

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/4ucY-yeolvA>

Rising Above Desire: The Tree of Existence and the Root of Bliss

The 15th chapter of the Bhagavadgītā is **Puruṣhottam Yog - The Yog of the Supreme Divine Personality**. Today's session commenced with the lighting of the holy lamp followed by obeisance to Śrī Bhagavān and Gurudev.

By the extremely auspicious grace of God, we have been so fortunate to progress in reading, understanding, and applying the Gītā to make our human lives successful and meaningful. We do not know if it is due to our good deeds in this birth, our meritorious actions in previous births, or the blessings of our ancestors that we have received the divine vision of God and started learning the Gītā. Learning, reading, and knowing the Gītā is the most easy, pleasant, and beneficial path for human beings. There is no other greater way to expand one's cosmic knowledge. This has been repeatedly declared by many teachers and great souls. We have all been chosen by the grace of God to follow the path of the Gītā.

We have completed the study of the twelfth chapter and gone through its analysis. We have also arrived at the 39 characteristics of a devotee as explained by HIM. This is the best chapter for one on the path of devotion. It is by the path of devotion that we should start the study of the Gītā, as per the command of the teachers and the great men. Today we will contemplate on the fifteenth chapter. The twelfth chapter is the best chapter revolving around the path of devotion and the fifteenth chapter is the best chapter for one on the path of knowledge. It is a little difficult, yet one can comprehend it. The two smallest chapters of the Gītā are the twelfth and the fifteenth.

We have gone through the twelfth chapter, in which there are twenty small verses in the Anushtup meter. In the fifteenth chapter too, there are only 20 verses. But some of them are in the Trishtup meter. What are Anushtup and Trishtup meters? In the Anushtup meter, there are four parts of eight syllables each. In the Trishtup meter, there are four parts of 11 syllables each. These are the only two meters in the Gītā. These meters are sung, hence it is called the Gītā. It is a very small, but significant chapter. Sri Bhagavān HIMSELF gave it the simile of the scripture. Sri Bhagavān said, "Arjuna, consider this chapter the scripture."

In the twentieth verse, he said:

इति गुह्यतमं शास्त्रम्

- *This is the most secret scripture.*

The fifteenth chapter of the Gītā is considered the 'Śāstra' or the scripture by Sri Bhagavān himself. Therefore, it is a common practice to recite this chapter on various occasions, whether they are happy or sad, favorable or unfavorable. For example, people recite this chapter during weddings, births, illnesses, or deaths. The fifteenth chapter is the most suitable 'Śāstra' to remember and recite.

In this chapter, Sri Bhagavān delineates the analysis of Ishvara, Prakṛti, and Jiva. Beyond these three there is nothing; hence, it has been designated as scripture. It has become a tradition to read it at mealtime or other times. **The magnificence of this chapter is primarily due to Sri Bhagavān's description of HIS Divine form.** In the first two verses, Sri Bhagavān describes the nature of the universe, in the third, the state of the universe, and in the third and fourth verses, the means of liberation from the universe. The sixth verse sees Sri Bhagavān describing HIS abode. In the seventh, eighth, and ninth verses, Sri Bhagavān describes the state of the soul moving from one body to another.

The thirteenth verse has a description of Sri Bhagavān's pervasive form, while the sixteenth verse gives us a glimpse of Sri Bhagavān's analysis of the perishable and imperishable. In the seventeenth and eighteenth verses, Sri Bhagavān describes HIS Divine form. And finally, in the twentieth verse, Sri Bhagavān describes the impact of attaining this holy knowledge. This is an exceedingly unique chapter, which, in a metaphorical sense has been initiated by Sri Bhagavān HIMSELF. Let us also commence with our exploration.

15.1

śrībhagavānuvāca
ūrdhvamūlamadhaḥ(ś) śākham, aśvattham(m) prāhuravyayam,
chandāṃsi yasya parṇāni, yastam(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.

