

## ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

1/2 (Ślōka 1-5), Saturday, 09 August 2025

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

YouTube Link: <https://youtu.be/uUnGG8tV3oM>

**We need to elevate to the state of the lotus, to rise from murky waters, yet remain pristine, embodies detachment and transcendence**

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

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

By the grace of the Supreme divine, it is a blessing bestowed on one and all to have had an opportunity to learn and imbibe the teachings of the Gītā. This might be the result of the virtuous deeds performed during the past or current lifetime or by the grace of an enlightened soul due to which one is on the path of learning the Gītā.

The seeker needs to remember that a chosen one by Bhagavān himself will have the opportunity to learn the Gītā. The Srimad Bhagavad Gītā imparts the divine knowledge which would put one on the path of spiritual progression, elevation to higher states of consciousness, and enable the seeker to embrace virtuousness.

### **The significance of Raksha Bandhan**

Today, we celebrate the festival of Raksha Bandhan. Let's understand how the tradition of tying the Raksha Sutra evolved into the current festival of Raksha Bandhana with the passage of time.

The Raksha Sutra, also known as Kalawa or Mauli, is a sacred thread in Hinduism, symbolizing protection and auspiciousness. It's typically a cotton thread, often red or orange, tied on the wrist during various Hindu rituals and festivals. The Raksha Sutra is believed to safeguard the wearer from negative influences and invite blessings of good health, prosperity, and happiness.

During ceremonies, priests tie the raksha sutra on the wrists of men and women, and it is seen as a blessing. This practice is common in rituals like yagna, puja, sankalp, so on and so forth, by reciting

the below mantra :

**येन बद्धो बलि राजा, दानवेन्द्रो महाबलः तेन त्वाम् प्रतिबद्धनामि रक्षे माचल माचलः॥**

*"I tie this sacred thread on you, just as it was tied to the mighty King Bali. May it protect you always and never come undone."*

This mantra signifies a prayer for protection and is traditionally recited while tying a Raksha Sutra (a sacred thread).

Let's understand how the tradition of tying the Raksha Sutra became popular as the festival of Raksha Bandhan (over time), with a few instances from history.

### **The Raksha Bandhana between Bali and Devi Lakshmi, as stated in the Vishnu puran**

When Bali selflessly gave everything that Vishnu had asked for, disguised as Vamana, Vishnu became very impressed by Bali's devotion. He blessed Bali to be equal in status to Indra for as long as he lived. He also promised to protect Bali and his homestead and disguised himself as a gatekeeper guarding Bali's palace.

Unable to bear her husband's absence, Devi Lakshmi disguised herself as a poor Brahmin lady and went to Bali, and told him that she wanted a place to stay until her husband returned from the task he had set out to accomplish. Bali wholeheartedly welcomed her and protected her just like an elder brother.

On the day of Shravana Purnima, the poor Brahmin lady tied a coloured cotton thread around his wrist. Overwhelmed by the gesture, Bali granted her a wish. The Brahmin lady pointed at the gatekeeper and asked for her husband to be set free. In an instant, Bhagavān Vishnu and Devi Lakshmi then returned to their true form. King Bali was touched by the love and care they had shown him and requested Vishnu to go back to his abode with Lakshmi.

### **The Raksha Bandhana between Queen Karnavati and King Humayun**

Rani Karnavati, the queen of Chittor, is believed to have sent a rakhi (a sacred thread) to Emperor Humayun seeking his protection. This act, according to legend, occurred when Chittor was facing an invasion by Bahadur Shah of Gujarat. Humayun, upon receiving the rakhi, is said to have halted his own military campaigns and marched to Chittor's aid, demonstrating the symbolic power of the rakhi and the sisterly bond it represented.

### **Raksha Bandhana between Roxana and Porus**

In a historical anecdote (a popularly believed legend) related to Raksha Bandhan, Roxana, the wife of Alexander the Great, sent a rakhi to King Porus, a powerful Indian ruler, before the Battle of the Hydaspes. She sought Porus's protection for her husband, and he, honoring the rakhi, refrained from directly attacking Alexander during the battle.

