

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/WnLqVQ3IkIc>

To seek Puruṣottama - the controller of Perishable and Imperishable

The fifteenth chapter of Srimad Bhagavadgītā is called **Puruṣottama Yog - The yoga of the Supreme Being.**

The session began with the auspicious lighting of the traditional lamp followed by prayers.

So far we had seen the image of the magic tree of life and Bhagavān explained to Arjuna the existence of the universe beyond that which we all know.

15.8

**śarīraṁ(ṅ) yadavāpnoti, yaccāpyutkrāmatīśvaraḥ,
gr̥hītvaitāni saṁyāti, 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.

The beauty of sanskrit language is such, that if we split the words as per rules of grammar, the meaning of the words become explicit and helps us in understanding the shloka.

Let's take the example of the word:

वायुर्गन्धानिवाशयात्

Vaayu means - wind.

Gandha means - both pleasant and unpleasant odour.

The wind carries the odour. The wind carries the sweet smell of a fragrant flower and enhances the

environment. The same wind carries the stink of a factory waste and people become sensitive to it. Similarly, the ātmā being the swami of the body, is a part of Bhagavān and the Jīvātmā breaks free from the body at the time of death; and carries with it the experiences of the senses associated with the mind (Sukshma sharira-subtle body). Jīvātmā is likened to the wind and what it carries is dependent on one's karma. The mind and the senses becomes a follower of the good or bad karma of our lifetime; and is bound to the Jīvātmā upon death. Such a Jīvātmā is born again into this world within a new body.

Whatever we have indulged in during our lifetime for eg. some have interest only in food, some to find fault in others, some others in chanting the name of Bhagavān, still others in whatever interests them. Such indulgence combines with the mind along with the Jīvātmā when one dies.

The Gītā very clearly describes thus:

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥2.22॥

Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others which are new.

We approach a goldsmith with an outdated jewellery and ask him to melt it and make a modern piece of jewellery. The goldsmith assesses the purity of gold before making a new piece. Pure gold is malleable and impurities like copper has to be added to it to make it fit for jewellery making. Ornaments can be made of 18/20/22 carat gold. Similarly, the impurities attached to the Jīvātmā will have to take a new form in a new body. The gold is the same but the ornament is different. Gold is evaluated in terms of its extent of impurities.

15.9

**śrotraṃ(ñ) cakṣuḥ(s) sparśanaṃ(ñ) ca, rasanaṃ(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.

śrōtram - Ear

śrōtra - person listening.

cakṣuḥ - eyes

sparśanaṃ - touch

rasanaṃ - taste

ghrāṇa - nose

The boss or **supervisor of the above senses is the mind. The mind enjoys that which is experienced by the senses.** One should not misunderstand that whatever one does is because of Bhagavān. We are all endowed with intelligence and wisdom and hence choose what to do or not to do. Our life is like a crossroad, wherein, we are enabled to make a decision to tread on a particular path. Animals do not have this wisdom unlike us.

It's said in Uttara Kanda:

बड़ें भाग मानुष तनु पावा। सुर दुर्लभ सब ग्रंथन्हि गावा ॥

साधन धाम मोच्छ कर द्वारा। पाइ न जेहिं परलोक सँवारा ॥ 4॥

Mankind is fortunate to have got this body. It is upto us to decide what to do with it. To choose the right or wrong path is decided by our intelligence and not Bhagavān. The jeevatma within us is under the shelter of the mind and senses, and merely experiences all that is done.

A rich man owning a Mercedes car would appoint a driver and take the back seat. The driver controls the vehicle while the owner is a passive passenger. Whatever are the consequences of driving, is borne by the owner besides the driver. The mind is likened to the driver which drives based on the senses. The Jīvātmā though the owner is dependent on the mind; and will have to face the consequences.

The wife is interested in saris. She coaxes her husband (who has no interest in saris) to accompany her. He gives his opinion on the sari to be purchased if asked for, else whiles away the time. Marriage is a commitment and to honour the husband has to oblige his wife's wishes and vice versa.

Likewise the Jīvātmā is dependent on the body and enjoys all the sensory pleasures. However, one requires wisdom (viveka) to understand the knowledge of the Self (atma jnana). Bhagavān tried to explain the same to Arjuna in the next 2 shlokas.

