

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

2/2 (Ślōka 7-20), Saturday, 12 October 2024

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YouTube Link: <https://youtu.be/gOx140C72TU>

**Those who see the Supreme Divine as the eternal source & gain this most secretive knowledge will be truly enlightened & are on the path to attain liberation.**

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

The session begins with the prayer and lighting of the lamp..

It is by the grace of the Supreme Divine that a seeker has been bestowed with the blessing to listen to the Divine wisdom of the Gītā and to imbibe the same in daily lives. This might be due to the result of the past or previous good karmas, the blessings of one's ancestors or a Guru, or due to one's own virtuous deeds that one is able to gain the Divine wisdom of the Gītā.

The Bhagavad Gītā provides profound insights and practical guidance for navigating the complexities of life. The Gītā emphasizes on the importance of self-realization and elevation in the path of spiritual journey. It describes the impermanence of the material world and recognizing the eternal nature of the soul. By seeking knowledge and introspecting on the nature of reality, one can transcend the cycle of birth and death and attain spiritual liberation. The teachings of the Gītā have transcended time and continue to hold relevance in current time by offering valuable lessons and principles that navigates one towards a more fulfilling and purposeful existence. **The battlefield represents the disturbed inner state and Gītā helps one function from a serene state of consciousness.** The Gītā has the solution to all the challenges that one can encounter at various stages of life. By practicing the teachings of the Gītā, one can overcome difficulty, self-doubt, and ultimately live a life of truth and purpose.

The Nine Days of Navaratri culminates as Vijayadashami. The festival celebrates Bhagavān Śrī Ram vanquishing the 10-headed demon king Ravana, and symbolises the triumph of good over evil. This day is a reminder that no matter what, good always triumphs over evil. Ravan Dahan (burning the effigy of Ravan), commonly known as Dussehra, marks the triumph of good over evil and celebrates

the victory of ŚrīRama over the demon king Ravana, as well as Devi Durga's triumph over Mahishasura, the buffalo demon. The burning of Ravana's effigy, also called Ravana Dahan, symbolises the destruction of evil forces and the victory of righteousness and justice.

One needs to understand that **there is a Ravan residing within each one of us in the form of negative states such as greed, ego, pride, anger, arrogance, lust, desires, hatred, lack of compassion, so on and so forth.** However, the **Sattvik traits also reside within each one of us - say compassion, truth, humility, humbleness, so on and so forth. On this day, one needs to pray to the supreme Divine to invoke HIS blessings and grace to slay or overcome the Ravan or the inner demon within each one of us and to guide us towards knowledge and wisdom.** This ritual signifies the end of negativity, evil, and ego, reminding us to overcome our inner demons. With the grace and blessings of the Supreme divine, these negative traits can be weeded out of one's consciousness. **Let us all take a vow or an oath to try and overcome at least one negative state or trait (jealousy, comparison, greed, ego, pride etc.) on this sacred occasion of Vijayadashami.** May the triumph of good inspire us all to pursue truth and justice in our daily lives.

In this Chapter, Bhagavān explains the entire cosmic creation with the analogy of an inverted sacred-fig tree. On the branches of this inverted sacred-fig tree, the embodied souls wander up and down, from lifetime after lifetime. HE is the root of this tree (facing upwards) nourishing the entire creation. Its leaves are the fruitive activities defined in the Vedas. The three Gunas (Sattva, Rajas and Tamas) irrigate this tree, which creates the objects of the senses that are like buds on the tree branches.

The souls are bounded by karmic reactions for every deed or action. Based on the karmic merits, the soul ascends upwards to the celestial abodes and once the merits deplete, the soul is sent back to planet earth. If the soul has performed unvirtuous tasks and has accumulated negative karmic reactions, it descends down the ladder and attains birth as a specie in plant or animal kingdom. Hence, the soul keeps wandering upwards or downwards lifetime after lifetime and is entangled in the cycle of birth and death. Bhagavān explains that those who are able to cut this tree with the axe of detachment and absorbed in HIM with pure and constant devotion are able to cut through this cycle of life and death. Having attained HIS Divine abode (liberation), the soul never returns to the material realm ever again.

Bhagavān then explains that as the souls are also HIS eternal fragments, they too are divine by nature. However, they are under the influence of material nature, thus, struggle with their six senses, including the mind. The embodied soul, ignorant of its divine nature, savors the material objects of the senses. HE then describes the transmigration of the soul to a new body at the time of death and how it carries with it the mind and senses; from the present and previous lives. The ignorant can neither perceive the presence of the soul in the body when alive nor its departure upon death. However, the yogis see this process clearly with the eyes of knowledge and purity of their minds.