### **The tradition initiated by Guru Gobind Singh**

According to some popularly believed legends, Guru Gobind Singh is believed to have initiated the tradition of tying Raksha Sutra amongst the Sikhs.

### **Rabindranath Tagore - Raksha Bandhana between Hindus and Muslims**

Rabindranath Tagore repurposed Raksha Bandhan in 1905 to foster unity against the British Partition of Bengal, transforming a traditional sibling bond into a symbol of communal harmony. He encouraged Hindus and Muslims to tie rakhis on each other's wrists, promoting a message of brotherhood and resistance against the British policy of "divide and rule". This act highlighted the

potential of the festival to transcend religious boundaries and strengthen social cohesion.

### **A small glimpse of Chapter 15**

In Chapter 12, we understood the 39 qualities of an ideal devotee. Chapter 15 of the Srimad Bhagavad Gītā is intricate and is the essence of the Upanishads. Irrespective of the occasion or time (say before consuming food, during a wedding, during the death of a loved one, etc.), during any auspicious or inauspicious time, it is a popular customary habitual practice to recite Chapter 15 of the Srimad Bhagavad Gītā.

In Chapter 15, Bhagavān reveals HIS Purushottama swarup. HE explains the fundamental difference between the Purushottama tattva (The Supreme Divine), the Prakṛti, and the embodied souls.

Before we begin with this chapter, let's understand the significance of the study of the Srimad Bhagavad Gītā

As Ved Vyas Ji has explained in the Gītā Mahatmya:

**गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥**

*This Gītā, which has come out of the lotus-like face of the Lord (He who has the lotus in His navel) and which is so melodious, should be studied. There is no need to study any other scriptures in detail.*

It is believed that the Vedas manifested from the breath of Bhagavān Vishnu. But the Srimad Bhagavad Gītā was spoken by the Supreme Divine himself, which is the essence of all Upanishads. Hence, there is no need for the seeker to seek anything else upon studying the Divine wisdom of the Gītā.

**सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः । पार्थो वत्सः सुधिभोक्ता दुग्धं गीतामृतं महत् ॥**

*All the Upanishads are like a cow, and one who milks the cow is Bhagavān Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the Gītā is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk.*

The foremost person to consume the Nectarian milk-like messages of Bhagavad Gītā is Arjuna, honouring the Gītā prasada, but still some remnants are left for all of us to relish as Bhagavad Gītā is complete in itself.

Bhagavān spoke the Divine wisdom of the Gītā to all of us with Arjuna as the medium. The cow does not produce milk until it sees its calf by its side. Likewise, Arjuna is like the calf, by seeing which, Bhagavān milked the Divine wisdom of the Gītā, which is the essence of all Upanishads.

### **15.1**

**śrībhagavānuvāca  
ūrdhvamūlamadhaḥ(ś) śākham, aśvattham(m) prāhuravyayam,  
chandāṃsi yasya parṇāni, yastam(ṽ) veda sa vedavit.15.1**

Srī Bhagavān said :He who knows the Pīpala tree ( in the form of creation); which is said to be imperishable,with its roots in the Primeval being (God), whose branch is represented by Brahmā (the Creator), and whose leaves are the Vedas, is the knower of the purport of Vedas.

Here, Bhagavān speaks about an inverted aśvatth tree with its roots facing above and branches facing downward. HE compares its leaves to the Vedic hymns, and one who knows the secret of this

tree is the knower of the Vedas.

Bhagavān refers to aśhvath tree (peepal tree or a sacred fig tree) uses the term ūrdhvamūla which implies to roots facing upwards.

Before we deep dive into this shloka, consider the example of a child studying in class 2. If the child is promoted to class 3, it means that the child has now advanced higher and is now ready for the study of Class 3 syllabus. It does not imply that the child moved from Floor 2 to Floor 3.

Likewise, the term ūrdhvamūla used in this context is not restricted to the direction. It represents an elevated position or significance (with the roots face upwards). Bhagavān Adi Shankaracharya has also described the term ūrdhvamūla to an entity if higher significance.

Bhagavān uses the analogy of an inverted sacred-fig tree to explain the manifestation of this universe. Consider the example of the human body. If one loses an arm or leg in an accident, or if one faces any ailments with any other body part (excluding the head/brain) one would still be able to lead a normal life.

