



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/OHRkAb7CGA8>

Puruṣottama - The Omnipresent, Eternal Supreme Being

The **15th** chapter of the Bhagavad-Gītā is known as the **Puruṣottama-Yoga - The Yoga of the Supreme Being**.

The last of the two-part interpretation session of the 15th chapter of Śrīmadbhagavadgītā started with prayers to Bhagavān Shri Krishna followed by the lighting of the auspicious lamp.

**Sadaśiva Samarambham Vyasa Shankaracharya Madhyamam
Asmad Acharya Paryantam Vande Guru Paramparam**

Originating with the all-pervasive Siva, to Veda Vyasji, to my own Guru, I bow with reverence to the entire Guru Parampara (tradition of teachers).

Prayers were thus offered to Lord Siva, Maharshi Veda Vyasji and ones Guru before the start of the Vivechan session.

In the last session, we were introduced to a new philosophy where Bhagavān explained the genesis of the world we live in and also gave us a glimpse of the Paramdham, HIS abode. HE also provided us with guidance on how we mortal beings can reach HIS Paramdham.

Now Bhagavān will introduce us to the concept of **Atma**, and also continue to tell us about HIS Being. Here, HE is not focusing on short terms goals, but rather on long term goals. In Hinduism, we do not say 'Rest in peace' when one passes away. That is because we wish for someone to attain Moksha once his deeds in this mortal world is done. Otherwise, based on his Karma, his soul is likely to go to Swargalok or pass onto another mortal body.

As Bhagavān said in the 20th Shloka of Chapter 9, those who perform their worldly action with motive as laid down in the three Vedas and drink the sap of the Soma plant are thus purged of sin. Such souls by their worship of Bhagavān through sacrifices, seek access to heaven and attain Indra ji's paradise as the result of their virtuous deeds. They then can enjoy the celestial pleasures of gods in heaven.

**traī-vidyā māṁ soma-pāḥ pūta-pāpā yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādyā surendra-lokam aśhnanti divyān divi deva-bhogān**

However, in the 21st Shloka of Chapter 9, Bhagavān explains the transient nature of such access to Swargalok. HE says, that having enjoyed the extensive heaven-world, the souls return to this world of mortals, once their stock of merits earned through virtuous deeds is exhausted. Thus, attainment of such heavenly bliss repeatedly come and go whence the soul again must return to the world.

***te tam bhuktva svarga-lokam visalam ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna gatagatam kama-kama labhante***

We at Geeta Pariwar are fortunate to have got this opportunity to Learn Geeta, Teach Geeta and spread the Knowledge of Geeta amongst the people. Now it is upto us and our Gunas to decide how we utilize this golden opportunity. We should always endeavor to stay connected with the Holy Bhagavad Gītā, even if we are pulled in the opposite direction due to various circumstances. This is because, through this deed, we can analyze ourselves and our actions. It is also important to memorize the Shlokas because once we do that, Gītāji will always remain with us. In time, we may lose the use of our physical faculties, but even then Gītāji will remain with us because, we have memorized the Shlokas.

It is, therefore, **our responsibility to not leave but diligently Live the wonderful Gītā journey, even if it is one principle at a time.**

We must always remember that we are fortunate chosen ones chosen by Ishwar and hence we must keep going on this wonderful path without any distraction or hesitation.

15.9

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

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

Sometimes, one may wonder how does the soul reach its targeted destined mortal body in the next life. Does it span across continents? Though we know that the drop of water indeed exists in the ocean, we don't know where and which one it is. Likewise, we must understand that the soul is but a drop in the ocean of existence.

Before we proceed, let us once again remember the 8th Shloka of the chapter.

***śarīraṃ yadavāpnoti, yaccāpyutkrāmatīśvaraḥ
grhītvaitāni saṃyāti, vāyurgandhānivāśayāt.***

In this Shloka, Bhagavān uses the metaphor of the breeze to explain how the soul moves from one body into another. Just as the breeze carries with it the fragrances, similarly, upon the death of the mortal body, the soul carries with it the subtle body (which includes the mind and the senses). The soul continues to carry the mind along with the experiences of its past lifetimes (**Sanchit Karma**) from its former body to the new one. While the soul as a vehicle will carry all experiences, **Samaskaras** and **Vrittis** with it, it will itself however remain pristine pure, unaffected.

If we refer to the 3rd Shloka of Chapter 12, we will better understand the Paramātmā. HE is the imperishable, the indefinable, the unmanifest, the all-pervading, the unthinkable, the unchanging, the eternal, and the immovable.

