

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

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YouTube Link: [https://youtu.be/O\\_9htlS6QXo](https://youtu.be/O_9htlS6QXo)

**Those who realize the Absolute Truth about Oneself and the Supreme Divine Personality will be truly enlightened and are on the path to attain liberation**

Chapter 15 of the Srimad Bhagavad Gītā - *Puruṣhottam Yog* - **The Yog of the Supreme Divine Personality.**

The session begins with the prayer.

With the grace of the supreme almighty, or by the blessing of an elevated saint or Guru, one is bestowed with an opportunity to read, comprehend and imbibe the teachings of the Gītā. One should understand that it is not the seeker who chooses to read the Gītā. Only those fortunate souls who have the grace of the supreme divine would be bestowed with the grace to learn the Gītā. When the seekers begin L1, they are apprehensive if they would be able to learn the shlokas. However, as one progress from Chapter 12 to Chapter 15, the confidence soars and seekers start to believe that they would be able to learn and chant the shlokas.

Bhagavān does not impose HIS decision on Arjuna, HE advises Arjuna to adhere to HIS prescribed duty that is true to HIS nature. In Chapter 12, Bhagavān has explained the path of devotion and described the traits of an ideal devotee who is most dear to HIM. HE has also explained in the Gītā, the traits of a knowledgeable one or a Gyani. HE has described Karma Yog, Guana Yog, Bhakti Yog and then says the below shloka to Arjuna:

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 18.63॥

I have explained to you this knowledge that is more secret than all secrets. Ponder over it deeply, and then do as you wish.

However, Arjuna is in a state of exclusive devotion and complete surrender towards Bhagavān and he

asks Bhagavān to advise him on the best suited path for certain as stated in the below shlokas.

**कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 2.7॥**

Arjuna takes the step of surrendering unconditionally to Bhagavān as his disciple and requests his Guru to enlighten him regarding the proper course of action from a state of exclusive devotion. In Chapter 1, Arjuna expresses his anxiety, confusion and delusion. He expresses his desire of not wanting to fight the war against his kinsman and reap the kingdom with his hands tainted with blood, which he believes would be a sin. However, the minute Arjuna says the above shloka with complete surrender, it is at this stage where Bhagavān starts to impart the divine knowledge of Gītā. Consider the example of a child. When the child cries, the mother pacifies the child with a toy. As long as the child is contented with the toy, the mother does not hold him in her arms. However, when the child is not pacified with the toy and cries for the mother's attention alone, the mother then carries the child in her arms. Similarly, the Supreme Divine takes responsibility of our well-being and carries our burden when we call upon HIM with complete surrender and from a state of exclusive devotion.

In this Chapter, Bhagavān emphasizes on Gyaan Yog and HE compares the material world to an upside-down to an eternal aśhvattḥ (sacred fig) tree. On the branches of this tree, the embodied souls wander up and down, from lifetime after lifetime. The trunk and branches which are extending downwards (adhaḥ-śhākhā) encompass all the life-forms from of the material realm, which are entangled in the cycle of birth and death. Bhagavān or the supreme divine personality is the source of this tree (as the root of this tree). The roots face upwards toward the sky (ūrdhva-mūlam), originating from the Supreme Divine, nourished and supported by HIM. Its leaves are the fruitive activities defined in the Vedas or the Vedic mantras. This tree is an analogy used to explain the manifestation of the material world and does not exist in reality.

The elevated souls such as the celestial devatas are the branches towards the supreme divine, then the branches towards the middle represents the human clan and the branches which move downwards represent the animal kingdom. The objects of the senses are referred to as tender buds of this tree. The objects of senses are the senses of sight, taste, hearing, touching and the ability to smell.

The leaves of aśhvattḥ (sacred fig) tree are compared to the Vedas. Like how one would not be able to count the leaves on a tree (considering it is vast), the knowledge of the Vedas is also considered to be vaster than the leaves of the tree.