The Supreme Divine Personality explained the metaphor of the eternal aśvatth tree, which has its roots above and branches below. HE has clarified that the terms 'above' (ūrdhva) and 'below' (adhaḥ) do not imply physical locations, but rather levels of existence. For instance, when a student advances to a higher class, it does not mean that the classroom is on a higher floor. Likewise, 'higher studies' refer to the quality of education, not the elevation of the student. Similarly, the roots above (ūrdhva-mūlam) represent the supreme level of the root cause, which is Sri Bhagavān HIMSELF. HE is the eternal, infinite, and omnipotent source of everything. The branch below (adhaḥ-śākham) is Brahmā who resides in the Brahmlok and sustains the cycle of Saṃsāra.

The story of Swami Ramtirtha ji serves as an apt illustration. While on a voyage to the USA to disseminate the teachings of Vedānta, he encountered the loss of his luggage upon arrival. Invited by the ship's captain to his home, Swami Ramtirtha ji found himself engaged in a dialogue with the captain's son, who sought clarification on the definition of a straight line. Learning of Swamiji's background as a mathematics professor in Lahore before embracing Saṃnyāsa, the captain encouraged his son to engage with Swamiji on the topic. Swami Ramtirtha ji's profound interpretation

piqued the captain's interest, prompting him to invite fellow mathematician friends for further discussions. Before long, Swami Ramtirtha ji found himself lecturing in prestigious universities on Mathematics, all the while continuing to share the message of the Vedanta. Within a matter of days, he received an invitation to meet the President of the United States. From a traveler who had lost all possessions upon arriving in the USA and facing uncertainty, Swami Ramtirtha ji found himself dining with the President, his elevated stature shining through visibly.

When we typically envision a tree, our minds conjure images of roots burrowed beneath the ground and branches reaching skyward. However, Sri Bhagavān challenges us to visualize a revered tree with its roots positioned above and branches cascading below. In this metaphorical depiction, the leaves represent the sacred Vedic hymns, and those who comprehend the essence of this symbolic tree attain the wisdom of the Vedas. At the apex of this imagined tree, one perceives Sri Bhagavān HIMSELF, symbolizing the ultimate source.

To further elucidate this concept, consider the analogy of the human body. While the loss of limbs may enable a person to survive, the severing of the head is invariably fatal. Similarly, though the other bodily organs may sustain damage and still permit survival, the removal of the roots spells doom for the tree. Just as the branches of the body extend below the vital root—the head—so does the survival of the tree hinge upon the integrity of its foundational roots.

Sri Bhagavān elucidates that the metaphorical tree HE speaks of is the Aśhvath tree. Aśhvath signifies impermanence, depicting something that undergoes constant change, never remaining the same even from one day to the next.

Another interpretation of the Aśhvath tree is the Peepal tree, known for its restless nature. While other trees stand still in calm weather, the leaves of the peepal tree continue to flutter. Similarly, the term Samsara, or world denotes perpetual change, as captured in its definition as sansaratīti sansārah, a realm in constant flux. Likewise, the Sanskrit word Jagat, meaning world, conveys movement, defined as gachchhatīti Jagat, emphasizing its perpetual motion. Samsara, or existence, is further characterized by its eternal nature, denoted by the term 'avyayam.'

Even a seemingly insignificant piece of paper, when torn, burnt, or moistened, persists in some form, indicating its enduring existence. Similarly, despite the shifting tides of human population and societal evolution, the weight of the earth and its constituents remains unchanged; only their forms fluctuate. Thus, the cosmos, or Brahmānda, is rightfully deemed 'avyayam,' or eternal.

Sri Bhagavān relates that the leaves of this metaphorical tree symbolize the Vedic hymns, and true comprehension of its essence bestows the title of Vedavit, to the knower of the Vedas. However, the term "knower" here extends beyond mere awareness or theoretical knowledge. To be a Vedvit entails embodying the principles of the Vedas in one's life, living by their tenets rather than merely grasping their meaning intellectually.

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.