***ye tv akṣharam anirdeśhyam avyaktaṁ paryupāsate
sarvatra-gam achintyañcha kūṭa-stham achalandhruvam***

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

In this Shloka, Bhagavān explains that the embodied soul or the Jīvātmā does not enjoy all the objects and pleasures of the material realm directly, but through the Mana (Mind).

As explained in Chapter 9, the Paramātmā is the creator of Prakṛti, which in turn is responsible for the creation of the Material Realm or Maya. Bhagavān is not the Doer, but HE governs over the creations of Prakṛti.

Similarly, the Jīvātmā or the embodied soul pervades the mind, and it is the mind which enjoys the worldly pleasures through the senses. There are ten indriyas or sense organs divided into **Jñānendriyani** (senses of knowledge) and **Karmendriyani** (sense of action). **Jñānendriyani** or the senses of knowledge (ears, skin, eyes, nose and tongue), are the sense organs of perception and therefore enjoyment. However, Jīvātmā is not directly enjoying the worldly pleasures but it is experiencing things through the Mana or the mind, which is actually enjoying the objects directly with the help of different sense organs.

Let us take the example of when we watch television while having a meal. We probably do not even notice what we have eaten since our mind at that time was associated with the sense of vision, the eye, to watch what was playing on the television. So, the association of the mind with the sense organ is of paramount importance for the Jīvātmā to perceive and enjoy an object.

The term **adhiṣṭhāya** implies the embodied soul pervading over the mind and how the embodied soul experiences the worldly pleasures indirectly.

Whatever one likes to see, eat or do with the senses, form from the **Saṃskāras** (habits from previous lifetimes) and **Swabhava** - the true nature in current birth. The **Saṃskāras** encapsulates whatever is there in one's Mana (Mind) and are inherited by the Jīvātmā during the passage of the soul from one body to another. The habits of previous life are therefore carried forward in a micro form from one birth to the next as **Saṃskāras**. After the birth of a person, the Swabhava is imbibed from the surroundings that that he is born into in his current birth.

Bhagavān has explained this in greater detail in the 5th Shloka of in Chapter 8.

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

Bhagavān explains that it is one's state of consciousness and the object of interest at the time of death that determines ones being in the next birth. In the next birth, one attains whatever one thinks during the last moment before death in the current life.

HE says, those who relinquish their body while thinking and remembering HIM at the moment of death will surely attain HIM. There is certainly no doubt about this.

However, being absorbed in the Divine at the moment of death is not easy. The state of consciousness at the last moments is governed by how one has lived during his entire life. It is not possible to suddenly think of Ishwar only at last moment when one has never meditated upon his form earlier.

For example, if one loves mangoes and think about the same at the time of death, one may be reborn as an insect within the mango fruit. If one was attached to one's own house and thinks about the same at the time of death, one may be reborn as a lizard which resides in the same house. If one is attached to one's own children and thinks of them at the time of death, one may be reborn as a dog or some other creature

(depending on the Karmas and the level of consciousness) in that home.

Hence, one should constantly remain absorbed in Paramātmā and remember HIM at the time of death and to attain HIM after the soul relinquishes the body.

15.10

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

In this Shloka, Bhagavān explains that the soul, while in its temporary abode of the mortal body, enjoys all the sights, sounds and tastes surrounding it as dictated by the three gunas.

The deluded person sees this mortal physical body as the true self. However, the Yogi or the one who has acquired spiritual knowledge and attained enlightenment understands that one's true self is the soul and not the physical body.

At the time of death, the soul relinquishes the physical body and adorns a new one in the next life. Although it is human nature to feel sad upon someone's death, one needs to remember that death is just a separation of the key entity, the soul from the mortal physical body to continue its journey towards its next life. The physical body is perishable, whereas the soul is eternal. Only those whose eyes of knowledge have been awakened (**jñāna cakṣhu**) can understand this phenomenon.

The event of new birth brings happiness to people and death brings sadness; but a true elevated Yogi sees this as mere migration of the Jīvātmā from one mortal body to another.

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.

When one realises the temporal nature of this life and that death is only the passage of the Soul from one body to another, one may then wonder as to why should we develop any kind of attachment towards this mortal body or any other persons or objects around us.

In any case, everything under every situation will pass from here to the next as nothing is permanent.

A Bhajan beautifully explains the temporal nature of life and the futility of having attachments.

**Re mann ye do din ka mela rahega
Kayam na jag ka jhamela rahega**

It says this life is but for only for two days and after that there will be neither our body nor this mortal world to which we grow so attached.