However, Bhagavān has not referred to fruits and flowers as these signifies something fruitive or a state of bliss. Since Bhagavān is explaining the material world which is a reflection of misery, HE has refrained from using the analogy of fruits or flowers. Although the soul is trapped in the cycle of birth and death, it can attain liberation by cutting down this tree from the axe of detachment. As they say in the below Bhajan:

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

When one realizes that everything one possesses is due to the blessing of the divine, when one relinquishes the sense of doer-ship and gives up the state of 'ME or I' consciousness, one elevates to higher states of consciousness and is on the path to attain liberation. The first step is the most difficult step. In current times, one is entangled with household chores and is unable to start from home for work/any other tasks. However, when one steps out of the home, one is on the starting

point. Similarly, in the path of spiritual journey, each embodied soul has its own pace to attain the final goal of liberation and unite with the divine. Someone might take one lifetime to achieve this ultimate goal and some of us might take several lifetimes to attain the divine. Although this appears extremely difficult, it is not impossible. Even the world impossible says I am Possible.

The root cause of all problems in the material world is expectation and attachment. If one does good to the other, one expects the same from the other. This is similar to one saying that one is a vegetarian and hence expect the bull or the lion to refrain from attacking the one practicing being vegetarian. When one drops expectations and attachments and performs the prescribed duties, one would not be disheartened with the actions of the other. The mind is like a Velcro which is attracted towards material desires and is easily gripped by negative states such as fear, delusion, anxiety, anger, so on and so forth. If there is a black dot on a big piece of white paper, the focus shifts to the small black dot instead of the white space. One sees the glass as half empty instead of seeing the glass as half full.

It is the karmic reactions which decide the fate of the soul in the next lifetime. If one has performed virtuous deeds, one would be born in virtuous families which aid the spiritual growth of the soul or one might even ascend the ladder and become a celestial devata or a Yaksha. If one has negative karmic reaction, one would descend down the ladder and might be born in animal kingdom. There are 14 Lokas as stated below and the human form occupies the Bhulok. With positive karmic points, one can move to higher celestial abodes. Sinful actions result in negative karmic points and one can descend down to nether regions.

- **Satya**-loka (Brahmā-loka)
- **Tapa**-loka
- **Jana**-loka
- **Mahar-loka**
- **Svar**-loka (Svarga-loka)
- **Bhuvar**-loka
- **Bhu**-loka
- **Atala**-loka
- **Vitala**-loka
- **Sutala**-loka
- **Talatala**-loka
- **Mahatala**-loka
- **Rasatala**-loka
- **Patala**-loka

It is a common tendency to advice the one who is most dear or obedient. Similarly, Bhagavān ensures the well-being of those who are exclusively devoted to HIM with complete and unconditional surrender. HE now explains how one can cut through attachment and desires in the forthcoming shlokas.

## 15.6

**na tadbhāsayate sūryo, na śasāñko 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.

Before understanding this shloka, let's quickly revisit the previous shloka as stated below:

**निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।**

**द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 5॥**

Bhagavān explains that one should relinquish the sense of ME, I or MINE state of consciousness, where one identifies oneself with the material entities and the physical body.

One needs to give up the sense of doer-ship and dedicate all activities to the lotus feet of the divine. In Kaliyug or the current times, the common tendency is to engage in bhakti or devotion say for 15 mins at the start of the day and then disconnect from devotion. In Chapter 12, Bhagavān has reiterated and emphasized that those who engage in steadfast, constant and exclusive devotion towards HIM will surely attain HIM.

The terms: **एवं सततयुक्ता ये** or **नित्ययुक्ता** signifies exclusive and constant devotion.

It is believed that the mind can focus only on one thing at a time. However, if the mind is fixed on the supreme divine with steadfast or exclusive devotion, then there is no question of the mind being deviated on anything else. This state can be achieved with constant practice and sincere devotion towards the divine. Bhagavān has assured in Chapter 9 in the below shloka that HE will personally carry the burden of those devotees who are exclusively devoted and surrendered towards HIM unconditionally and ensure their well-being.

**अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।**

**तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ 9.22॥**

Those who always think of HIM and engage in exclusive devotion to HIM, whose minds are always absorbed in HIM, HE provides what they lack and preserve what they already possess. HE bestows HIS devotees the spiritual assets they do not possess, and HE protects the spiritual assets that HIS devotees already possess.