15.10

**utkrāmantam(m) sthitaṃ(ṽ) vāpi, bhuñjanaṃ(ṽ) 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.

utkrāmantam - when the atma leaves the body.

sthitaṃ vāpi - which stays and enjoys

vimūḍhā nānupaśyanti - Fools fail to see it.

paśyanti jñānacakṣuṣaḥ - It is not visible to ordinary eyes but only to those who have knowledge of it.

Herein Bhagavān said that those ignorant of the knowledge of the Self cannot understand that the soul savours the perceptions of the mind and the senses while it resides within a body. This knowledge is of utmost importance.

That is why in the last shloka of this chapter HE said :

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।15:20

This most secret science has been taught by Me, O sinless one; on knowing this, a man becomes wise, and all his duties are accomplished, O Arjuna.

15.11

yatanto yoginaścainaṃ(m), paśyantyātmanyavasthitam,

yatanto'pyakṛtātmāno, nainam(m) paśyantyacetasah. 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.

yatantō - one who puts effort.

yōgina - a yogi.

paśyantyātmanyavasthitam - behold HIM dwelling in the self.

akṛtātmānō - One who has not purified his inner self.

acētasah - One who is unintelligent and unaware.

Those whose minds are not purified cannot cognise the embodied Self, even though they strive to do so. They are likened to a student who though present in class pays no attention to the lecture and thus remains ignorant of the lesson taught in class.

Yoga means union / summation of the mind with the intellect, with the body, and with the atma. Yogis accomplish all this and thus attain the knowledge of the Self.

In chapter 12 we have seen:

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥12.14॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to ME, he, MY devotee, is dear to ME.

To realise Bhagavān, the union of the mind and intellect is essential. Our mind wavers and involves in things not always essential for eg. while we pray, our attention is more towards the messages received in our mobile phones! Only yogis know the nature of Bhagavān but not the deluded ones.

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.

If one understands this shloka then he knows the vedas.

yadādityagataṃ(n) tejo:

That light of the sun that illuminates the whole world, that which is in the moon, and in the fire know that light to be Bhagavān. HE is the cause of light not only in this galaxy but in innumerable ones in the universe. The sun is the source of light for earth while for the entire universe the energy of light is Bhagavān.

If we take the example of Tata salt - it does not mean that Ratan Tata Ji extracted salt from sea water on his own. He is the cause of the plan and heads the company called Tata. There are employees who perform various tasks of production, packaging, accounts, distributors, retailers, etc. to enable the product within customers reach. Though the entire workforce is involved in the process of making salt, we commonly refer to the man who is the cause of it.

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.

gāmā - earth.

bhūtā - all things living and nonliving.

dhārayā - permeate.

rasātmakaḥ - nourish.

somō - moon.

Bhagavān said HE permeates the earth to support all beings by HIS energy. The moonlight gets its nourishing properties from HIM. And it is the nectar of the moonlight that nourishes the entire plant life, i.e. fruits, vegetables, grains, herbs, etc.

HE is the cause of all that happens. Whatever is in the universe is in an atom and vice versa. The moon has a bearing on our minds. The sun has an influence on the intellect. The right nostril is referred to as *surya nadi* and the left nostril is called *chandra nadi*. The life force within us is the Prāṇa or breath, which keeps us alive.

Principles of yoga Śāstra are followed in schools. A child of class 11 weighs 108 kg! The body mass index of some children are very high. Their eating habits are skewed.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥6.17॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

There should be a good balance of food intake (*aahar*) and exercise, movement, running, etc (*vihar*) for the body. This along with moderation in sleep and wakefulness is important for healthy living. These days things have changed. Children remain awake late at night, have processed foods (rich in carbohydrates with very less proteins and fibre) at untimely hours. This leads to obesity in childhood leading to lethargy and slow metabolism.

The best remedy for obesity is to close the left nostril and breathe 28 times through the right nostril three times a day before each meal. The right nostril (*surya nadi*) increases the heat within the body and thereby its metabolism. The food thus passes through the alimentary canal faster. Some have cold water along with food. This is contrary to food digestion just like cold water poured on a hot tawa. Summer is fast approaching and many people have cold water along with food. It is always advisable to have water at room temperature or naturally cooled in an earthen pot.

During food intake the body prepares the digestive system by maintaining the optimum temperature within with the flow of gastric juices to enable the food to be digested. Hence one should do away with consuming cold water while having meals. Else, it will cause the onset of various diseases. One who has to increase his body weight should do the reverse to retain the food in the stomach for a longer time.