However, if one has severe head injuries or any damage to the brain (or a hypothetical scenario where the head is separated from the body), it would be fatal and one would succumb to the injury. It is the brain that supersedes the body parts and not vice versa.

It is the head region that is the root of the human body, although it is placed upwards. In the same manner, the roots of this aśhvath tree (peepal tree or a sacred fig tree) faces upwards and represents the entity of high significance. It symbolizes the Supreme Divine Personality.

Now, lets try to understand the analogy of this inverted Peepal or sacred fig tree in detail. The term aśhvath here refers to Peepal tree and it also refers to an entity that is under a state of constant change.

Consider the example of a paper. If one is asked to destroy the paper, one might think of shredding it into pieces or burning the paper. However, shredding the paper would only change the form of the paper and by burning the paper, the paper is now converted to the form of carbon.

Likewise, the entire universe or the entire cosmic creation is under the cycle of change (creation, sustenance and annihilation). The leaves of this Peepal tree are extremely wavering (even with slightest breeze) and hence resonate the reality that change is inevitable, and change is constant. The entire cosmic creation in the material is subjected to change and changes every moment. The leaves of the trees are also innumerable and thereby signify the vastness of the Vedas.

Once, Swamy Govind Dev Giri Ji Maharaj happened to visit a humble abode of a devotee. The devotee's child, around 5 years old, was holding an English newspaper and was absorbed deeply into it. Swamy Ji enquired from the child if he knew how to read the newspaper, and the child replied by saying a yes.

Swamy Ji then asked the child to read the news aloud. The child started to read the alphabets aloud - i.e., 'T', 'I', 'M', 'E', 'S' ; 'O', 'F'; 'I', 'N', 'D', 'I', 'A'. The child was unable to comprehend the letters into words and read out the words as Times of India.

Likewise, for those who have no understanding about the Gītā perceive it as a book on which people place their hand to take an oath or vow. Some of them might be able to read out few shlokas but

unable to explain the meaning. Some of them in L4 might be able to recite the shlokas and even explain the meaning, but unable to imbibe the wisdom in daily lives.

Saints like Swamy Govind Dev Giri Ji Maharaj are situated in an elevated state of consciousness where they live the teachings of the Gītā every moment. Hence, understanding is the key to knowledge, there are many who know, but very few who understand and comprehend the true knowledge.

Let's understand the pre-requisites required to comprehend any knowledge.

### **The tale of Bhakti and Gyana**

Once, there were two friends - Shravan Kumar and Gyana Ved. Shravan was a seeker on the path of Bhakti and Gyana Ved was a seeker on the path of Jyana Yog.

The two friends met after a very long time, and Gyana Ved expressed his desire to learn Bhakti Yog. Shravan welcomed Gyana Ved to his humble abode and served him a glass of water. He asked Gyana Ved to just sip as he wanted to serve him with lime juice.

Shravan got the lime extract and sugar mix and started to pour it into the glass of water that was held by Gyana Ved. The water started to overflow, and Gyana Ved asked Shravan to stop pouring lime extract.

Shravan said this completes the first lesson of Bhakti Yog. To be able to receive pure knowledge, one is required to let go of the conditioning of the mind, the ego, and the pride.

Mental conditioning refers to the process by which past experiences, societal influences, and personal beliefs shape an individual's perceptions, thoughts, and actions. It's how our minds accumulate patterns and frameworks that influence how we react to situations and form our understanding of ourselves and the world around us.