The root cause of all the miseries and disappointment is expectation and attachment. The embodied soul is gripped by the illusion of the material realm and is in constant pursuit of chasing material desires and goals. One desire leads to another, and one is entangled in a vicious cycle of never-ending desires. One cannot be contented even if one reaches the topmost position. A common man desires to be the king, the king desires to be the emperor, the emperor desires to become a celestial devata, the celestial devata would desire to have the position of Devaraj Indra and Devaraj Indra would desire to have the position of Brahmā Dev. The desires are never ending and there would always be something or someone above one's position. At the same time, one would always be blessed with something unique which is lacking in the other. Hence, one needs to be contented with what one has and to learn to count the blessings, instead of lamenting on unfulfilled desires.

However, this mindset should be based on one's age and stage of life. The students and the youth should not be contented if they score low. They need to have a goal, a vision and strategies to achieve the same. Life without a goal is like a journey without a destination and one would be drifted like a leaf, hither and thither. When Arjuna says that he does not wish to fight his kinsman and he expresses his desire of taking up sanyas yog, Bhagavān reminds him that one needs to perform the prescribed duty. Since Arjuna was a warrior by nature, his prescribed duty was to wage the war. Bhagavān advice not to give up on the prescribed duty, but to engage in HIS devotion by completing the prescribed duties. The daily lives of every embodied individual soul can be compared to the battlefield. Arjuna was gripped by delusion, anxiety and confusion and mentioned the below shloka:

**गाण्डीवं संसते हस्तात्त्वक्चै व परिदह्यते ।**

My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīv, is slipping from my hand, and my skin is burning all over.

When one finds oneself in a similar situation during the battles faced in life, one needs to remember the words of Śrī Bhagavān where HE says uttishto uthishta bhārata. When one buys a microwave, washing machine or any electronic item, one would receive a manual on how best the equipment can be operated. The Dos and the Don'ts are mentioned in the manual. If one follows the Don'ts, the efficiency of the equipment decreases and eventually the equipment might stop functioning. Similarly, the embodied souls follow the Don'ts and end up reducing the lifespan due to illness and miseries. One can either choose to function from a stressful state of anxiety, fear, confusion, delusion, etc., or function from an internal state of happiness by following the wisdom imparted in the Gītā. When one follows exclusive devotion, frees oneself from the desire to enjoy the senses, and learn to remain equipoised during the dualities of life (pleasure and pain; happiness and misery; profit and loss; honor and dishonor; etc.,) reach elevated state of consciousness and are on the path to attain liberation to reach HIS divine abode.

Now, one might contemplate or imagine on how HIS supreme divine abode looks like to those who reach HIS divine abode. Bhagavān describes HIS supreme divine abode in shloka 6 as stated below:

**न तद्भासयते सूर्यो न शशाङ्को न पावकः ।**

**यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ 6॥**

Bhagavān describes his divine Abode, by saying that it is self-luminous. No sun, moon or fire is required to light it up. Bhagavān also mentions that when one reaches HIS divine abode, one does not return to this material world again.

As Shankaracharya Ji says in the below shloka:

**पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम् ।**

**इह संसारे बहुदुस्तारे, कृपयाऽपारे पाहि मुरारे ॥**

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!

One is entangled in the continuous cycle of birth and death. In the material world, the embodied soul identifies itself with the physical body. All the effort and focus is on maintaining the physical body and fulfilling the desires of the senses. If one is critically ill, the kinsman do not hesitate to spend an exorbitant amount of money to saved the loved one. However, when the soul relinquishes the physical body at the time of death, the kinsman prefer to cremate the body as soon as possible. The physical body loses its significance and the sense of life when the soul leaves the body. However, one fails to identify oneself with the soul and identifies oneself with the physical body. This has been explained by Tulsidas Ji in the below doha that the physical body is perishable while the soul is eternal.

**छिति जल पावक गगन समीरा ।**

**पंच रचित अति अधम सरीरा ।।**

It is not wrong to focus on maintaining the needs of the physical body, however one also needs to focus on purification of the soul by exclusive devotion. Bhagavān says that such purified and elevated souls who reach HIS supreme divine abode never return to the material world and are free from the

cycle of birth and death.