This shloka explains that the branches of the tree reach both upwards and downwards, sustained by the three guṇas—Tamoguna, Rajoguna, and Satvaguna—while the objects of the senses serve as tender buds. Conversely, the roots of the tree dangle downwards, instigating the flow of karma within human existence. Below, these roots diverge, giving rise to karmic actions within the realm of humanity.



The illustration portrays a tree in reverse formation, with its roots positioned above and branches cascading downwards. **At its zenith resides Sri Bhagavān, known by various appellations such as Ishwar, Nirakar (formless Brahman), Sakar (Sagun Eshwar), Brahma, Bhagavān, and Ishta Devata. This 'mula' or root embodies the divine power, which is singular and all-encompassing. Brahmāji serves as its principal branch, while the sustenance of the tree is facilitated by the triad of Sattva, Rajas, and Tamas gunas, constituting the very essence of existence.**

Within this cosmic framework, there exist fourteen types of living beings (Lok), each originating from one of fourteen distinct wombs (Yoni). The term "Manushya Yoni" denotes human birth, characterized by its association with the human womb and the emergence of beings endowed with celestial qualities, leading to blissful lives in higher realms of existence.

In contrast, "Dev Yoni" signifies divine birth, emanating from the divine womb and giving rise to beings enjoying celestial qualities and dwelling in realms of profound bliss.

Conversely, "Tiryaka Yoni" signifies animal birth, emerging from the animal womb and leading to an existence characterized by ignorance, attachment, and suffering in the lower realms.

There prevail seven realms of existence, known as Lokas, with Manushya loka being considered as the upper class. These are as follows:

1. **Bhuloka:** This is the earthly realm, inhabited by human beings and diverse forms of life. It comprises seven regions or islands, each characterized by distinct features and inhabitants.
2. **Bhuvarloka:** Positioned between earth and heaven, it serves as the dwelling place for celestial beings like Gandharvas, Apsaras, and Siddhas. Additionally, it encompasses the domain of celestial bodies such as the sun, moon, and planets.
3. **Svargloka:** The heavenly abode of gods and goddesses, ruled by Indra, where they revel in eternal bliss and abundance. It is also the repository of the Vedas, the sacred scriptures of Hinduism.
4. **Maharloka:** Here reside the great sages and rishis, who have attained profound spiritual knowledge and purity. Liberated from the influence of material nature's three modes, they witness the cyclical creation and dissolution of the lower worlds.
5. **Janaloka:** This realm belongs to the sons of Brahma, possessing divine qualities and powers. They serve as custodians and mentors of the lower worlds and maintain a direct connection with the Supreme Lord.
6. **Tapoloka:** The highest abode of ascetics and yogis who have undergone rigorous penance and austerity for liberation. Beyond the cycle of birth and death, they attain direct communion with the Supreme.
7. **Satyaloka:** The supreme realm of Brahma, the primary manifestation of the Supreme Lord. It serves as the residence of pure souls who have achieved the pinnacle of realization and bliss.

Collectively known as Bhuradi-saptaka, these seven Lokas represent the sevenfold division of the material universe.

The seven realms below Manushya loka unfold as follows:

1. **Atala:** As the initial subterranean realm, Atala is the domain of the demon king Bali. Here, opulence and luxury reign supreme, granting inhabitants a remarkable lifespan of 10,000 years.
2. **Vitala:** Ruled by the demon king Prahlada, Vitala is a realm of enchantment and illusion. Inhabitants possess the extraordinary ability to shape-shift, manifesting any form they desire.
3. **Sutala:** Under the reign of demon king Mahabali, Sutala embodies benevolence and devotion. Its inhabitants bask in the blessings bestowed by Lord Vishnu, fostering an environment of generosity and spiritual reverence.
4. **Talatala:** Governed by demon king Maya, Talatala emerges as a realm distinguished by its mastery in art and architecture. Inhabitants showcase unparalleled prowess in science and technology, shaping a domain of innovation and creativity.