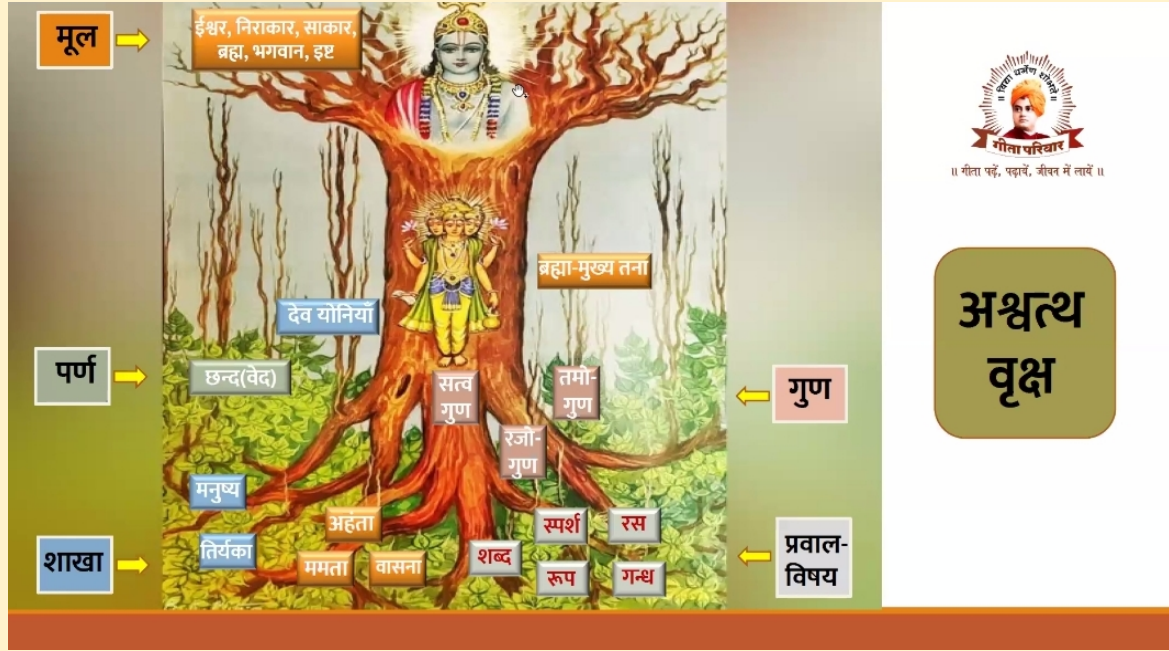
We often comprehend the happenings in our surrounding situations based on our conditioning and filters existing in our mind, our pride, and our ego. Hence, each person's ability to comprehend a situation varies (based on the proportion of ego and the conditioning of the mind). To comprehend pure knowledge, one needs to transcend the conditioned mind and relinquish pride and ego from within.

## **15.2**

**adhaścordhvaṃ(m) prasṛtāstasya śākhā,  
guṇappravṛddhā viṣayappravālāḥ,  
adhaśca mūlānyanusantatāni,  
karmānubandhīni manuṣyaloke. 15.2**

Fed by the three Guṇas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of different orders of creation) extend both upwards and downwards; and it's roots which bind the soul according to its actions in the human body, are spread in all regions, higher as well as lower.

In this shloka, Bhagavān continues to explain the representation of the material realm with the example of the inverted sacred fig tree. Let's try visualizing this inverted sacred fig tree.



### The roots of the inverted sacred fig tree

Bhagavān compares the material world to an upside-down eternal aśhvattḥ tree. The Supreme Divine is the root of this tree. The roots of this sacred fig tree face upwards (ūrdhva-mūlam), representing the Supreme Divine; the entire tree is nourished and supported by HIM.

HE is the flow of consciousness that nourishes the entire cosmic creation.

### The trunk of the inverted sacred fig tree

The trunk of this tree is represented by Brahma Dev - The creator of the entire universe. From the trunk (represented by Brahma Dev) arises the three Gunas - Sattva Guna (mode of goodness), Rajo Guna (mode of passion) and Tamo Guna (mode of ignorance).

### The branches of the inverted sacred fig tree

From the three Gunas, the branches which are extending downwards (adhaḥ-śhākhām) encompass all the lokas (realms or planes of existence) or abodes. There are 14 worlds, seven higher ones (*Vyahrtis*) and seven lower ones (*Pātālas*):

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

The higher lokas (1-7 as stated above) are described as the heavenly abodes, populated by celestial

devatas and gandharvas, and full of truth. The lower lokas (8-14 as mentioned above) constitute the different hellish abodes. All beings residing in the 14 lokas emanate from the three Gunas of Prakriti. Below are the beings residing in Bhuloka or planet earth.