The Kathopanishad also describes HIS supreme divine abode which is self-illuminated by HIS divine effulgence and glow and does not require the sun, the moon or the fire to light it up as stated in the below shloka.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भन्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

**15.7**

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

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

In this shloka, Bhagavān mentions that all embodied souls in this material world are HIS eternal fragmental parts. HE is the whole and the embodied soul is the small fragment of HIS supreme self. Bhagavān mentions that as the embodied soul is bound by material nature, it is under the influence of the six senses including the mind.

The physical body emanates from Prakṛti. The Prakṛti constitutes of the Pancha Bhuta (Earth, Fire, Wind, Water and Space) and the subtle body (mind, intellect and ego). The Prakṛti also has three modes of nature - sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance). Since one identifies oneself as the physical body, the embodied soul is under the influence of Prakṛti and is hence deluded and struggling with the six senses including the mind, which is attracted towards the material world. Hence, one functions from a state of ME, MINE or I consciousness.

Bhagavān has described the nature of the soul in the below shloka.

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

Bhagavān has explained the concept of rebirth, comparing it to the activity of changing clothes. When garments become torn and useless, one discards them in favor of new ones, but in doing so one does not change oneself. In the same manner, the soul remains unchanged, when it discards its worn-out body and takes birth in a new body elsewhere.

The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed. Since the supreme divine is Sanātana or eternal, without a beginning, middle nor end, the soul being a fragment of HIS supreme self is also eternal.

When one attains self-realization, one realizes that one is the soul and not the physical body. When the soul relinquishes the physical body at the time of death, the subtle body (mind, intellect and ego) moves along with the soul. These impressions of the previous birth move along with the soul and hence one inherits those Saṃskāras in the next birth. Since the process of life and death is continuous until liberation, one piles up a stockpile of Saṃskāras along with an account of good and bad karmic deeds. Until the account of both good and bad karmic points deplete, until the past impressions are weeded out of one's consciousness, one would be entangled in the cycle of birth and death.

Good karmic points aid one to elevate in the spiritual journey whereas negative karmic points might result one in moving downwards in the ladder of spiritual growth. one can attain liberation from the cycle of birth and death by the path of exclusive devotion and surrender towards the supreme divine or by the path of knowledge where one realizes this state that one is the body and not the soul. In material world, one would not hesitate to give up on 1 Rupee to get 100 Rupees in return. Similarly, when one understands the true meaning of attaining the divine, one would set on a pursuit to elevate to higher levels of consciousness and walk on the path to attain liberation. When one reaches this state, one experiences eternal bliss.

## 15.8

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

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

In this shloka, Bhagavān explains that like how the wind carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it relinquishes the old body at the time of death and enters a new one at the time of rebirth. Bhagavān uses the analogy of the wind which carries the fragrances (say flower, wet mud, etc.,) along with it and explains that the soul carries the impressions and experiences of the subtle body (which is the mind and the senses) from the previous lifetimes in the form of Saṃskāras when it enters a new body. During the journey of the soul across lifetimes, when the soul moves from one body to another, some of the Saṃskāras might get weeded out and new Saṃskāras might get compounded depending on the experiences of each lifetime. These Saṃskāras might be virtuous or vile depending on the deeds performed during each lifetime.

## 15.9

### **śrotraṃ(ñ) cakṣuḥ(s) sparśanaṃ(ñ) ca, rasanāṃ(ñ) ghrāṇameva ca, adhiṣṭhāya manaścāyaṃ(ṽ), viśayānupasevate.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.

In this shloka, Bhagavān explains that by using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are under the influence of the mind, the embodied soul savors the objects of the senses. With the help of the mind and the senses, the embodied soul can enjoy taste, smell, touch, feel or hear sounds. Due to the consciousness of the soul, the mind and senses derive the energy to function and experience pleasure and pain from their thoughts, situations, persons, and objects of the senses. Then the embodied soul identifies the same experiences of the mind and the senses as its own.

The nature of the mind is material (as it emanates from Prakṛti) and the nature of the soul is divine (as the soul is a small fragment of HIS supreme divine self). The nature of the mind is wavering and is attracted towards the pleasures of the material realm. It is the intellect which helps one have a firm and a resolute mind. Since the nature of the soul is divine, it remains dissatisfied with the material pleasures. The ultimate happiness is experienced when the soul attains liberation, when it rests in the lotus feet of the divine.