Such individuals should close the right nostril and breathe 28 times through the left nostril (*chandra*

nadi) before each meal. Yoga shastra is amazing. If one observes the exhalation through each nostril, one can know which part of the brain is active by noting the extent of exhalation through each nostril. The left side of the brain controls the action of the right side of the body and vice versa. The more the exhalation through the left nostril - the more the right side of the brain is active which controls language and arts. All analytical and mathematical aspects are controlled by the left side of the brain.

That is why some children engage in drawing in a mathematics class. When both the nostrils are open and breath is inhaled, sushumna nadi is active. If this is practiced before imbibing knowledge, it lasts for close to 5 hours and the brain is highly active. That is why sandhya vandana is performed three times a day wherein Prāṇayama is performed and thus sushumna nadi is activated. The components of the universe is found within the body as well - the earth, wind, water, fire, and ether.

15.14

ahaṃ(ँ) vaiśvānaro bhūtvā, prāṇināṃ(n) dehamāśritaḥ, prāṇāpānasamāyuktaḥ(ph), pacāmyannaṃ(ँ) 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.

caturvidham - four types of ways food is eaten. What are they? (Bhagavadgītā was written 5500 years ago but encapsulates nuggets of wisdom).

1. **We chew and eat solid foods using the upper and lower mandibles like roti, rice, etc.**
2. **We drink certain foods like milk, buttermilk.**
3. **We suck certain foods like sugarcane.**
4. **We lick certain foods using the tongue like honey, chutney, etc.**

Having become the vaiśvānara (fire of digestion or *jatharagni*), Bhagavān abides in the body of living beings and, associated with the Prāṇa and the Apāna, digest the fourfold food. There are various types of fire which our rishis have found out - all have the same role ie to burn / digest. There is a kind of fire by name *Vrikodara*.

There is a reference to it with respect to Bhima:

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥1.15॥

Bhima (the wolf-bellied), the doer of terrible deeds, blew the great conch Paundra.

It is said that wolves are always hungry and eat a lot but their waist is always slim. Bhima is referred as *Vrikodara* since he is known for his insatiable hunger and also for his slim waist.

Bhagavān said that HE is everywhere and people perceive HIM in different forms. People imagine HIM in different forms.

A part of a verse from Balakand:

जाकी रही भावना जैसी, प्रभु मूरत देखी तिनि तैसी

Three artists were chosen to make the idol of Sri Ram in Ayodhya. The only condition was that the idol should be that of a five year old Ram Ji. Each sculptor imagined in his own way and the best was then consecrated in the temple.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः॥४.११॥

In whatever way men approach ME even so do I reward them; MY path do men tread in all ways, O Arjuna.

The sound is the quality of the sky. The ears are of different shapes and sizes which receives the sound. Take instruments for eg; Tabla, Sitar, Harmonium.. each have a different sound quality. Light is the quality of the sun. Solar energy can be tapped from it and the light is used in x-ray machines too. Thus we can see Bhagavān in different ways just as we hear different kinds of sounds or perceive other types of energy form.

15.15

**sarvasya cāham(m) hr̥di sanniviṣṭo,
mattaḥ(s) smṛtirjñānamapohanaṁ(ñ) ca,
vedaīśca 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.

A child playfully gave his own narration to the meaning of this shloka. That is why it is important to listen to lectures that give a detailed explanation of the shlokas.

Bhagavān says, 'I am seated in the hearts of all; from ME are memory and knowledge, as well as their absence. I am verily that which has to be known by all the Vedas; I am indeed the author of the Vedanta and the knower of the Vedas am I.'

apōha - The absence of memory and knowledge.

One should understand that Bhagavān is everywhere and resides in all beings.

A beautiful prayer by Geetā press:

कर प्रणाम तेरे चरणों में लगता हूँ अब तेरे काज ।
पालन करने को आज्ञा तब मैं नियुक्त होता हूँ आज ॥

अन्तर में स्थित रह मेरी बागडोर पकड़े रहना ।
निपट निरंकुश चंचल मन को सावधान करते रहना ॥

अन्तर्यामी को अन्तः स्थित देख सशंकित होवे मन ।
पाप वासना उठते ही हो, नाश लाज से वह जल भुन ॥

जीवों का कलरव जो दिन भर सुनने में मेरे आवे ।
तेरा ही गुनमान जान मन प्रमुदित हो अति सुख पावे ॥

तू ही है सर्वत्र व्याप्त हरि ! तुझमें यह सारा संसार ।
इसी भावना से अन्तर भर मिलूं सभी से तुझे निहार ॥

प्रतिपल निज इन्द्रिय समूह से जो कुछ भी आचार करूं ।
केवल तुझे रिझाने, को बस तेरा ही व्यवहार करूं ॥

To acknowledge the presence of the divine within each individual we greet each other with folded hands. By doing so we praise the divine within each individual, and all the vices within are defeated.