**Towards the end, HE concludes this chapter by explaining HIS The Supreme Divine Personality, who is the eternal source, sustainer, and regulator of the entire world, is called Purushottama.** He is transcendental to both imperishable and perishable beings. HE assures that whoever espouses this knowledge will be truly enlightened. Their deeds and endeavors will be definitely fruitful and take them towards their ultimate goal, which is liberation.

**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.

Before we deep-dive into this shloka, let's quickly revisit the precious shloka as stated below:

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ 6॥

In the previous shloka, Bhagavān gives a glimpse of HIS eternal abode. It is illumined by HIS spiritual energy and would not require the radiance of the Sun, Moon or the sacred fire (Agni) to illumine HIS world. Neither the sun nor the moon, nor fire can illumine that Supreme Abode of Mine. Having gone There, one does not return to this material world again. In Upanishads, HIS Divine illuminance is invoked with the below shloka:

ॐ असतो मा सद्गमय ।  
तमसो मा ज्योतिर्गमय ।  
मृत्योर्मा अमृतं गमय ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

The second line:

तमसो मा ज्योतिर्गमय -

here means "lead me from the darkness of ignorance to the light of knowledge." When the Vedas refer to darkness and light, they mean ignorance and knowledge, respectfully. This is so because ignorance, like darkness, obscures true understanding.

As Tulsidas Ji says:

बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि ।  
महामोह तम पुंज जासु बचन रबि कर निकर ॥

I worship and bow down to the lotus feet of my Guru, who is the ocean of grace and perceived as Shri Hari in the human form, whose words are like the radiant sun rays that can dispel the dense darkness manifesting itself in the form of ignorance and attachment.

This divine radiance and illuminance of the Supreme Divine is also followed by people of other faiths. In western world, it is known as Divine Light which illumines the whole Universe. The Divine light is a metaphor of truth, a symbol of holiness, goodness, knowledge, wisdom, grace and hope. On the contrary, darkness has been associated with evil, sin, and despair. Even in Islam, the term Noor-E-Illahi is used to refer to the Divine shine and glow of the Supreme Divine.

There are four attributes associated to the worship of the Supreme Divine.

- **Naam** or Chanting the names of the Supreme Divine
- **Roop** or personal form - Practicing devotion to HIS personal form, Divine traits and manifestations
- **Leela** or pastimes - Being devoted to HIS pastimes and listening to them
- **Dhaam** or abode - Visiting religious places like Badrinath, Amarnath, Kedarnath, Tirupati etc. (which are HIS abodes on planet Earth).

By contemplating on these four attributes, one contemplates on the Divine. However, the transcendental form which transcends beyond these 4 attributes is the Supreme Divine form. HIS nature is transcendental and Divine whereas the entities of the entire cosmic creation, including the Sun, the moon, the Pancha-Bhutas - Earth, Fire, Wind, Water and Ether (Sky or Space) are material in nature. Hence, the blazing Sun cannot be compared to HIS Divine illuminance. The Divine light is much more blazing and radiant than a thousand Suns in the spiritual realm (as it transcends the material realm).

To understand the cycle of life and death, consider the example of a credit card. If one checks in to a five-star hotel (say with the credit card balance of 1 Lakh) and the per day tariff of the five-star hotel is ten thousand, one can stay as a guest in the hotel for a period of ten days. The guest at the hotel receives the best hospitality and is allowed to use all the amenities available at the hotel. However, on the tenth day, the guest receives a phone call from the reception staff to either check out at 11am or make payment for extending the stay. The guest is asked to leave and cannot avail an extension of even a couple of hours. The tone of hospitality turns into a firm notice to either check out or to make the payment for further stay. Once the limit of the credit card is exhausted after 10 days, the guest has to vacate the five-star hotel.

In the same manner, one accumulates karmic merits (positive or negative) for every action or deed (Karma). If the Karma or action was virtuous or noble, one accumulates positive karmic merits and if the action was unvirtuous, one attracts negative karmic merits. Based on the positive karmic merits, the soul elevates to celestial abodes (heavenly abodes) and once the merits deplete (similar to the credit card), the soul is sent back to Planet Earth. If the karmic merits are negative, one could even descend down the ladder and attain birth in plant or animal kingdom, or even descend down to nether regions (hellish abodes). Death is not a full stop, it is a comma. **Like how one phrase ends and the next phrase begins after a comma, the journey of the soul continues after death and the soul attains the next life.**

When one passes away from this world, people often say that the deceased attained Mukti. **One needs to understand here that attaining Mukti refers to liberation from the current life of a human, plant, animal etc., and it does not imply the liberation from the cycle of life and death.** The term Moksha refers to liberation from the cycle of life and death.

As Adi Shankaracharya says in the below shloka:

**पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् ।  
इह संसारे बहु दुस्तारे 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!