5. **Mahatala:** Serenity and wisdom flourish in Mahatala, the realm of the serpent king Vasuki. Here, peaceful coexistence and profound knowledge define the lives of its inhabitants.
6. **Rasatala:** Under the rule of serpent king Takshaka, Rasatala is marked by strife and discord. Inhabitants find themselves embroiled in ceaseless conflict, perpetuating a cycle of violence and hostility.
7. **Patala:** Descending to the lowest subterranean realm, Patala, we encounter the domain of the serpent king Ananta. Here, darkness and ignorance cast their shadow, engulfing inhabitants in fear and suffering, in stark contrast to the realms above.

These seven lokas are commonly referred to as the Patala-loka or the netherworld, where beings entrenched in attachment, greed, and anger find their abode. This starkly contrasts with Svarga-loka, or heaven, where virtuous beings revel in merit and joy.

Within these 14 yonis, diverse beings inhabit the realms, including Devatas, Manushyas, Yakshas, quadrupeds, birds, reptiles, insects, plants, and more. Each form is molded under the sway of the three gunas.

Why do living beings assume these 14 distinct forms? Sri Bhagavan elucidates that it stems from their ceaseless pursuit of desires, leading to varied actions and their karmic consequences.

The process of creation involves the interplay of five tanmatras, each converging into the formation of the five mahabhutas.

1. **Shabd:** Representing sound or word, Shabd serves as both the object of the sense of hearing (shrotra) and the defining quality of the element of space (akasha).
2. **Roop:** Symbolizing form or appearance, Roop encompasses the object of the sense of sight (chakshu) and embodies the essence of the element of fire (tejas).
3. **Rasa:** Signifying taste or flavor, Rasa constitutes the object of the sense of taste (rasana) and embodies the intrinsic quality of the element of water (ap).
4. **Gandha:** Reflecting smell or fragrance, Gandha encompasses the object of the sense of smell (ghrana) and embodies the essential quality of the element of earth (prithvi).
5. **Sparsh:** Denoting touch or sensation, Sparsh embodies the object of the sense of touch (tvak) and encompasses the fundamental quality of the element of air (vayu).

These five tanmatras also constitute the attributes of the subtle body (sukshma sharira), comprising the mind (manas), intellect (buddhi), ego (ahamkara), and the five senses (indriyas). Furthermore, they serve as the sources of the five types of Prāṇa or vital energy—**Prāṇa, apana, samana, udana, and vyana.**

Repeated actions and experiences imprint Saṃskāras, or mental conditioning, thereby shaping and

reinforcing Vāsanās. Mental conditioning encompasses 3 primary aspects:

1. **Ahamta:** Egoism or self-identification, counted among the four defects of the mind alongside moha (delusion), krodha (anger), and lobha (greed). Ahamta stands as the root cause of bondage and suffering within the cycle of birth and death.
2. **Mamata:** Attachment or possessiveness, recognized among the six enemies of the mind along with kama (desire), krodha (anger), lobha (greed), mada (pride), and matsarya (envy). Arising from ignorance and egoism, Mamata leads one to identify excessively with the body and worldly possessions.
3. **Vāsanā:** Latent tendencies or impressions, representing the subtle residue of past actions and experiences that influence one's thoughts, emotions, and actions. Vasanas serve as the wellspring of desires and attachments, perpetuating the cycle of birth and death.

Saṁskāras may manifest as either positive or negative, shaped by the nature of one's actions and experiences. Positive Saṁskāras foster virtue, wisdom, and liberation, while negative ones breed vice, ignorance, and bondage. Throughout the cycle of birth and death, living beings traverse the 14 different Yonis.

The universe is boundless, and within its expanse, no two individuals are identical. From the intricate patterns of leaves to the uniqueness of retina scans and fingerprints, diversity abounds. Even in the animal kingdom, no two zebras boast identical stripes or beard patterns. Each living entity possesses a distinct appearance and nature, setting them apart from the rest.

