ(ś) śākhā, aśvatthaṃ(m) prāhuravyayam, chandāṃsi yasya parṇāni, yastaṃ(ṽ) veda sa vedavit.15.1

Srī Bhagavān said :He who knows the Pīpala tree (in the form of creation); which is said to be imperishable,with its roots in the Primeval being (God), whose branch is represented by Brahmā (the Creator), and whose leaves are the Vedas, is the knower of the purport of Vedas.

This chapter has 20 slokas out of which 5 are in '**trishtup chandas**'.

- **Anushtup chanda** - Has 8 letters of 4 charanas
- **Trishtup chanda** - Has 13 letters of 4 charan

In 16th Chapter Bhagavān said:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 24॥

Therefore, let the scriptures be your authority in determining what should be done and what should not be done. Understand the scriptural injunctions and teachings, and then perform your actions in this world accordingly.

This chapter itself is in the form of 'śāstra'. In the end of this chapter Bhagavān concluded by saying:

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 20॥

I have shared this most secret principle of the Vedic scriptures with you, O sinless Arjun. By understanding this, a person becomes enlightened, and fulfills all that is to be accomplished.

Here HE referred to this chapter as consisting of the rules or 'śāstra'. The 15th Chapter can be read anytime and anywhere, While starting a journey, or when someone is nearing the end, or something has happened in one's life, at the time of happiness or sorrow.

The chapter gives the complete information of Bhagavān in HIS secretive form as Puruṣottama' the highest being and hence '**Puruṣottama yoga**'.

The chapter starts with explanation to Arjuna with the example of a topside down peepal tree with the Paramātmā as the root, the Brahma formation in the trunk and the concepts of the entire world creation in the branches and leaves. The Peepal tree is representing the imperishable and the Veda is represented by the leaves and the roots are the 'vedavit' with the knowledge of Vedas if it is depicted as a summary of the representation.

Gītā is not a study which gives a full understanding. In a normal way it is difficult as the terms are of Upanishads and to delve into a deeper understanding is a bit difficult in the beginning. Bhagavān said the complete creation, the Brahmānda or the cosmos is explained in the comparison of a reversed tree.

- **Ūrdhvamūlam-** The root is towards the upper side. Here we imagine that the roots are in the upper part of the tree in direction moving upwards.

To understand the representation conceptually: If a child moves from 2nd to 3rd grade it does not mean the child's classroom has moved from 1st floor to 2nd floor. Simpler meaning is higher class to study.

When Bhagavān said 'ūrdhva' it only indicated the direction and not the position of the upper side.

- **adhah śākham-** The branches downwards. In our body if the legs are cut off or hands are cut off the life can be saved but if the head is cut off the person dies and can not be saved. Likewise in the tree if the branches or leaves are any other part is cut off the tree will still grow but if root is cut off the tree can not grow.
- **Aśvattham-** The comparison is of peepal tree. There can be 2 meanings:

a - which will not be there tomorrow.

b - One which changes constantly. Every moment the world is changing and the *Brahmānda* or the cosmos is in a constant movement of change. The comparison to Peepal tree is made as its leaves are very lightly fixed and the slightest wind the leaves start swaying and rustling. The world is also constantly changing and is 'avyaya' and not destructible.

Eg: If a paper is set on fire it looks like it is destroyed. In reality it only converts to black soot which is carbon. If you put it in water it will dissolve and be seen as small particles.

The matter never gets destroyed but only changes form. In this creation nothing gets destroyed. Hence the living creatures in this world will remain in one form or the other. The population is not increasing even though people are dying. In reality it is only a transformation. There are an infinite number of lives and they do not get destroyed.

Gītā itself is adopted in many forms, may be as a book for oath taking in the court or for learning Gītā. A person may be learning Gītā and claim to have read all the 18 chapters but the person is not able to explain even its gist. Another person may have memorised all chapters but is unable to know the meaning. Another person may have heard the vivechan sessions and understood 2 chapters. Yet another could have

learnt, understood and adopted the learnings. Such a person will be immersed in this knowledge and practice every action and word.

'Vedavit' -all of us understand there are different ways and limits and likewise the effect will also be different. Every individual has their limits of understanding.

Swamiji Govind dev Giri Mharaj once went to Chennai and a 5 year boy was reading an English paper. He was surprised and asked the boy whether he could read. The small boy confidently read the letters on the paper and said he can read alphabets but he does not know the meaning. He could read and speak but the way to read and understand is not yet in him.