Thus, the soul keeps wandering by elevating upwards or descending downwards (based on karmic merits) from lifetime after lifetime. One is caught in the vicious web of life and death. Bhagavān says that those who attain Moksha or liberation from the cycle of life and death reach HIS Divine abode and never return again to this material realm. Bhagavān explains this further in this shloka shloka

Coming back to this shloka, Bhagavān explains the nature of the soul. Ram Sukhdas Ji Maharaj discourse in Rishikesh, always quotes this shloka and it is the most popular shloka from the Srimad Bhagavad Gītā. The term Puratan refers to ancient (something which has a beginning or a starting point) and Sanatan refers to being eternal or Ananta - which neither has a beginning nor an end. Bhagavān explains that all souls are the eternal and small fragment of the Supreme Divine. Hence,

the nature of the soul is eternal and divine (similar to the Supreme Divine who is eternal and possess Divinity). The soul is a small fragment of HIM.

However, as embodied soul under the influence of Prakṛti (material world), it functions and perceives the material world with the mind and the senses. It is the soul which provides consciousness to the physical body. Once the soul relinquishes the body at the time of death, the body loses its consciousness and source of life ceases to exist. The deceased body is cremated (without any further delay). All importance is given to the physical body only when there is the presence of life (which is inherited from the soul within the body) and once the soul leaves the body at the time of death, the physical body loses its prominence and is cremated. Thus, Without the presence of the soul, the physical body ceases to function. As they say - **"It is as natural to die as it is to be born"**.

## 15.8

### **śarīraṃ(ṁ) yadavāpnoti, yaccāpyutkrāmatīśvaraḥ, gṛhītvaitāni 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.

In this shloka, Bhagavān continues to explain that the soul relinquishes the body at the time of death and adorns a new body at the time of re-birth. Now the nature of the soul is Divine and the nature of the body is material. The essence of the soul and the body are different (like water and oil). Now one might wonder how the two blend with each other.

Bhagavān explains this with an analogy of the wind. Now, let's say if one sprinkles good fragrance in the surrounding, the wind or the breeze carries the fragrance around, but itself does not blend with the fragrance. example of the breeze to explain the process of transmigration of a soul from one body into another. Similar to the breeze, which carries with it the fragrances of the flowers, upon the death of the gross body, the soul carries with it the subtle and the causal bodies, these include the senses and the mind. It is the fragrance which is carried around with the breeze, but the breeze is untainted. The dust is carried around by the breeze or wind, but the essence of the wind and its traits remain untainted. In the same way, the soul is untainted by Prakṛti or the material world, but the soul carries with it the subtle and the causal bodies, these include the senses and the mind. During transmigration of a soul from one body into another, the mind and the senses are carried around. Even when the material body dies, the soul continues to carry the mind along with the experiences of its past lifetimes from its former body to the new one. That explicates why people have certain trait, Saṁskāras and personality characteristics.

- **Paramātmā** - Universal form of the whole - the Supreme Divine
- **Atma** - small fragment of the Supreme Divine
- Jīvātmā - The karmic reactions bound to the Atma (positive and negative based on virtuous or unvirtuous deeds)
- **Jeevadhari** - The physical body bestowed to the Jeevatma based on its karmic reactions or karmic merits (a specie from plant kingdom, a specie from animal kingdom, human life, celestial devatas or gandharvas etc).

**The embodied soul is of a perception that a lifespan around 70-80 years is to Live life like a King size. However, the reality is that the embodied soul fails to understand that the transmigration of a soul from one body into another has taken place lifetimes after lifetimes (uncountable times). The soul fails to realize that it is trapped in the vicious web**

## of life and death and is getting trapped deeper.

Bhagavān explains this concept using the analogy of the wind. Let's first understand the properties of the wind. The wind is the natural movement of air. The wind is present everywhere on Earth, it is a powerful and complex force that manifests itself in different ways at different intensities. There is no place where it is not present, it is the breath of our Earth. It's abundant and inexhaustible — but also variable and uncontrollable. One can only experience the blow of wind. Bhagavān uses the analogy of the wind/air and explains that as the wind carries fragrance from place to place, so does the embodied soul carry the mind and senses with it, when it leaves an old body and enters a new one.

One can even comprehend this with the example of the electricity. The Electrical grids consist of power stations, electrical substations and electric power transmission to carry the electricity over long distances, and finally electric power distribution to homes. The electricity can be compared to the atma tattva is universally present within every specie and the same in all beings of this material world. It is only the Saṃskāras (the impressions, recollections, or psychological imprints of the mind) that define one's unique personality traits. Every action or Karma leaves a Saṃskāra (impression, impact, imprint) which moves ahead along with the soul (when it departs from the body) in the form of karmic accounts. It is the Saṃskāras that manifest as tendency, karmic impulse, subliminal impression, habitual potency or innate dispositions in the next lifetime. Like how it is the same electricity flows in all homes, (only the billing and consumption differs), the soul or the atma tattva is the same in all beings and it is the karma/karmic reaction that varies and responsible for the diverse beings. Like how one consumes and pays for the usage of electricity, one experiences the life situations based on karmic merits and Saṃskāras. As the saying goes - **"As you sow, so shall you also reap"**.