Apart from the **Jarayuj** (womb-born), which encompasses human beings, other Yonis include:

1. **Andaj:** Referring to beings hatching from eggs, such as birds, reptiles, and insects.
2. **Udvij:** Denoting sprout-born or germinating beings emerging from seeds, like plants, trees, and fungi.
3. **Swedaj:** Representing sweat-born or exuding beings arising from sweat, such as lice, worms, and bacteria.

The connection between Yoni and Loka lies in the Soul's potential to inhabit any Yoni within any Loka, dictated by karma. For instance, a Soul might experience human birth (Jarayuj) in Earth (Bhuloka), divine birth (Dev Yoni) in Heaven (Svargaloka), or animal birth (Tiryak Yoni) in Hell (Patala Loka). Subsequent births may see the Soul transitioning between Yonis and Lokas based on karma accumulation and depletion. The ultimate objective for the Soul is to break free from the cycle of birth and death (Samsara) and attain liberation (Moksha), achievable solely by assuming human birth in the earthly realm and engaging in righteous deeds and spiritual pursuits.

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 most firmly rooted, with the formidable axe of dispassion

Sri Bhagavan enlightens Arjuna, unveiling the profound truth that the true essence of the tree transcends the simplified analogy provided earlier. The reality of this tree eludes perception in our worldly realm; its origin, continuity, and culmination remain shrouded in mystery.

The concept of infinity, which characterizes the vastness of the universe, surpasses human comprehension. Even amidst the expanse of countless galaxies, our intellect inevitably questions what lies beyond. While it's conceivable that Samsara came into being at some juncture, the notion of its eternal existence defies our capacity for imagination. Our intellect, fashioned from the inert elements (jad), is bound by the cycle of birth and death, leading us to perceive beginnings and ends where true perpetuity resides beyond our grasp.

Unlike the envisioned tree with its discernible form, Sri Bhagavan elucidates that His universe transcends delineation, devoid of fixed contours, in a perpetual state of flux.

So, how does one break free from this ceaseless cycle? It requires severing the deeply entrenched roots of the Aśvatth tree with the resolute axe of detachment. Then, one must seek out the foundation of this tree—the Supreme Lord—from whom the cosmic activity emanated eons ago. Taking refuge in HIM ensures liberation from the cycle of rebirth, granting eternal freedom from worldly entanglements.

The trio of Ahmta, Mamata, and Vasana serves as the fundamental shackles tethering the soul to the relentless cycle of birth and death. It prompts us to wonder: "Am I merely the physical form?"

The transformation of our bodies over time can render even our childhood photographs unrecognizable when unexpectedly revisited. Why does this disconnection occur? It's rooted in the perpetual flux of our physical vessels. While the body undergoes constant change, the essence of our being, the 'I' within, remains immutable. Thus arises the inquiry: Who truly am I? At the very least, it becomes evident that we are not confined to the limitations of the body.

When we perceive ourselves solely as corporeal entities, everything associated with the body becomes entwined with our identity. We form attachments to possessions and relationships, be it "My mother, my father, my spouse, my child, my possessions, my job, my vehicle, my home..." This attachment breeds a desire that binds us, making the mere thought of separation from these objects unbearable and inconceivable.

Adi Shankaracharya Bhagavān proclaims:

**पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम् ।
इह संसारे बहु दुस्तारे, कृपयाऽपारे पाहि मुरारे ॥**

The cycle of birth, death, and residing in the mother's womb repeats endlessly. Negotiating this cycle of worldly existence is truly arduous. O Murari (an epithet for Bhagavan Vishnu), please protect me with your unconditional compassion.

Sri Bhagavān elucidates that the deeply entrenched aśvatth tree must be felled with the sharp axe of detachment. As long as the branches of **Ahmta** (Egoism or self identification), **Mamata** (Attachment or possessiveness), and Vāsanā (Latent tendency or impression) persist, the cycle of birth and death will persist as well.