We say:

जय श्री राम :

जय श्री कृष्ण

Victory to Bhagavān

Our rishis have taught us how to pray with full concentration of the mind.

The Shiva Manas stotra composed by Shankaracharya:

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहम्
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः।
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत् कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ 4

Bhagavān, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You),

My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises,

Whatever work I do, all that is Your Aradhana (Worship), O Shambhu.

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.

There are two types of mankind -

1. **kṣara - That which is perishable.**
2. **ākṣara - Imperishable.**

We are all perishable and will have to return to earth or be burnt by fire. All living beings come under the category of kṣar and the Jīvātmā alone is kūṭasth (unchanging) and hence ākṣar. The energy in the water and wind are converted into electricity by water turbines and windmills. Similarly, the ātmā within us is indestructible though can change the physical bodies.

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.

uttamaḥ puruṣastvanyaḥ - The Supreme Puruṣa is distinct from the above.

paramātmetyudāhṛtaḥ - The name of Paramātmā referred to as Supreme Puruṣa is indestructible (avyaya īśvaraḥ).

lōkatrayamāviśya bibhart - Paramātmā pervading the three worlds and sustains them.

HE is the transcendental Supreme Person (Puruṣottama) who controls both the perishable and imperishable worlds, and is present inside every living entity - showcasing the chapter is aptly named.

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 verse, Bhagavān called HIMSELF Puruṣottama, the Divine Supreme Person who transcends over the material world, which includes both *kṣhar* the perishable & *akṣhar* the imperishable divine souls. Thus HE is declared to be the highest Puruṣa in the world and in the Vedas.

15.19

**yo māmēvamasammūḍho, jānāti puruṣottamam,
sa sarvavidbhajati mām(m), sarvabhāvena bhārata. 15.19**

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.

Bhagavān further says, 'he who, undeluded, knows ME thus as the highest Puruṣa, he, knowing all, worships ME with his whole being (heart), O Arjuna.'

One attains knowledge on knowing HIM as Buddha who got enlightened under the Banyan tree. Such men seek refuge in HIM and enjoy taking HIS name.

15.20

**iti guhyatamaṃ(m) śāstram, idamuktaṃ(m) mayānagha,
etadbuddhvā buddhimānsyāt, kṛtakṛtyaśca bhārata. 15.20**

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 finally reveals HIS most secret science taught by HIM. On knowing this, a man becomes wise, and all his duties are accomplished.

The wisdom in the gītā will lead to victory. So one must continue to read and understand the gītā for a successful life.

The session thus ends with 'Sri Krishnarpanam astu.'

Question & Answer session:

Mamta Ji

Question: With reference to chapter 12, how to work on dualities - praise & criticism as well as forgiveness?

Answer: Children also approach with the same question. Who won is more important than insult. A person's inclination is to insult and if one gets affected then the person wins. If one does not react then he wins. This is only possible if we are forgiving. Later, the person can be explained to clear the misunderstanding. One who does not react much to dualities has attained equilibrium and it requires constant practice.

Maintaining a diary helps in analysing for better living. There are apps these days that monitor our heart beat. How to bring the raised heart beat under control? By controlling the inhalation and exhalation - by Prāṇayama. One can control anger by not reacting, being calm, and practising Prāṇayama.

Gītā is a wonderful text that reveals pearls of wisdom on how to lead life.

तू ही है सर्वत्र व्याप्त हरि ! तुझमें यह सारा संसार ।
इसी भावना से अंतर भर, मिलूँ सभी से तुझे निहार ॥

To chant the name of Bhagavān and see HIM in all is a good way to deal with dualities.

Question: How do we assess our position in the magic tree of life described by Bhagavān?

Answer: By being composed in dualities and balancing the three gunas - satvik, rajasik, and tamasik. The more satvik, the nature indicates we are like the branch growing upwards in the magic tree of life.