The following Bhajan explains this well:

**रे मन ये दो दिन का मेला रहेगा, कायम ना जग का झमेला रहेगा।**

किस काम ऊँचा जो महल तू बनाएगा, किस काम का लाखों जो तू कमाएगा,  
रथ हाथियों का झुण्ड भी किस काम आएगा, जैसा तू आया था, वैसा ही जाएगा,  
तेरे सफ़र में सवारी की खातिर, कंधो पे ठठरी का ठेला रहेगा,  
रे मन ये दो दिन का मेला रहेगा, कायम ना जग का झमेला रहेगा।

कहता है ये दौलत आएगी कभी मेरे काम, पर यह तो बता धन कब हुआ किसका गुलाम,  
समझा गए उपदेश हरिश्चंद्र कृष्ण राम, दौलत तो रहती नहीं रहता है सिर्फ नाम,  
छूटेगी सम्पत्ति यहीं की यहीं पे, तेरी कमर में ना धेला रहेगा,  
रे मन ये दो दिन का मेला रहेगा, कायम ना जग का झमेला रहेगा।

साथी है मित्र गंगाजल के पान तक, अर्धांगिनी बढेगी केवल मकान तक,  
परिवार के सब लोग चलेंगे मशान तक, बेटा भी हक निभाएगा तो अग्निदान तक,  
इसके तो आगे भजन ही है साथी, हरि के भजन बिन तू अकेला रहेगा  
**रे मन ये दो दिन का मेला रहेगा, कायम ना जग का झमेला रहेगा।**



As the Bhajan explains, it is the merits of the austerities and chanting the name of the Divine that will move forward with the soul from one lifetime to another (in the form of Saṃskāras or deep-rooted impressions of the mind). All other material assets, name, fame, status, wealth, prestige, friends, family and loved ones are left behind. It is only the devotion and the merits of bhakti that moves forward with the soul when it departs from its present body and continues its journey towards the next lifetime.

## 15.9

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

In this shloka, Bhagavān explains that using the sense perceptions of the ears, eyes, skin, tongue, and nose, which are grouped around the mind, the embodied soul savors the objects of the senses. Let's understand this in detail.

There are five elements of the nature or Prakṛti, which are known as Pancha-Bhutas namely - Earth, Fire, Wind, Water and Ether or Space (or Sky). **The first element to emanate is the Sky or Ether and the attribute pertaining to the element Ether (Sky) is sound.** The **sense perception corresponding to sound is the human ear.** A recent study reveals that hearing is the last sense that remains for dying patients. With this in mind, Heart to Heart Hospice can help guide you to provide meaningful moments during their final days even when they can't respond. Hence, for someone on the death-bed or for the deceased, it is advised to read the Gita as the sense of hearing is the last of the senses to be lost.

Let's understand how the sense of touch deludes the embodied soul with the example of the deer. The deer runs very fast at highspeed. Although the Cheetah is way more faster than the deer in speed, out of 40 times, the cheetah fail 39 times to hunt down the deer. However, when a hunter hunts down the deer he succeeds all 40/40 times. The deer is sensitive to sound and has an inclination towards certain frequency of sounds. The deer is attracted by the hunter by using sound of certain frequency and then hunted down to obtain Kasturi. The Kasturi or Deer musk is a substance with a persistent odor, obtained from a gland of the male musk deer situated in its back/rectal area. The substance has been extensively used as a perfume fixative, incense material, and medicine, since ancient times. The point to be understood here is that, although the deer is way more faster than most species, due to its inclination or attraction to certain sounds, it ends up losing its life.

**The next element of Prakṛti is the Fire.** Its attribute is a form or Roop and it corresponds to the **sense of sight and the sense organ corresponding to the same are the eyes.**

Consider the example of the moth that is attracted to the light (say street light or a flame of candle/diya). The moth spirals in toward the light and ends up drawn into the flame, thereby burning itself. Although the moth has the awareness that the fire could burn it up, it still gets drawn towards the fire and burns itself up.