The necessity of detachment is aptly demonstrated through the following narrative:

Shukhdev Muni, son of Maharshi Vyasadeva, revered for compiling the Vedas and writing the Mahabharata, possessed innate divine wisdom and renunciation. Despite his desire to learn the Vedas' essence directly from his father, Vyasadeva ji directed him to King Janaka of Mithila, renowned for his enlightened wisdom and exemplary kingship.

Initially hesitant to approach a royal palace, Shukhdev Muni, expecting the king to be entangled in worldly pursuits, nevertheless obeyed his father's instruction. Upon arriving, Shukhdev was instructed by the palace guard to wait outside, as King Janaka was engrossed in his royal obligations. Patiently awaiting the king's audience, Shukhdev remained steadfast, though six days elapsed without acknowledgment from the monarch. Frustrated by the perceived indifference, Shukhdev contemplated leaving.

On the seventh day, Shukhdev sent word of his arrival to be accepted as the king's disciple. Immediately, King Janaka surfaced, honoring Shukhdev's presence and entrusting him with a task: to carry a brimming pot of oil across the city without spilling a drop. This divine task was integral to a special worship of Devi, requiring a renunciate like Sukhdev to execute it.

Accompanied by the king's attendants, Shukhdev traversed the opulent palace, lush gardens, and grand halls, but remained fixated solely on the task at hand. Upon completing the assignment and returning the oil-filled pot to the king, Sukhdev confessed that amidst the palace's splendor, his focus was solely on the oil.

Acknowledging Shukhdev's unwavering detachment and spiritual dedication, King Janaka lauded his disciple's sincerity and discernment. Shukhdev's ability to carry the pot without spilling a drop symbolized his mastery over the senses and detachment from worldly allurements. Recognizing Shukhdev's readiness for profound spiritual instruction, King Janaka initiated him into the essence of the Vedas, liberating him from the fetters of material existence. Shukhdev, humbled and enlightened, embraced the king's teachings, realizing the profound wisdom concealed within the mundane.

जो जग में रहूँ तो ऐसे रहूँ, ज्यों जल में कमल का फूल रहे
मेरे सब गुण-दोष समर्पित हों, भगवान तुम्हारे हाथों में

To navigate the world like the lotus in the water, I dedicate all my virtues and faults to you, O Lord, trusting them in your hands. Just as the lotus remains untainted by the water in which it resides, I aim to remain unaffected by worldly matters while fulfilling my duties in this Samsaric existence.

The seeker's path mirrors that of the lotus, unwavering amidst the turbulences of life's currents. Even as responsibilities tether one to worldly obligations, the mind should stay steadfast on Sri Bhagavan's divine presence, akin to Sukhdev Muni's unwavering focus on the oil in the narrative shared earlier.

Armed with the sword of detachment, one can sever the bonds of **Ahamta** (Egoism), **Mamata** (Attachment), and Vāsanā (Latent tendencies), thus liberating oneself from the cycle of birth and death.

**tataḥ(ph) padaṃ(n) tatparimārgitavyaṃ(ŷ),
yasmingatā na nivartanti bhūyaḥ,
tameva cādyāṃ(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.

Sri Bhagavān advises Arjuna that merely cutting the branches of the tree doesn't fully free one from entanglement, as new branches may sprout. Therefore, it's imperative to locate the root of the tree, which symbolizes all that causes human bondage.

If we manage to cut one chain, the tendency is to get entangled in one of the remaining loops. We are invariably trapped in our familial attachments or wordly desires. The qualities of one who manages to cut all his chains, has been elaborated in the next shloka.

To sum up, Sri Bhagavān, from whom the universe's activity emanated long ago, should be our ultimate goal. By seeking refuge in HIM, one can attain liberation from the cycle of birth and death, never to return to this world again.

15.5

**nirmānamohā jitasāṅgadoṣā,
adhyātmanityā vinivṛttakāmāḥ,
dvandvairvimuktāḥ(s) sukhaduḥkhasañjñaiḥ(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.