## 15.10

**utkrāmantam(m) sthitam(ṡ) vāpi, bhuñjānam(ṡ) 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.

The soul savors the perceptions of the mind and the senses while it resides within a body. However, Bhagavān explains that the ignorant beings are unable to comprehend the same. Such persons identify themselves with the physical body.

Only the elevated souls who have acquired spiritual knowledge understand that it is the soul that gives life to the body. When the soul relinquishes the physical body, the physical body is lifeless. Hence, the elevated souls or sages who are able to see this reality do not distinguish amongst people based on material traits (say wealth, beauty, qualification) and see all beings with equanimity even if it is a saint or a sinner.

However, since the mind is material, the ignorant ones identify themselves with the physical body. All desires ultimately culminate into happiness. When Swamy Swarupanand once asked few university students if they were studying to obtain a degree or to obtain knowledge, some of them sincerely acknowledged that they were studying to obtain the degree. Let's say if one gets an Audi or Rupees 10 Lakhs, the happiness is in riding the Audi or spending the Rupees 10 Lakhs and not just by owning the amount or the car. One can experience happiness by performing mundane activities or sattvik (virtuous) activities. To evolve into higher state of consciousness in this spiritual journey, one can make an effort to move from Tamasik state to Rajasik state and then from Rajasik state to sattvik state. When one performs virtuous deeds with a predominant sattva guna (mode of goodness), one would attract positive karmic reactions which would aid one to elevate and progress on the path of devotion.

**15.11**

**yatanto yoginaścainam(m), paśyantyātmanyavasthitam,  
yatanto'pyakṛtātmāno, nainam(m) paśyantyacetasaḥ. 15.11**

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

In this shloka, Bhagavān explains that striving yogis are able to realize that the soul is housed within the physical body. However, the ignorant persons whose minds are not purified cannot comprehend the same, even though they strive to do so. The ignorant and materialistic persons cannot comprehend or imagine HIS divine personality. The mind is material, with limited abilities and the senses turned towards the material, it cannot imagine and perceive HIS supreme divine nature. The current generation believes to be practical and open-minded and would not hesitate to put forth harsh truth or perspective due to which one could endure deep wounds. As they say - "Words are like arrows; once spoken they cannot be taken back." Although one should speak the truth, one's words should never wound the other.

However, those who are on the path of spiritual evolution are on a journey to transform themselves from a sinner to a saint and purify their hearts with humility and faith. A cleansed and a pure mind experiences the presence of the soul.

**As they say - मन चंगा तो कठौती में गंगा**

If the mind is pure and clean, then in the pot beside, the Ganga resides.

**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.

In this shloka, Bhagavān begins to explain HIS manifestations and presence in the material world. HE mentions that HE is brilliance of the blazing sun that illuminates the entire solar system. Bhagavān mentions that the radiance of the moon and the brightness of the fire also emanate from HIM. However, in HIS supreme divine abode no sun, moon or fire is required to light it up and it is self-luminous due to HIS divine spiritual energy. HE continues to explain HIS manifestations on the material world in the next shloka.

**15.13**

**gāmāviśya ca bhūtāni, dhārayāmyahamojasā,  
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.

In this shloka, Bhagavān says that with HIS spiritual energy, HE sustains the Earth and sustains life on planet Earth. Bhagavān says that moonlight derives its nourishing properties from HIM and it is this moonlight that nourishes the entire plant life or Vanaspathi (flora).

**15.14**

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

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

In this shloka, Bhagavān mentions that HE is the power behind the digestive fire and takes the form of the fire of digestion. It is I who take the form of the fire of digestion in the stomachs of all living beings to digest the four kinds of foods.

The food consumed is categorized into four types:

- 1. **Bhojya** - Foods that are chewed.
- 2. **Peya** - These are mostly liquid or semi-solid foods which we have to swallow or drink.
- 3. **Kośhya** - Foods that are sucked.
- 4. **Lehya** - This includes foods that are licked.