15.2

adhaścordhvaṃ(m) prasṛtāstasya śākhā, guṇappravṛddhā viṣayappravālāḥ, adhaśca mūlānyanusantatāni, karmānubandhīni manuṣyaloke. 15.2

Fed by the three Guṇas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of different orders of creation) extend both upwards and downwards; and it's roots which bind the soul according to its actions in the human body, are spread in all regions, higher as well as lower.

The world and the creation is represented by the upside down Peepal tree. In between Brahmaji **represents the trunk and the stability of the world order**. The 3 Gunas are the basic elements of nature in every creation and all these are embedded in different 'yoni' or descent.



There are several descendants from the Devas, the Asuras, the Human beings, the animals , the insects and so on residing in various Lokas or the worlds.

The 7 Lokas are:

- 1. **Satya-loka** (Brahma-loka)
- 2. **Tapa-loka**
- 3. **Jana-loka**
- 4. **Mahar-loka**
- 5. **Svar-loka (Svarga-loka)**
- 6. **Bhuvar-loka**
- 7. **Bhu-loka**
- 8. **Atala-loka**
- 9. **Vitala-loka**
- 10. **Sutala-loka**
- 11. **Talatala-loka**
- 12. **Mahatala-loka**
- 13. **Rasatala-loka**
- 14. **Patala-loka**

The 7th is for the Humans and other creatures. The lowest form is the representation of the leaves which are never stable and keep moving constantly because of the connections coupled by desires and attachment.

When people are dying in the Ukraine war, we feel bad but will not cry. If our own people die, we cry because we consider ourselves attached and connected to that person. Hence it will be our Karma. If we are not connected to the dying person, we do not cry. All these bonding and attachment is called the desire we feel that we cannot live without the person attached to us emotionally.

The 3 Gunas are connected to the '**Pañcaendriyas**' which are: sound (**Shrotra**), touch (**sparshana**), vision (**Chakshu**), taste (**rasana**), and smell (**ghrana**).

15.3

**na rūpamasyeha tathopalabhyate,
nānto na cādirna ca sampratiṣṭhā,
aśvatthamenam(m) suvirūḍhamūlam,
asaṅgaśastreṇa dṛḍhena chittvā. 15.3**

The nature of this tree of creation, does not on mature thought, turn out what it is represented to be; for it has neither beginning nor end, nor even stability. Therefore cutting down this Pīpala tree, which is m

- **na rūpamasyeha tathopalabhyate-** It is only an illusionary illustration not that the world is really like this depiction of a tree as it is only a representation.
- **nānto na cādirna ca sampratiṣṭhā-** The tree has start and an end but the world created by HIM does not have any beginning or end and has no fixed shape as it is in constant change and movement. *Ahanta, mamata and Vāsanā*
- **asaṅgaśastreṇa-** has to be axed and cut. The *ahanta* - Self consciousness, the *Vāsanā* - Desires, *Mamata* - Attachment are to be cut off

The human body is made of the 'Pañcamahābhūtas' while the devatas are made of light energy and the demons are made of vayu or wind only. The insects are multi legged creatures. The plants and herbs are present in the creation. It also includes the viruses. In all the creations have 84 lakhs descents or origins.

The origin of creatures are based on the 3 Gunas - sattvik, Rajasik and Tamasik and the degree of their

composition in a creature. The prominence of any of the Guna describes the creature and the origin.

Jagadguru Adi Shankaracharya ji said:

पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम्।
इह संसारे बहुदुस्तारे, कृपयाऽपारे पाहि मुरारे ॥२१॥

Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of Samsara is hard to cross over. Save me from it soon, Oh, Merciful Lord!

We are born again and again lead a life and then die in every life; we may cross crores of such lives and descend into this world in any living form based on our Gunas imbibed in the previous birth. The circle of life has become repetitive action and one is getting embedded in these lives again and again and in different forms. Bhagavān said one can come out of this cycle by being HIS devotee.

Illustration: Shukdevji was the son of Maharshi Veda Vyasa. He wanted to sit for penance in the young age itself but Ved vyasji brought him back and taught him Bhagavata and other scriptures. Shukadev ji studied with guru Brihaspati for many years and he became an expert at Vedanta. Ved Vyasaji then asked him to go to King Janaka of Mithila for training as he was considered as an ocean of wisdom. Shukdevji was keen on learning, but he was sceptical about going to a king for knowledge. (This Janakaji as the King of Mithila is not to be confused with the father of Sitaji. He was much earlier in the dynasty compared to Sitaji's father)

Shukhdevji did not like the suggestion and thought that being the son of the the accomplished Ved Vyasji there was no reason for him to go to a Kṣatriya King. Still in deference to his father's wishes he reached the door of Janakji and told the guards to let him in to meet the King and gave his introduction in a very detailed manner about his accomplishments.