**The third element of Prakṛti is the Wind.** It's attribute correspond to the **sense of touch which represents the skin as the sense organ.** Consider the example of an elephant. The elephants are the largest land mammals on earth and have distinctly massive bodies, large ears, and long trunks. The elephant's size and power are simply indomitable and hence it is not hunted down so easily by predators. The elephant is sensitive towards the sense of touch and has an inclination towards the touch of a female elephant. The Mahout uses the Pit-fall method to capture an elephant, by smearing the scent of a female elephant. The pits are dug (say for example, four to five metres deep, four metres square at the top and three metres square at the bottom), so that the walls had a slight incline. This is dug along the elephant paths. The pit is usually filled up to two metres deep with brushwood, twigs and bundles of grass to cushion the elephant's fall. The pit opening is made to look as natural as possible by camouflaging it with a lattice of split bamboo sticks, which are covered with

grass and leaves. The elephant is attracted to the scent of the female elephant and it falls into the pit.

On the first day, the elephant remains in the pit. When it starts to go lower on its energies, the Mahout then approaches the elephant on the second day and feeds it with few bananas. On the third day, the elephant is more calmer when it sees the Mahout and is again fed with bananas and Rotis. On the fourth day, the Mahout trains the elephant to move in the direction of his finger/hand and if it adheres to his action, it is fed with Rotis. The elephant now understands the hand gestures of the Mahout and actions accordingly to get more Rotis. Towards the end of seventh day, the Mahout gets into the pit and climbs back upward with the help of the elephant trunk (as the trust builds between him and the elephant). Towards the end of eighth day, the Mahout implants a slope in the pit and guides the elephant to climb back upward. The point to be noted here is that the elephant, which is such a gigantic creature, is controlled by the hand gestures of the Mahout due to its weakness towards the sense of touch.

**The next element of Prakṛti is Water.** Its attribute correspond to the **sense of taste, which in turn corresponds to the tongue as the sense organ.** Consider the example of fishing. The fish are attracted by natural or artificial bait (sample) placed on a hook attached to the end of a line, in which they are caught. Even when one fish see the other fish being caught, it still gets attracted towards the bait on the hook and eventually gets caught by the fisherman.

**The last element of the Pancha-Bhuta (emanating from Prakṛti) is Earth.** Its attribute correspond to the **sense of smell and the nose/nostrils as the sense organ.** Consider the example of Beetles. These are attracted to the Lotus flower by the odour of the nectar. Beetle enter the flower and stays there in the night (even when the petals close at nightfall), even if it feels suffocating. Although it has the ability to cut through the barks of the tree and make small holes, it does not cut through the soft petals of the Lotus as it remains there due to its attraction towards the odour.

With the above examples, one can imagine the level of gratification of the senses in humans. **One is attracted to the pleasure of the senses via sound (say music), sight, sense of touch, taste (say temptations towards delicacies) and smell.** All the **five senses overpower the mind, and one is stuck in the spiral of desires and gratification of the senses. It is due to these unsatiable desires and to satisfy the same, one deed leads to another, and one attracts karmic reaction for every deed or action.** Hence, **one is caught in the web of the cycle of birth and death and is getting caught more deeper due to these never-ending desires.**

**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 ignorant are unable to perceive the soul within the body, but those endowed with spiritual knowledge are able to perceive the same.

As mentioned by Tulsidas Ji in the below couplet:

## बिनु गुर होइ कि ग्यान, ग्यान कि होइ बिराग बिनु।

Without a Guru, one cannot gain knowledge; without a Guru, there is no happiness.

Truth cannot be written without a Guru, faults cannot be erased without a Guru. Without a Guru, one can neither attain knowledge nor find the path to salvation. Without a Guru, there is no knowledge of truth, and even if one has flaws, one would not be able to set it right without the guidance of a guru.

Let's understand this with an example. Once, there was a lady who was a Yogini (situated in an elevated state of consciousness). She was married to a man with a similar mindset, who was Sattvik by nature. She was pious from her previous lifetime and also gained the spiritual wisdom in her current lifetime by participating in various spiritual discourses or Satsang. The couple had a son who was around eight years old.

One day, when the boy was playing outside, he succumbed due to a snake bite. The lady rushed to her son and tried to revive him, but the child succumbed due to the snake bite. She wept seeing her dead child, but since she was a Yogini, she was able to keep calm. She decided to inform the news of their child passing to her husband after he had his meal at home. She was worried that her husband would starve due to sadness.

When her husband reached home after work, she served him with a plate of meal. The husband could sense the sadness that had gripped his wife and enquired the reason for her looking so low. She then informed him that she had a vessel that belonged to her and a neighbor had borrowed the vessel for their need. She then reached out to them asking for the vessel to be returned and the lady who had borrowed the vessel in turn started to vent out her disappointment that the vessel belonged to her.

The man said that the lady who borrowed the vessel was wrong to claim the vessel as her belonging, which rightfully belonged to his wife. The wife then broke the news of their son passing away due to the snake bite and told her husband that their son belonged to the Supreme Divine and it would be wrong to blame the Divine for the untimely death of their son as their son is now with HIS true Divine father. The man understood his wife's words and developed a deep sense of detachment. The couple then moved to Vrindavan and engaged in Bhakti.