As they say - **जैसा खाओगे अन्न, वैसा होगा मन**

You are what you eat. Hence, one should be conscious about what one consumes. The glow that

radiates on one's face and as one's energy is derived from the quality of food that one consumes. One needs to follow a Satvik diet and refrain from consuming junk food on a daily basis. Bhagavān has described the Satvik, rajasik and tamasik diet in Chapter 17 and one should try to follow a Satvik diet for a healthy life. It is also equally important to chew the food completely before swallowing. Some persons have the habit to consume the food in a hurry within few minutes without proper chewing. One should focus on consuming a healthy and balanced diet and refrain from consuming stale food. The food (anna) is transformed into plasma (Rasa), then into blood (Rakta), then into muscle (Mamsa), then into Majja (bone marrow), then into Asthi (bones), then into Virya (reproductive fluids), then into Ojas (energy) and then into Tej or glow.

Hence, it is recommended that one should follow a Satvik diet where 50% of the stomach is filled with the food that is chewed, 25% with water and the remaining 25% should be empty to aid digestion.

### 15.15

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

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

In this shloka, Bhagavān explains that HE is seated in the hearts of all living beings. In Bhagavatam, Bhagavān has re-iterated that HE is seated in the hearts of all living beings in the on the lotus form. Hence, it is recommended to meditate on the heart region by visualizing the personal form of the divine with the lotus form. When one understands that HE resides in one and all and when one has exclusive devotion towards HIM, one would not harbor hatred towards the other. Hence, one should not hurt the other by words, actions or thoughts. The supreme divine does not appreciate HIS devotees hurting the other. Even if one goes not go well along with the other, one could maintain a safe distance by not crossing the line of respect. However, as the embodied souls are overcome by ego, one fails to see the divine in the other.

Bhagavān then says that from HIM comes knowledge and the amazing ability of memory. HE also says that HE is the source or power behind forgetting the past. The embodied souls may cross paths across lifetimes due to karmic bondage. Let's say one was unable to repay the debt in the previous lifetime and ended up being the parent of the lender in the next lifetime (to repay the debt due to karmic bondage). If the child could recall that the parent could not repay the debt in the previous lifetime, the child would not be able to love the parent unconditionally. If two close friends were foes in the previous lifetime, they would harbor hatred for each other. Hence, the power to forget the memories of the previous lifetime is a blessing bestowed by the divine to avoid overload of stockpile of memories from the past lives.

Bhagavān then says that HE is known by all the Vedas, HE is the author of the Vedant, and the knower of the meaning of the Vedas. HE now explains HIS purushottam swarup in the forthcoming shlokas.

### 15.16

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

In this shloka, Bhagavān explains that there are two kinds of creation, the kṣhar (perishable) and the akṣhar (imperishable). The perishable are all beings in the material realm. Anything that emanates from Prakṛti is perishable and undergoes the process of creation, sustenance and destruction. However, the embodied soul is a small fragment of HIS supreme divine and is hence eternal or imperishable.

**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.

In this shloka, Bhagavān mentions that the Supreme Divine Personality is the Paramātmā, which refers to the indestructible Supreme Soul. HE is the transcendental master who controls both the perishable and imperishable entities. HE is responsible for creation, sustenance and destruction of all the three worlds.

In the terms of Vedānta, Paramātmā can be understood as the Brahmān, from whom the Maya or material energy emanates. The **Vikshepa Shakti** (projection), **Avarana Shakti** (hiding) emanate from **Avidya** (ignorance). Consider the example of a rope in a dark room. One might presume the rope to be a snake and would be gripped by fear. The rope in darkness can be compared to **Avarana shakti** and the presumption of rope to be a snake is **Vikshepa Shakti**. However, when one realizes that the snake was indeed a rope, the fear dispels and the bubble of presumption breaks when one is no more gripped by ignorance.

**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 shloka, Bhagavān refers to himself as Puruṣhottama, the Divine Supreme Personality who transcends over the material world, which includes both **kṣhara** the perishable and **akṣhara** the imperishable divine souls or embodied souls. The perishable entities emanate from Prakṛti and the embodied souls are a small fragment of HIS supreme divine self.