Janakji did not come out to meet him and he was made to wait outside. Shukhdevji, not wanting to sit anywhere but with the King, stood outside the gate. This went on for 6 days and each day his introduction became shorter and shorter but Janakji did not call him inside citing the reason of being busy..

This was very unusual of Janakji and Shukhdevji was upset and his pride was hurt as he expected that Janakji would come running to him and invite him in.

On the 7th day Shukhdevji just told the guard that he had come there with a desire to gain knowledge from Janakji. Janakji came out and invited him and took him inside. He offered all the hospitality and asked him to rest indicating they can speak later after he rested.

Shukhdevji refused to rest and said he wanted to speak. Janakji said that the day was of a celebration and there was a procession and puja of the Goddess and the ritual was to take the oil filled vessel on the head in a procession with the condition that not even a drop of oil should spill and this was to be carried out by a Brahmin and who can be better than Shukhdevji for this honour.

Though confused Shukhdevji agreed but with a lot of apprehension about the heavy vessel and the difficult condition put forth. All along the route his mind was fully focussed on not spilling a single drop from the vessel till he reaches the temple to accomplish the task assigned by Janakji successfully. He had carefully carried the vessel and walked the route with the soldiers around protecting the King and him. The city was large and it took 6 hours to reach the temple. Shukhdevji's hands were bruised. Janakji prostrated in front of Shukhdev ji and expressed thankfulness for successfully bringing the vessel without spilling a single drop. Janakji then asked how did he find the city so beautifully decorated with fragrant flowers and lamps lit all over. Alas! Shukhdevji could not respond positively to Janakji for he did not dare lift his sight from where he focussed it on. He indeed had not observed anything as his full concentration was on the vessel and the task that he was asked to perform.

Janakji smiled and said this is the first lesson which he had imparted. Shukhdevji could not understand.

जो जग में रहूँ तो ऐसे रहूँ, ज्यों जल में कमल का फूल रहे।

मेरे सब गुण दोष समर्पित हों, करतार तुम्हारे हाथों में॥

In this world one should live in a manner that the mind is always fixed in Bhagavān and not concentrating on anything else. The lotus grows in the muddy waters yet remains untouched by the dirty water.

15.4

**tataḥ(ph) padaṃ(n) tatparimārgitavyaṃ(ṽ),
yasmingatā na nivartanti bhūyaḥ,
tameva cādyaṃ(m) puruṣaṃ(m) prapadye,
yataḥ(ph) pravṛttiḥ(ph) prasṛtā purāṇī.15.4**

Thereafter a man should diligently seek for that supreme state, viz., God, having attained which they return no more to this world; and having fully resolved that he stands dedicated to the Primeval Being (God Nārāyaṇa) Himself, for whom the flow of this beginningless creation has progressed, he should dwell and meditate on Him.

Hence one's focus should be on the work one is performing and one needs to do it with an attitude of detachment and not as a doer and owner of the fruits of one's actions but treat it as a service to HIM and make it an habit to meditate on the Supreme Being. One should focus on evolving through the path shown by Bhagavān by taking small steps while eradicating the bad vices one has accrued over the time.

This loop of births and deaths is going on from lakhs of previous births, One tends to perform good or bad deeds which binds one to the world with the endless rope of attachment thus making it difficult to come out of the loop.

Hence detachment arises when one no longer takes interest in the loop and no longer gets indulged in the pleasures. The happiness, joys, fulfilment no longer binds one as one is no more affected by the sorrows, defeats and resentments. One remains indifferent to all the dualities of life.

15.5

**nirmānamohā jitasāṅgadoṣā,
adhyātmanityā vinivṛttakāmāḥ,
dvandvairvimuktāḥ(s) sukhaduḥkhasaṅjñaiḥ(r),
gacchantyamūḍhāḥ(ph) padamavyayaṃ(n) tat. 15.5**

They who are free from pride and delusion, who have conquered the evil of attachment, and are constantly abiding in God, whose cravings have altogether ceased and who are completely immune to all pairs of opposites going by the names of pleasure and pain, and are undeluded, attain that supreme immortal state.

- **nirmānamohā**- The person who lives following the given practices in dedication will have the

characteristics of being free from pride and delusion as they get destroyed.

- **jitasaṅgadoṣā-** free from attachment.

There is nothing wrong in eating a jalebi but thinking of it after 2 hours and deciding to eat it again, remembering even after years how it tasted and so on, such desires and attachment should be given up. Getting attached to "Me, Mine, My" and so on leads to attachment. Thinking why Bhagavān does not take away people who are disliked and desire to have those liked remain closer; such thoughts are not at all good signs.