The terms "**jalchar**," "**ubhaychar**," "**halchal**," and "**nabhchar**" describe different types of living organisms based on their habitat:

### **1. Jalchar :**

This term describes animals that live primarily in water. Examples include fish, whales, and certain types of insects.

### **2. Ubhaychar :**

This term refers to amphibians, creatures that can live both in aquatic and terrestrial environments. Frogs, toads, and salamanders are examples.

### **3. Thalchar or Halchar :**

These terms refer to terrestrial animals, creatures that live on land. Examples include mammals like cows, tigers, and birds that live on land.

### **4. Nabhchar :**

This term refers to animals that live in the air, primarily birds.

Every creation of Prakṛti constitutes the five Pancha-bhutas.

The entire Flora and fauna (creation of Prakṛti) are classified into the following four groups -

- **Pindaj**
- **Andaj**
- **Swedaj**, and
- **Udbhij**

**Pindaj** are placental or mammals that are born directly from the body or through a placenta or placenta-like organ, such as humans and other animals.

**Andaj** are born from an egg, such as birds, fish, and amphibians.

**Swedaj** is born from or out of the sweat, dander (material shed from the body of various animals), shed skin cells and flakes, organic detritus, biotic material, or moisture generated by breathing, perspiration, saliva, and other secretions (sweda means sweat), such as insects and other tiny or microscopic creatures.

**Udbhij** (also spelled as Udvij) are born from the ground or grow out of the earth (udbh – ud means comes up, created, or born from bhu means ground or land), such as trees and plants. The first three groups belong to the animal kingdom (Kingdom Animalia) and the last one belongs to the plant kingdom (Kingdom Plantae).

Hence, the material realm (devatas, humans, flora, and fauna) emanates from the Pancha Mahabhutas and the three Gunas of Prakriti. Say, for example, the humans constitute the five Pancha Mahabhutas (Earth, Fire, wind, water, and ether) whereas the celestial devatas constitute the prakash tattva.

The branches which are extending downwards (adhaṣhākhā) encompass all the life-forms from of

the material realm, which are entangled in the cycle of birth and death. The upward branches represent the Devatas or Gandharvas who dwell in the celestial abodes (heavenly abodes), the middle region represents the human clan on planet Earth, and the downward branches represent the flora and fauna (species from the plant and animal kingdom). The nether regions or the hellish abodes are also represented downwards, where the branches culminate.

The branches of the tree extend upward and downward, nourished by the three guṇas - i.e., Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance). Every entity that belongs to the entire cosmic creation constitutes the three Gunas.

Every entity that has come into existence in the material world is unique. The biometric data of every human (fingerprints, retina, DNA, etc.), the personality, and the basic nature or traits are all unique and are inherited from the combination of the three Gunas. There are approximately 8.7 million species on Earth, but only 1.2 million of these species have been scientifically described and cataloged. Of these 1.2 million described species.

All of them inherit their traits from the three Gunas. The object of senses (i.e., sense of sight, taste, touch, sound and smell) form the tender buds of this inverted sacred-fig tree.

The embodied souls are entangled in sense gratification and the resultant karmic reaction. Hence, the embodied souls wander up and down, from lifetime after lifetime, based on their karmic deeds. If one has performed virtuous deeds that emanate from Sattva Guna (mode of goodness), one moves upward to celestial abodes.

If the deeds were self-centered emanating from the mode of passion (Rajo Guna), one remains on planet earth, and extremely unvirtuous deeds (emanating from Tamo Guna) could lead to the soul descending down to nether regions or to be re-born as a species from the plant or animal kingdom (vertebrate or invertebrate).

Bhagavān also explains why embodied souls wander up and down, from lifetime to lifetime, based on their karmic deeds. This is the result of the three traits below:

- **Ahamta** - I or ME
- **Mamata** - the sense of "Mine"
- **Vāsanā** - subtle, unconscious imprints or seeds in the mind, stemming from past experiences, desires, and actions.

The sense of *Ahamta*, *Mamta*, and *Vāsanās* are the deeply ingrained mental tendencies or impressions that shape a person's thoughts, emotions, and actions, influencing their behavior and perpetuating the cycle of rebirth. These tendencies, also known as karmic imprints, are formed from past experiences and actions, and they can be both positive and negative.