Although they say:

**ब्रह्म सत्यं जगत् मिथ्या**

The supreme Brahmān is the only eternal truth and everything else is illusion, this shloka has been

explained from the worldly perspective.

### 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.

In this shloka, Bhagavān explains that those who know HIM as the Supreme Divine Personality and worship him with devotion truly have complete knowledge of HIM. It is a spiritual journey where one needs to purify the mind and the heart with exclusive devotion, elevate to higher level of consciousness and then attain this state of realization to attain HIM.

### 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.

In this shloka, Bhagavān concludes by saying that HE has shared this most secret principle of the Vedic scriptures with Arjuna (by referring to him as the sinless one). Bhagavān mentions that by understanding this, a person becomes enlightened, and fulfills all that is to be accomplished. HE has described the nature of this material world, the perishable and imperishable entities, the Supreme Divine personality and mentions that whoever understands this knowledge will elevate to higher levels of consciousness and will be able to walk on the path to attain the ultimate goal which is liberation.

The session ends with the prayer and Hanuman Chalisa.

### Question and Answer

#### Sunil Ji

**Question:** Why is it mentioned in the last shloka that this is the most secret principle of the vedic scriptures?

**Answer:** The supreme divine has explained the material world by using the representation of the sacred fig tree. HE has explained how karmic reactions entangles one to the cycle of birth and death and how the karma decides the fate of the soul in the next life. HE has also explained HIS supreme divine personality and hence this is the most secret principle of the vedic scriptures. Since Gītā is the summary of the upanishads and the vedas, this secret is being told here as well.

#### Vandana Ji

**Question:** Does the supreme divine encourage Arjuna to wage the war against his kinsman and in current times, if life is compared to the battlefield, are we expected to get into a conflict with the kinsman?

**Answer:** The divine never asks Arjuna to fight the war, HE advises Arjuna to align to his true nature of being a warrior and perform his prescribed duty as a warrior. In current times, one is not a warrior by profession and hence should avoid conflict with kinsman. One should focus in uplifting the self and keep distance if one goes not go well with the other, one should refrain from causing harm to the

other.

### **Ashok Ji**

**Question:** Why is Arjuna called Parantapa?

**Answer:** Arjuna has performed intense penance. He earned the Pasupatastra due to his intense penance and also became Gudakesha (one who has conquered sleep). Hence, he is called Parantapa.

**Question:** What is the difference between Brahma and Paramatma which is referred to in the sacred fig tree?

**Answer:** Brahmā here refers to the creator or the Hiranyagarbha, which is source of all creation. Paramātmā is the supreme divine personality and is also called as the ParaBrahmā.

### **Prem Nath Ji**

**Question:** If the divine resides within one and all, then why does one give up or detach from the other? Also, Paramatma and Shri Krishna is one and the same?

**Answer:** One relates to parents and one's own children the most. Then comes siblings, extended family and friends. It hurts the most to give up or detach from parents and children. Parents are dependent and children are one's responsibility. Hence, one can make an effort in these two types of relationship. In other relationships, one can detach gracefully instead of cutting off permanently on a bitter note. Krishna Ji or Ram Ji are personal forms of the supreme divine. Jeevatma is the embodied soul. the Paramātmā is the unmanifest form, and the personal form is the manifest form.

### **Manoj Ji**

**Question:** Which part is pre-destined and which part is not pre-destined in one's fate?

**Answer:** Based on one's karma, one's fate is decided. However, based on one's effort and Puruṣārtha, one can change the destiny.

### **Arnav Ji**

**Question:** One might believe Krishna Ji as the supreme divine. However, the foreign countries believe other religions. Please clarify.

**Answer:** Every religion believes that it is the most ancient one. However it has been scientifically proved that Vedas are the most ancient and hence Hinduism is the most ancient religion. But, the supreme divine as told that however one surrenders, HE shall reciprocate accordingly. Hence, if one sees the divine in the form of Christ or any other personal form, HE shall reciprocate accordingly.

### **Pavan Ji**

**Question:** Is the mind under the control of the divine?

**Answer:** The mind is under the control of the self and not the divine. The action of free will is under the control of the self. However, one becomes a slave to the desires of the mind. One can develop a firm mind with constant practice.

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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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