- **Adhyātmanityā-** Constantly being one with Bhagavān.

It should not be like a person who wants to learn Gītā but does not want to immerse in it always.

- **Vinivṛttakāmāḥ-** When the desires do not overpower the mind to get the things where no desire is present.
- **Sukhaduḥkhasaṅjñaiḥ** - Not shackled by the duality of happiness and sorrow., When pride and delusion is destroyed and desires are controlled
- **gacchantyamūḍhāḥ padamavyayaṃ-** Becomes one with the Paramātmā, the immortal.

15.6

na tadbhāsayate sūryo, na śasāṅko na pāvākaḥ, yadgatvā na nivartante, taddhāma paRāmaṃ(m) mama. 15.6

Neither the sun nor the moon nor fire can illumine that supreme self-effulgent state, attaining which they never return to this world; that is My supreme abode.

To a person free from pride, desires and delusions, there will not be a need to come back again and again in several births.

Wherever a person goes whether to heaven or hell or from the Brahma Loka or Pitr Loka or anywhere one has to be born again.

But the one who becomes merged in HIM need not come back again and again in the cycle of birth and death. Such a person will not need the light of the sun or the moon or the fire as such a person is lit within.

The session concluded with:

Question and Answer

Ananya Ji

Question: In corporate world we are told to show our work, make our achievements visible while Gītā teaches us to do the work selflessly and remember that he is the doer, how should we balance this?

Answer: Intentions hold a lot of importance. If you do the work with awareness that Bhagavān is the doer and the body is the instrument HE uses to get it done, you can work with the feeling of surrender and showing the work as a formality externally is possible without having any impact on us.

Question: Is Gītā only about worshipping Śrī Krishna, and if not how does it relate to different forms of the Supreme Divine?

Answer: We find "śrībhagavānūvāca" everywhere. Thus Śrī Krishna is speaking as *Bhagavān* Swaroop and hence the reader should comprehend as his Ishta is teaching him. For example, for a *Shivbhakta*,

Bhagavān is speaking as Shivji.

Garima Ji

Q: We are taught not to hate anyone in the Gītā, but seeing someone killing animals or harassing women fills me with hate for them.

A: We should understand that the Supreme Being is an energy and it exists in all of us and how we use it creates the difference. We all have committed sins and hence all are facing karmic consequences as well. We should hate the sin and not the sinner.

When Bhagavān Śrī Ram asked Angad to go as a messenger to Lanka, he asked, "Prabhu, what will I talk about there?" So Bhagavān Śrī Ram said, "You go and tell-

“काजु हमार तासु हित होई। रिपु सन करेहु बतकही सोई॥”

Essence: "Talk to the enemy in a way that helps us and is good for him."

Bhagavān Śrī Ram is the one who thinks about the welfare of the person who kidnapped HIS wife. Śrī Ram should hate Ravana, but HE does not, rather HE says that HIS work should be done and also Ravana's welfare should be done too. He is Maryada Purushottam because HE thinks about the welfare of even HIS enemy. It is natural that hatred comes in our mind, but we should not hate a person.

Saravanji

Question: 1) Jivātmā to merge with Paramātmā. Why this cycle started and where did I come from. 2) We should always meditate but we have family ..

Answer: Who am I ? Why creation? Why this Brahmanda was created. Bhagavān desired that HE wanted to be in numbers and not just one. There is no end or beginning. Our mind is limited in intellect. We are not able to comprehend infinity. We speak about the sky, galaxies. This creation is infinite and with our limited capability of mind we cannot understand.

जानत तुम्हहि तुम्हइ होइ जाई।

Only HE knows and we can know only if HE lets us know

जब मैं था तब हरि नहीं अब हरि है मैं नहीं।

प्रेम गली अति सांकरी जामें दो न समाहीं ॥

When "I" was there Hari was not, Now Hari "is" and "I" am not

All the darkness (illusions) mitigated, When I saw the light (illumination) within. .

Bhagavān only said to do karma but do not desire and expect anything from the duties performed. As a parent or son of an employee or sports person or soldier all are performing karma and do not expect results as desired. These are the first steps. The light from the torch is limited to 3 or 4 feet but as we move forward we can keep moving for miles with the same light. Likewise as we proceed in life we will see light and we should carry forward.

Rajendraprasadji

Question: What is mind in this body?

Answer: We see the physical body but the delicate insides is what we cannot see. Here is where we see the mind - buddhi the mind, chitta the thought and aham the ego state gives you the ability to feel. The confusion is in the mind but the decision is by the intellect and the determination comes from the chitta and the empathy comes from ego state. When we sleep we know we have slept well and this is about the feel.



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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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