**From this instance, the seeker needs to understand that death is certain for one and all.**

There is a significant difference between a Gyani / Yogi functioning from an elevated state of consciousness and the one who functions from lower states of consciousness (an unenlightened being). A Gyani sees every thing as a part of the Divine and understands that death is certain for one and all. They are devoid from the sense of ME, I, MINE etc. and do not identify themselves with the physical body. They believe that the Supreme Divine is the absolute owner of all things, including their kinsman and hence maintain a state of tranquility if incase of a loss of a loved one. Whereas, for **those who function from lower states of consciousness are gripped by the sense of I, ME or MINE which is limited to the self and identify themselves as the physical body instead of the soul. Hence, they tend to lament over the loss of a loved one or any material entity.**

Bhagavān explains in this shloka that the ignorant are unaware of their identity and presume the physical body to be the self. Whereas the one who has acquired the spiritual knowledge understands that it is the soul that is the source of life for the physical body. When the soul departs, the body ceases to function. Only those with the eyes of knowledge understand this reality. **The ignorant can neither perceive the presence of the soul in the body when alive nor its departure upon death.** However, the yogis see this process clearly with the eyes of knowledge and purity of their minds.

## 15.11

### **yatanto yoginaścainaṃ(m), paśyantyātmanyavasthitam, yatanto'pyakṛtātmāno, nainaṃ(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 even the striving yogis / seekers too are able to realize the soul enshrined in the body. However, those whose minds are not purified cannot recognize it, even though they strive to do so.

It is often seen that even when a seeker engages in Bhakti, meditation, chanting, austerities or studying the scriptures like Gītā, they continue to be short-tempered, they exhibit greed, anger, desires, attachment, engage in property disputes, so on and so forth. The purpose of meditation, chanting, charity, austerities etc, is to purify the mind. Only when the mind or the inner self is pure, one can attain the Divine.

Only acquiring knowledge is not sufficient, it must also be in the proper direction. The common flaw with the seeker is that the Sādhanās are not channelized to purify the inner self. Even with all these practices, one is still gripped by the limited-self consciousness of ME, MINE or I. Purifying the mind or the inner self helps one transcend from a limited self-centered state to a limited state.

Consider the example of a glass of water. Upon mixing mud to the water, the water becomes impure. Now, upon pouring Gangajal or the holy Ganga water to this glass of muddy water, the water does not become pure. In the same manner, just by engaging in pooja or chanting or reading the Gītā would not help the seeker attain the Divine as the inner self is impure. When the negative states of greed, anger, lust, desires, pride, ego, jealousy etc., are weeded out of one's consciousness, one's inner state is said to be pure. The seeker can use the Sādhanās of chanting, meditation, charity, austerities, pooja, etc., to purify the mind and removing any negativity that has housed itself in order to elevate in the path of spiritual journey.

As they say:

### **मन चंगा तो कठौती में गंगा**

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

Those who have taken the path of spirituality (say study of Gītā, chanting, meditation, charity etc.), when channelized in the right direction, can purify their hearts with humility and faith. A cleansed mind naturally experiences the presence of the soul. Then the knowledge of the scriptures becomes clear to them and they are on the path to attain the Supreme Divine.

## 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.

The forthcoming shlokas explain the true form of the Supreme Divine. Bhagavān explains that Know that I am like the brilliance of the sun that illuminates the entire solar system. The radiance of the

moon and the brightness of the fire also come from Me.

The radiant energy of the sacred fire (Agni) is seen as the radiance in the Moon, The blazing brightness, heat and radiance of Agni is present in the Sun. The Agni or the fire at home can only be used for cooking, but one cannot study under its light or illuminance. On the contrary, one can study under the moon light but cannot use the same for cooking.

However, Bhagavān says that the source of all radiance, blazing brightness and illuminance arises from HIM. Even the brilliance of the Sun and the radiance of the Moon are derived from HIM.

### 15.13

**gāmāviśya ca bhūtāni, dhārayāmyahamojāsā,  
puṣṇāmi cauṣadhīḥ(s) sarvāḥ(s), samo 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 explains that Permeating the earth, it is HE who nourishes all living beings with HIS energy. It is HIS energy which has brought about the appropriate physical conditions for life to exist on the planet earth. Bhagavān says that the moonlight gets its nourishing properties from HIM and it is the ambrosial nectar of the moonlight that nourishes the entire plant life or the flora on the planet Earth.

### 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 says that it is HIS energy which fires up the digestive fire and assimilates the digestive process in living beings.

There are three types of Agni:

- 1. **Badavagni** - It is believed there is a perpetual fire in the ocean.
- 2. **Dhatwagni** - seven Agni present, one in each of the seven dhatu
- 3. **Jatharagni** - one Agni present in the stomach and duodenum.