Those who are devoid of vanity and delusion, who have transcended the grip of attachment, who steadfastly contemplate the self and the Divine, who are untouched by the lure of sensory pleasures, and who rise above the pairs of opposites such as pleasure and pain, achieve the eternal Abode of Sri Bhagavān.

The essence of '

निर्मानमोहा

' (niḥ—free from; māna—vanity; mohāḥ—delusion) is beautifully elucidated in the following song.

मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया ॥

I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift.

देने वाले ने दिया, वह भी दिया किस शान से । मेरा है यह लेने वाला, कह उठा अभिमान से मैं, मेरा यह कहने वाला, मन किसी का है दिया । मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया ॥

The giver gave, he gave with such grace. This is mine, the taker said with pride. I, mine, am the one who says this, the mind is someone else's gift. I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift.

जो मिला है वह हमेशा, पास रह सकता नहीं । कब बिछुड़ जाये यह कोई, राज कह सकता नहीं । जिन्दगानी का खिला, मधुवन किसी का है दिया । मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया

What I have got, it cannot stay forever. When this will separate, no one can tell. The blossom of life, the garden is someone else's gift. I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift.

जग की सेवा खोज अपनी, प्रीति उनसे कीजिये । जिन्दगी का राज है, यह जानकर जी लीजिये । साधना की राह पर, यह साधन किसी का है दिया । मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया

Seek your service to the world, love them. Live knowing this, the secret of life. On the path of practice, this tool is someone else's gift. I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift.

जो भी अपने पास है, वह सब किसी का है दिया । मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया । मैं नहीं, मेरा नहीं, यह तन किसी का है दिया । जो भी अपने पास है, वह धन किसी का है दिया

Whatever I have, that all is someone else's gift. I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift. I am not mine, this body is someone else's gift. Whatever I have, that wealth is someone else's gift.

Sri Bhagavān elucidates that upon liberating themselves from the shackles of vanity and delusion, and transcending the perils of attachment, seekers who steadfastly contemplate the Paramatma, devoid of the desire to indulge in sensory pleasures, and rise above the dualities of pleasure and pain, attain the hallowed sanctuary of HIS eternal Abode.

The session ended with Harinam Sankirtan.

Hari Sharanam, Hari Sharanam, Hari Sharanam, Hari Sharanam

Question and Answer Session

Ashok ji

Question: (1) In Geeta Pariwar, we say: “

कृष्णं(वँ) वन्दे जगद्गुरुम् Is “कृष्णं(म्) वन्दे जगद्गुरुम्” not correct?

(2) How can we abide by the teaching of following shloka while we see that our Sanatan dharma is being abused which infuriates us?

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी || 12.13||

अद्वेषा सर्वभूतानां मैत्रः करुण एव च

*adveṣhṭā sarva-bhūtānām maitraḥ karuṇa eva cha
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī*

Answer to first question: (1) The latter pronunciation is accepted however the former way of pronunciation is superior.

Answer to second question (2): What others do is not in my control. Bhagavān has given us our remote control only. We can't change others. We need to understand that the message given by Sri Bhagavān in 12.13 is for us not to evaluate others.

When Angad seeks guidance from Sri Rama on how to address Ravana during their impending meeting, Sri Rama advises him to speak in a manner that accomplishes their objective while also fostering benefit for Ravana himself. Sri Rama, embodying the virtue of "adveṣṭā sarva-bhūtāṇāṃ," harbors no animosity towards any being, even though Sita Mata endures profound suffering at the hands of Ravana.

Geeta ji

Question: Is it true that Mahabharat should not be kept at home?

Answer: This is wrong. Mahabharat should be kept at home. Those who keep Mahabharat at home become victorious.

Sanjita ji

Question: Should the flowers be washed before offering them to God?

Answer: If the flowers are clean and uncontaminated, they can be offered directly. However, if they are soiled, washing them before offering is acceptable. Ultimately, the sincerity of devotion holds greater significance than the meticulousness of the ritual.

The evening ended with a rendition of the Hanuman Chalisa.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||