So why should one get depressed if one gets less marks in exams or faces other worldly problems like loss in business. Bhagavān has given us a body and power to think with which we should be able to boldly face the adversity and overcome it. When all doors are close, one door will surely open to provide the solution, and for that we will need to place our faith on the Bhagavad Gītā.

Mahatma Gandhiji used to say that whenever he had a problem he would go to the lap of Gītā Mata. Gītāji is like our mother who always has a solution to our problems. A solution can certainly and always be found somewhere in Gītā which is the guiding spirit for all of us. Hence we should make Gītā, the foundation of our life.

The Yogis who dwell in the Self can see the Self thriving within. The persons with unrefined mind even if strive to see Ishwar, cannot do so as their minds are not yet refined.

One cannot see oneself in a dust covered unclean mirror. Likewise, a person with a disturbed and unstill mind cannot see within himself.

The Brahman is the Eternal, Pure, Enlightened and Free form. HE is the epitome of Sacredness. HE has no '**vikara**' or free from all faults. However, the Jīvātmā or the mortal soul is shrouded with '**vikara**' like desire, anger, greed, and attachment, taking away our ability to see within Self.

If we mix two glasses of milk, the purity of the milk is not compromised. However, if we mix the milk with water, even if it is mineral water, it will not remain pure anymore. As told by Bhagavān in the 15th Shloka, HE is seated in everyone's heart and can be perceived by one who has a **visuddha** (pure) soul. However, if the mind of a Jīvātmā is **ashuddha** (impure, unrefined), it cannot experience the presence of Paramātmā and is similar to example of mixing milk with water above.

In Isha Upanishad there is a Shanti mantra which says:

**Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate
Om Shaantih Shaantih Shaantih**

If Poorna is zero, whatever one computes with it, whether addition, subtraction, multiplication, or division the form remains unchanged as Zero. If it is considered as Infinity also, then too the result of any computation will be infinity. Hence it is whole and complete. This signifies the sense of completeness that none can disturb.

A beautiful shayari will help understand this concept.

**Na thā kuchh to khudā thā kuchh na hotā to khudā hotā
Duboyā mujh ko hone ne na hotā maiñ to kyā hotā**

When there was nothing, the Supreme Being was there. If there had been nothing, there would still have been the Supreme Being. My existence as a mortal human has let me down. (If I had not existed in this form, I would have been part of the Supreme Being) So, what harm would it have been if I had not existed in my present form.

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.

Bhagavān has explained the eternal cycle of birth and death from macro to micro levels.

HE says had HE is the light of the sun that illuminates this world; as also the light of the moon and the fire.

- **yadādityagataṃ tejo-** this light of that sun
- **jagadbhāsayate'khilam-** world is illuminated from the brightness of the Sun
- **yaccandRāmasi yaccāgnau** - So also the light of the moon and the light from the fire

While, we differentiate the source of the light as from the sun, moon or fire, but irrespective, at the macro level, the source of all the light is ultimately HIM - **tattejo viddhi māmakam.**

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.

Bhagavān , in the previous Shloka had said that HE is the ultimate source for the Sun, Moon and Fire. In this shloka HE refers to earth also. So he is moving from the macro to the micro in his revelation.

- **gāmāviśya ca bhūtāni-** HE enters the planet earth and upholds all its beings through HIS strength and energy. HE nourishes all the trees, plants and the medicinal herbs too.
- **somo bhūtvā rasātmakaḥ-** Soma rasa should be understood as the juice from the somalata plant. The Somalata plant has the characteristic of aligning to the movement of the Moon. Accordingly, when it is Full moon or *Pournima*, the Soma plant will have all 15 leaves but as the phase of moon moves towards the no moon day or *Amavasya*, the plant sheds one leaf each day until no leaves are left on the plant on the No moon day.

In the past, the saints and rishis performed *anushtana* or spiritual yagnas for months together and they could not eat anything for all these months as part of the rituals. At such times they would partake soma rasa which helped them to sustain without food for a long period of time. Like the Soma rasa that helped the rishis to sustain them during long periods of fasting, Bhagavān says that in the same manner HE upholds all the beings on this world.

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.

HE further moves to the next level as he talks about the working of the body.

- **ahaṃ vaiśvānaro bhūtvā** - HE is the digestive fire (jathragni) that digests our food.
- **prāṇināṃ(n) dehamāśritaḥ-** HE resides in the bodies of the creatures as the Prāṇa (Life

force).