Bhagavān explains this further in the next shloka.

### 15.3

**na rūpamasyeha tathopalabhyate,  
nānto na cādirna ca sampratiṣṭhā,  
aśvatthamenam(m) suvirūḍhamūlam,  
asaṅgaśastreṇa dṛḍhena chittvā. 15.3**

The nature of this tree of creation, does not on mature thought, turn out what it is represented to be; for it has neither beginning nor end, nor even stability. Therefore cutting down this Pīpala tree, which is m

In this shloka, Bhagavān explains that the inverted sacred fig tree, an imaginary representation of the material realm, helps one comprehend the entire creation. In reality, the whole cosmic creation neither has a beginning nor an end; it is eternal. It is beyond the ability of the human mind to comprehend the entire creation.

Few lines from a bhajan beautifully describe this sentiment:

उपरवाला पासे फेंके  
निचे चलते दांव  
कभी धूप कभी छाँव  
कभी धूप तो कभी छाओं

It is by the virtue of Ahamta (The sense of I or ME), Mamta (The sense of mine), and Vāsanā (attachment) that one is bound to or entangled in the material realm, lifetime after lifetime.

Bhagavān says that one can cut through this cycle or web of birth and death and reach HIS eternal abode. Bhagavān explains that the deep-rooted aśvatth tree must be cut down with a strong axe of detachment. Let's understand this with the below tale of Shukhdev Ji and King Janak.

Shukdev Ji was Maharshi Veda Vyasa ji's son. He was a hermit, an elevated sage, who stayed in seclusion in forests (to keep distance from the whirlpool of Maya or the material world). He had performed severe austerities and had gained the wisdom of the Vedas and Vedanta.

Once, he approached his father Ved Vyas Ji to seek the answers for few questions. Ved Vyas Ji advised his son to seek the answers from King Janak (who ruled the city of Mithila). Shukhdev Ji was taken aback and was astonished on how a worldly king engrossed with material obligations could answer his queries. However, since it was instructed by his father Ved Vyas Ji, Shukhdev Ji embarked on a journey towards Mithila.

Upon reaching the city, he instructed one of the guards to inform the king that Shukhdev Ji is here to see him. He gave a lengthy monologue about his qualifications (say son of Ved Vyas, master of Vedas and Vedanta, the one who has attained Parama-Hamsa state, Gunateeta, so on and so forth). The guard informed the king by conveying the monologue introduction of Shukhdev Ji. King Janak asked the guard to convey to Shukhdev Ji to wait until the King is ready to see him. The guard was astonished that his king is keeping a great sage waiting at the doorstep. However, bound by his duty, the guard informed Shukhdev Ji to wait until the king is free to see him.

Shukdev Ji was taken aback, as he expected the king would come down to see him right away with utmost hospitality. However, due to his father Ved Vyas Ji's instructions to seek the answers from King Janak, he waited patiently for the king to receive him. The day passes and at the time of nightfall, there is a change of guard. Shukhdev Ji once again instructs the new guard to inform the king that

sage Shukhdev is here to see him.

He again gives an elaborate monologue of his achievements as his introduction. When the guard informs the king, king Janak asks the guard to convey that he needs to wait until the king is free to see him. This process continues for a period of seven days. Shukhdev Ji now realizes that he as a student, a seeker who has reached the abode of King Janak to get the answers to his questions.

Hence, he now rephrases his introduction which humbly resonated that he is a seeker, a student of king Janak, who is at his doorstep to seek for wisdom. When King Janak hears that Shukhdev, a student seeking for wisdom is here to see him, he rushes to receive the sage with utmost hospitality.

King Janak greeted Shukdev Ji and invited him into the hospitality chambers where he was served delicious food, given fine clothes to wear and treated like a royal guest. King Janak informed Shukhdev Ji that it was the day of celebration at Mithila where a pooja would be done to the Kula-Devi, the presiding Devi of their lineage. The King requested Shukhdev Ji to take the jar of oil and circumambulate the entire city, as it was their tradition for a Brahmana to do this ritual.