HE is the powerhouse and the source behind Agni and this shloka, he refers to *Jatharagni* - the fire of digestion in the stomachs of all living beings, and HIS energy powers the fire of digestion to digest and assimilate the four kinds of foods as stated below:

- 1. **Bhojya** - Foods that are chewed, such as bread, chapatti, etc.
- 2. **Peya** - These are mostly liquid or semi-solid foods which we have to swallow or drink, such as milk, juice, etc.
- 3. **Kośhya** - Foods that are sucked, such as sugarcane.
- 4. **Lehya** - This includes foods that are licked, such as honey, etc.

Prāṇas are that vayu and are the vital force which keeps the body functioning properly. According to their function it can be divided into 5 types :

- 1. **Prāṇa** - It pervades the region from the throat to the heart. All organs of the chest including heart and lungs are maintained by Prāṇa.
- 2. **Udan** - Udana air pervades the area of throat, face and head region. It is responsible for all the sensory organs and functioning of the brain. It also controls hands and legs.
- 3. **Saman** - It pervades the region between the heart and the navel and invigorates the digestive organs and controls the juices emanating from them. Thus, it helps in maintaining metabolism.
- 4. **Apan** - It is located below the navel region. It controls organs situated between the navel and the perineum including, small and large intestine, kidneys, urinary system and reproductive systems. Elimination of waste as faeces, gas and urine is done by Apana Vayu.
- 5. **Vyan** - It pervades the entire body. Whenever there is a shortage of energy in any part of the body, Vyana Vayu immediately sends the required nutrients to the cells to produce the energy. It is like an ever active backup store of energy for all the parts of body. It also helps in muscular movements.

Bhagavān explains that HE is the source of every aspect of life on this planet. It is HE who take the form of the fire of digestion in the stomachs of all living beings, and combine with the incoming and outgoing breaths, to digest and assimilate the four kinds of foods. It is the solar rays that aid the growth of grains and due to the radiance of the moon that nourishes the entire plant life on Earth.

Irrespective of the gravity, the digestive food flows throughout the body. This is due to HIS grace. The food consumed is digested by the fire of digestion and then converts into Rasa, which eventually forms the seven Dhatus as stated below:

- **Rasa** - essence part soon after digestion/blood plasma/lymph
- **Rakta** - blood tissue
- **Mamsa** - Muscle tissue
- **Meda** - Fat tissue
- **Asthi** - Bone tissue
- **Majja** - Bone marrow
- **Shukra** - (reproductive system)

Food is transformed into Rasa, which inturn leads to each Dhatu nourishing the other as stated below:

- **Rasa** -> **Rakta** (blood)
- **Rakta** -> **Mamsa** (Muscle tissue)
- **Mamsa** -> **Meda** (Fat)
- **Meda** -> **Asthi** (Bone)
- **Asti** -> **Majja** (Marrow)
- **Majja** -> **Shukra** (reproductive system)

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. HE has bestowed upon us the ability of memory and knowledge. **It is by HIS grace one can recall memories, gain knowledge, as well as forgetfulness.** It is HE who has bestowed the this power of forgetting the past. Bhagavān mentions that HE is the creator, knower, and writer of the Vedas. All his creations, including the Vedas, are divine. **HE alone is the knower of their true meaning; and only by HIS grace can a fortunate soul know the Vedas.**

**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.

In this shloka, Bhagavān explains that There are two kinds of beings in creation, the kṣhar (perishable) and the akṣhar (imperishable). The perishable are all beings in the material realm. The soul is imperishable (as it is a part of HIM and hence, its nature is Divine).

In a recent study, it was noted that every cell dies and is re-born every three years. **All beings in the material realm are perishable and it undergoes the process of ageing and change / transformation (childhood, adulthood, middle-age, old-age and then death).** Even if the physical body undergoes this transformation with time, one still feels one is the physical body.

On the contrary, **the soul is eternal. Although all souls are eternal; in the material realm, Maya binds the individual soul to a material body.** All embodied living entities in the material world are *kṣhar* (perishable). They have to go through the repetitive cycle of birth and death of their material body. Whereas, the soul is *akṣhar* (imperishable) and those who attain liberation are free from the cycle of birth and death. They reside forever in the divine realm; the Abode of the Supreme Divine.

**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 explains the Supreme Divine Personality (Paramātmā - which means the Supreme Soul). HE emphasizes on the fact that Paramātmā is different from ātmā, which is an individual soul, whereas Paramātmā is the Supreme Soul. He is the transcendental Supreme Divine who controls both the perishable and imperishable worlds. Like how a drop of water is a small part of the ocean and not the ocean itself, the Paramātmā is the Supreme soul and the atma or soul is a tiny fragment of the Supreme soul.