- **prāṇāpānasamāyuktaḥ**- In our body we have 5 types of air flow (Prāṇa , Apana, Samana, Udana and Vyana). Prāṇa vayu or upward moving breath is the primary one amongst these.
- **pacāmyannaṃ(ñ) caturvidham**- Our body is made up of anya (food) which we need to be alive.

Bhagavān, with the fire in our body, digests the 4 types of food we eat as below:

- **Bhakshya** - foods that are not hard but need to be chewed.
- **Bhojya** - edible liquid food.
- **Choshya** - food that can be sucked.
- **Lehya** - food that can be licked.

The Prāṇa or the life force in the body is made up of water. Since the Prāṇa is made up of water, we can live for several days without food but will die soon if we stop drinking water. While Prāṇa needs water the mind needs food to survive. If we do not eat for long the mind stops working and one may become forgetful too.

The body is made up of 7 essential fluids nourished by food and water:

- **Rasa Dhatu**: Plasma/lymph fluid
- **Rakta Dhatu**: Blood
- **Mamsa Dhatu**: Muscles
- **Meda Dhatu**: Fat
- **Asthi Dhatu**: Bone
- **Majja Dhatu**: Bone marrow
- **Shukra Dhatu**: Reproductive fluid or Semen

Together and in combination, these 7 fluids gives rise to **Teja** and **Oja**.

Eating junk food and drinks which are not Sattvik is not be a healthy option. They will ruin our body. Food that makes us healthy and sustains us are Sattvik food.

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.

- **hṛd** : heart
- **hṛdi** : residing in our heart.

Bhagavān proclaims that HE resides in our hearts.

- **smṛtirjñānamapohanaṃ** - From HIM comes the knowledge of memory or forgetfulness. We

would have done so much and gathered experience since childhood, but we do not remember everything. That is because of the forgetfulness of our mind. Sometimes we experience fear, but over time we forget the fear too.

- **vedaiśca sarvairahameva vedyo** - Knowledge or understanding of the subjects of all the three Vedas is through HIM alone.
- **vedāntakṛdvedavideva cāham** - HE is the one who is the Creator of the Vedas and HE alone is the knower of Vedas, and should be known from the Vedas.

As said by Ishwar, HE alone is the Creator, the Knower, the Known and the Doer of the Vedas. HE is in fact Entirety.

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.

Bhagavān starts to describe the Purushottama Swarupa or the Supreme Being from this Shloka.

HE says that there are 2 kinds of Purushas or entity:

- **kṣaraḥ** - One who is transient, perishable and can be destroyed.
- **Akṣaraḥ** - One who is immortal, eternal and hence cannot be destroyed.

Bhagavān says that all beings irrespective of living or non-living (sarvāṇi bhūtāni) are kṣaraḥ or transient, while the Jīvātmā or the soul residing in them is Akṣaraḥ.

15.17

**uttamaḥ(ph) puruṣastvanyaḥ(ph), paramātmetyudāhṛtaḥ,
yo lokatrayamāviśya, bibhartyavyaya 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.

Bhagavān continues to describe the Purushottama Swarupa or the **uttamaḥ puruṣa**. HE says, that the Supreme Being is not one of the entities described in the previous Shloka. HE is different. The Supreme Being is known as the Paramātmā in all the Vedas and is above all. HE is the One who presides over and upholds all the three lokas.

Once Sitaji asked Hanumanji on the relationship he had with Śrī Ramji.

Hanumanji being vastly knowledgeable with very high intellect responded to Sitaji. He said,

- If Sitaji is referring to the **Sharir Bhava** or physical being, then Hanumanji is the **Dasa** or slave to Śrī Ramaji.
- If Sitaji is asking from **Jagat Bhava** or a worldly perspective, then he is a creature of the universe and Śrī Ramaji is his Lord.
- If the question is from a **Tattva Drishti** (principle view) then he and Śrī Ramaji are **Aham Brahmasmi**, or **both are One**.

Hanumanji knew that Sitaji's question was not a simple one and hence he gave all the possible views.

This illustrates how Ishwar, the Supreme Being has his presence in all beings in many forms.

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.

The following chaupai by Sant Kabir Dasji beautifully describes the essence of the Paramātmā:

***Ek Ram Dashrath ka beta Ek Ram ghat-ghat mein baitha
Ek Ram ka sakal pasara Ek Ram sabse se nyara***

The **sab se nyara** or the most unique form describes the Purushottama form of Paramātmā.

Another beautiful chaupai that goes as follows tells how Paramātmā, the Supreme Power flowing within is omnipresent and permeates the entire creation.