Vimal Ji

Question: Please explain the 3 minute preksha - to observe oneself.

Answer:

1. **Swasa preksha** - To observe one's breath for a minute.
2. **Samvedana preksha** - To observe all activities within the body from head to toe for a minute.
3. **Vichara preksha** - To observe the thoughts for a minute.

With practise one should increase the timing and one will learn to enjoy.

Archana Ji

Question: How to control the duality of happiness and sorrow?

Answer: In times of sadness, it pains because we keep remembering it often. We have to understand that this duality occurs outside and we should not allow it to affect us inside. On the death of a loved one, we feel sad. Slowly we learn to cope with time. The pain dulls with time. So the pain which takes a long time to dull can be dulled within a few seconds as well. The cause of sadness or happiness is external - do we have control over it? No. Then there is no use delving into it.

Yama and niyama helps us to control our self. Meditation helps us in this process.

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥12.15॥

He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, anger, fear and anxiety he is dear to ME.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ॥12:10

If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for MY sake; even by doing actions for MY sake, thou shalt attain perfection. To be like Meera Ji and yearn only for Bhagavān.

Arjuna's sadness was karma yog as he was interested in the welfare of others - hence is referred as Vishada yog.

On the contrary, our sadness is vested with reference to us. The mind thus becomes limited to 'I and Mine' which cause it to bind with jeevatma and becomes the cause of rebirth.

पुनरपि जननं पुनरपि मरणं,पुनरपि जननी जठरे शयनम्।

Gita awakens us to reality and helps us tread the path of righteousness.

Swarnalatha Ji

Question:Get different versions each time one listens to vivechan.

Answer: It is normal and one should continue to listen to explanations.

Manisha Ji

Question: In chapter 10, Bhagavān has mentioned Vibhuti yog, then why has HE mentioned Purushottam yog in chapter 15?

Answer: Just as a teacher repeats a concept several times to enable the students to understand, Bhagavān being the best teacher reiterates several times to make us understand.

Abha Ji

Question: What is Aadyatma?

Answer: One's nature is aadyatma.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥8.3॥

To develop good nature requires practice which is the path. When we travel and reach a town on the way, we do not stop but continue towards our destination. The final destination for all of us is to attain Paramātmā. The path helps us to correct our nature. Singing a bhajan makes us happy.

Question: Why does our mind make us falter?

Answer: The mind has the ability to shroud our intelligence. The mind is also restless.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥6.34॥

Arjuna asks Bhagavān how to control the mind.

In chapter 18, Bhagavān lists 18 ways to do it like the path of knowledge, devotion, etc. Bhagavān knows that each of us have various capacities, hence gives us options. Why is our life called jeevan which means water? Water flows from higher to lower level. When we travel, we may sense a bad odour on the way. Our intellect analyses the cause of the odour - may be a dead dog... The mind desires to see it. The mind is bogged down and overrides the intellect and sees it through the eyes.

Hence, one should restrain the mind, just like an elephant is controlled by reins. One can restrain the mind by constant practice. To lose one's intellect in various situations is a given as it is overpowered by the mind. To keep the intellect on its toes, one should have a balance (samatva). With practice and rewind of the days' events one can know if he has controlled anger, sorrow, etc and if he has been calm in dualities. Each day is new with new opportunities and challenges. Maintaining a diary with the principle of Anger Control and Bhagavat Chintan (ACBC) helps one to improve each day.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥१२.१४॥

Only with a strong resolve and practice can one overcome the vices.

Kavita Ji

Question: The sadness is reflected in the body as pain. Why?

Answer: The body is the means to karma.

शरीरमाद्यं खलु धर्मसाधनम्।

If the body is without diseases and healthy, it can become a means to perform karma. The body does experience pain and pleasure. By practice of controlling the mind, one gets to realize that the body is always healthy. Diseases are a result of the consequences of a disturbed mind. Some diseases are caused by water, air, or insects. They have to be treated with medical help to repair the body.

The body is the first step to balance in terms of posture before doing any type of yoga for prana, mind, and subtle body. One should take care of the body with nourishing food, good sleep, wakefulness, and exercise.

Chat

Question: Why some do good while others bad?

Answer: Each person decides to do karma based on his intellect and mind. Bhagavān has no role in it. All actions bear consequences though.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṁ)
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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