**15.18**

**yasmātkṣaRāmatīto'ham, akṣarādapi cottamaḥ,  
ato'smī 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 explains that HIS divine energy is the source of all the magnificence in nature, and in creating the visible universe HE does not deplete Himself. HE has described himself as Puruṣottam, the Supreme Divine Personality, who transcends over the material world, which includes both kṣhar the perishable and akṣhar the imperishable divine souls. HE has also declared that HE is celebrated, both in the Vedas and the Smṛitis, as Puruṣottam - The Supreme Divine Personality.

**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 says those who know HIM as the Supreme Divine Personality and worship him as Bhagavān truly have complete knowledge of HIM. Understanding the knowledge theoretically and practically realizing the same are two different things. Only those who know HIM as Supreme Divine Personality have complete knowledge about HIM by the virtue of HIS grace. Only such persons can truly acquire complete knowledge of 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.

Bhagavān calls Arjun as **Anagha - the sinless one**. HE has also addressed Arjuna in Gītā as **Anasuya - the one devoid from jealousy**. Hence, In this shloka, Bhagavān says that HE has shared this most secret principle of the Vedic scriptures to Arjuna (Anagha) - the sinless one. HE assures that whoever espouses this knowledge will be truly enlightened. Their deeds and endeavors will be definitely fruitful and take them towards their ultimate goal, which is liberation.

The session ends with the prayer and Hanuman Chalisa.

**Question and Answer**

**Yash Ji**

**Question:** The thoughts that unfold in the mind also move forward with the soul in the next lifetime?

**Answer:** The desires and repeated patterns/impressions of the mind move forward with the soul. Even the Sattvik Saṃskāras move forward with the soul.

**Question:** After death, how long does the soul has to wait to get a new body?

**Answer:** The thoughts at the time of death determine the fate of the soul in the next lifetime. It is

believed that within a span of one year, the soul attains rebirth.

### **Prem Kishore Ji**

**Question:** What is the meaning of the term Bharata in the last shloka?

**Answer:** Arjuna is from Bharata vamsha and hence he is called Bharata.

**Question:** If one engages in Shravana (listening to the shlokas or scriptures) and one does not understand the meaning, does it count as Shravana?

**Answer:** If the mantras are recited correctly, the listener is benefitted even when the listener does not understand the meaning. The benefits of listening to the mantras are felt by the listener.

### **Sunil Ji**

**Question:** What is the significance of Nyaas?

**Answer:** It is to invoke the divine grace and to seek the benefits of reading the Gītā.

### **Vinod Ji**

**Question:** The soul is a small fragment of the Supreme Divine. Then why the difference in each person's personality traits?

**Answer:** The Pancha-Bhuta, Prakṛti (material energy) emanate from the Supreme Divine. The material realm is under the influence of Prakṛti, the three Gunas (Sattva, Rajas and Tamas) and the law of Karma (As you sow, so shall you also reap). For every action or karma, one attracts karmic merits (positive or negative) and the karmic accounts (along with the Saṃskāras and the influence of the three gunas) form the basis of one's personality.

### **Rishi Ji**

**Question:** If one engages in charity with an intention to receive blessings, is it wrong?

**Answer:** There are three categories of charity or Daana - Sattva, Rajas and Tamas. If the Daana is done without any desires of any returns, then it is Sattvik; if there are inclinations towards any returns, appreciation or anything else, it is Rajasik. If it is mundane, non-beneficial or to harm the other, then it is Tamasik. This has been explained in detail in Chapter 17.

### **Rakesh Ji**

**Question:** If the soul attains the next birth in a span of one year, then why is the shraad done year after year?

**Answer:** If one attains Pitru Loka, they can see the ceremonies performed for them. If one has descended down the ladder in animal kingdom or in lower abodes (hellish abodes), these ceremonies aid them to elevate upwards. The performer of these ceremonies also attains positive karmic results.

### **Neelam Ji**

**Question:** Bhagavān has emphasized to surrender to HIM. Does it imply one should not surrender to other celestial deities or devatas?

**Answer:** In Mahabharat, when Śrī Krishna speaks, it says Keshava Uvacha or Śrī Krishna Uvacha. In Gītā, HE says Bhagavān Uvacha (It is the Supreme Divine in the form of Śrī Krishna). Hence, one can perceive their Ishta Dev speaking the Gītā. Coming to the Pooja, it is advised to worship 5 deities along with one's Ishta Dev - Ganesh Devata, Surya Dev, Bhagavān Vishnu (or a manifestation like Śrī

Ram, Śrī Krishna etc), Bhagavān Shiv (or a manifestation like Hanuman Ji) and a Devi (any form of Devi).

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṡ)  
yogaśāstre śrīkrṣṇārjunasaṃvāde puruṣottamayogo nāma  
pañcadaśo'dhyāyaḥ.**



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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