Siya Ram maya sab jag jani Karahun pranam jori jug pani

HE is upholding his creation, the universe and HE is omnipresent. HE is Supreme and superior to the perishable and the imperishable beings (Jīvātmā).

Therefore, in the world and all Vedas HE is known as Purushottama or the Supreme Being.

15.19

**yo māmevamasammūḍho, jānāti puruṣottamam,
sa sarvavidbhajati māṃ(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 tells Arjuna that the wise man who thus realizes HIM as the Supreme Person, constantly worships HIM with his whole being.

One who is not delusional (**māmevamasammūḍho**) knows that Bhagavān is the all-pervading Purushottam or the Supreme Being.

Whatever such a person practices in **Bhakti** or worship (**sarvavidbhajati māṃ**), he does so for HIM with unwavering devotion.

As Sant Kabir Dasji said,

**Jahan jahan jayun soyi parikrama, Jo jo karun so puja
Jab letu tab karun dandavat, Bhav mita sab duja**

Here Kabir Dasji alludes to the fact that Bhagavān is Omnipresent and wherever one goes, he does a Parikrama (circumambulation) of HIM. Whatever one does, it is a worship to HIM. In fact, when one lies down, it is in fact a prostrate obeisance to HIM.

He says, all else is erased from his mind and he can only see the Paramātmā.

The one without delusion worships HIM and understands his Being.

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 is referring to Arjuna as **Anagha** (one who does not find fault with anyone).

Bhagavān concludes by saying that whatever he has told Arjuna is top secret after knowing which, a wise person, like Arjuna, would become knowledgeable and that all his duties would be accomplished.

- **Om tatsaditi** - That is the only truth, in all the Upanishads - the Brahmā Vidya. This is the conversation between Bhagavān Śrī Krishna and Arjuna and this being the 15th chapter named Purushottama yoga.

Om tat saditi also means that any mistakes committed while reciting the shlokas will all be forgiven.

The session concluded with Hari Nama Sankirtana, followed by a Questions and Answers session.

Questions and Answers:

Murali ji

Q: It looks like what we think in our last moment of life drives what we are born as in the next life. So doesn't what we do throughout our life count and does just that one moment decides everything?

A: What we have done through our life influences our last moment thoughts. So, what we have done, our Karma through our life does indeed have an impact on our dying thought and hence our next life.

Bikrant Khadka ji

Q: I will need to get deeply involved in the material world. However, I do not wish to get separated from

Bhagavān in the process. What is the easy way to remember HIM all the time?

A: There is only one way and that is to remind oneself again and again of his divine presence, even in the material world. The fact that you have asked this question in this forum shows that Bhagavān has grace on you, and you are aware of the danger of getting defocused in the material world. Always be aware and remember that, "I am of the Divine and the HE is mine." Bhagavān has HIS presence in our parents too and we need to see HIM in our mother and father.

Visalakshi Hariharan ji

Q: While both Śrī Ram and Śrī Krishna are avatars of Bhagavān Vishnu, why is Krishna called the Supreme Being while Ram is not?

A: According to the Bhagavatam, this is because Śrī Krishna has 16 Kalas or qualities and is a Poorna Avatar while Ram has 14 Kalas and not a Poorna Avatar.

Ganesh ji

Q: It is said that we are Jīvātmās and part of the Supreme Soul and Bhagavān resides in our heart. Since we are part of the Supreme consciousness, can we blame the Jīvātmā alone for our mistakes. So what is the precondition for the Jīvātmā to become one with the Supreme Soul?

Also, I have heard that in Kalyug, chanting the Bhagavān's name and Jīvāsewa is the only path to Moksha. Is that correct?

A: While we are part of the Paramātmā, we are unable to realize that due to our vikaras, our ignorance. Once we are able to get control over our vikaras and have **vishuddha antakarana** (pure mind) we can merge with the Paramātmā and never come back to the mortal world. To get the visuddha antakarana, in the Vedanta, one is asked to do Upasana like Japa (Chanting), Puja (worship) Homa (sacrifice) etc.

There are infinite ways to reach the Paramātmā, like Bhakti Yoga, Jñāna Yoga, Dhyan Yoga, Karma Yoga etc. What you have said could be one of the paths. One needs to select one's path and follow the same with determination to reach HIM.

Roja Ramani ji

Q: Does Bhagavān really help us in good and bad times?

A: In Vidur-Niti, Vidurji says that when Bhagavān wishes to protect and help us, HE gives us a superior intellect and mind, of course depending upon our Karma, so that we can take the right decision in the situation.

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



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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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