The king said it would be a privilege to his kingdom if Shukhdev Ji could complete this ritual and tradition. He also informed Shukhdev Ji that even a drop of this oil shouldn't spill on the ground as it would be deemed unfit to be offered to the Kula-Devi.

Shukdev Ji circumambulated the city of Mithila with the heavy jar of oil (filled till the rim) and returned to the king's palace. King Janak enquired if he saw the entire city of Mithila decorated grandly with flowers, people gathered around and showering flowers on Shukhdev Ji's path, songs sung to glorify their kingdom, Kirtans for their Kul-Devi and the whole city decorated and lit with light.

Shukhdev Ji said he was so involved and engrossed in ensuring that not a drop of oil spills on the ground, due to which, he was unable to observe the decorated city. King Janak then mentioned that Shukhdev Ji had gained the wisdom he was seeking for with his visit to the city of Mithila.

King Janak mentioned that he is a king of the city and lives like a worldly person. He has many obligations, many responsibilities as a king, but in fact, He was not attached to all those things. He was just performing His duty. Shukhdev Ji understood that, even while performing the worldly duties, one can remain detached and attain liberation.

From this tale, one can draw inspiration from King Janak. The jar filled with oil can be compared to the Supreme Divine. When one is completely absorbed in the Supreme Divine, one remains untainted by the delusions of the material world. Hence, even by performing the prescribed duties and worldly obligations, one can attain liberation from the cycle of life and death.

As they say "जो जग में रहूँ तो ऐसे रहूँ, ज्यों जल में कमल का फूल रहे"

The lotus's ability to rise from murky waters, yet remain pristine, embodies detachment and transcendence. The lotus's water-repellent petals and leaves symbolize detachment from worldly desires and attachments

As Tulsidas Ji says:

कर से कर्म करो विधि नाना ।  
मन राखो जहाँ कृपा निधाना ॥

The above couplet explains that one is required to fulfil the worldly obligations (say caring for the family, job for a living and fulfilling social obligations). But one needs to elevate to the state of the lotus; we should work without attachment, dedicating all actions to the Supreme Divine, untouched by sin like water on a lotus leaf, like a beautiful flower standing high above the mud and water.

Bhagavān mentions in this shloka that those who seek refuge in HIM will be able to axe down this sacred-fig tree with detachment. Upon taking refuge in HIM, one will not return to this world again.

The seeker needs to understand here that detachment need not be attained only by a secluded living like a hermit. A true sanyasi is not merely someone who has renounced worldly possessions or taken on the outward appearance of a renunciate, but rather, a person whose mind is fully absorbed in the Supreme Divine by being in the material realm.

This absorption is achieved through the practice of yog, which aligns the mind with divine consciousness. A true sanyasi, therefore, is one who has renounced worldly desires and attachments and directs their mind and heart towards the Supreme Divine.

Consider the example of a Jalebi. There is no harm in consuming the Jalebi. But being tempted to its taste and thinking of it at all times causes attachment. Some persons recall the pleasure of its taste even after five years of eating the Jalebi. Engaging with the worldly entities, places and persons is required, but being detached is the key to attain liberation.

#### 15.4

**tataḥ(ph) padaṃ(n) tatparimārgitavyaṃ(ṡ),  
yasmingatā na nivartanti bhūyaḥ,  
tameva cādyaṃ(m) puruṣaṃ(m) prapadye,  
yataḥ(ph) pravṛttiḥ(ph) prasṛtā purāṇī.15.4**

Thereafter a man should diligently seek for that supreme state, viz., God, having attained which they return no more to this world; and having fully resolved that he stands dedicated to the Primeval Being (God Nārāyaṇa) Himself, for whom the flow of this beginningless creation has progressed, he should dwell and meditate on Him.

In this shloka, Bhagavān continues to explain that deluded souls are inclined towards gratification of material desires and are stuck in a cycle of insatiable desires, as a result of which, they are only getting me further trapped in the samsara or the web of life and death. With detachment, one can cut through this vicious cycle by surrendering to the Supreme Divine.

The seeker needs to understand that cultivating detachment is not a one-off activity. If one develops detachment towards Jalebi, one can still be attracted to worldly possessions, friends, family, status, wealth, and so on. One needs to learn the art of detachment in all walks of life.

#### 15.5

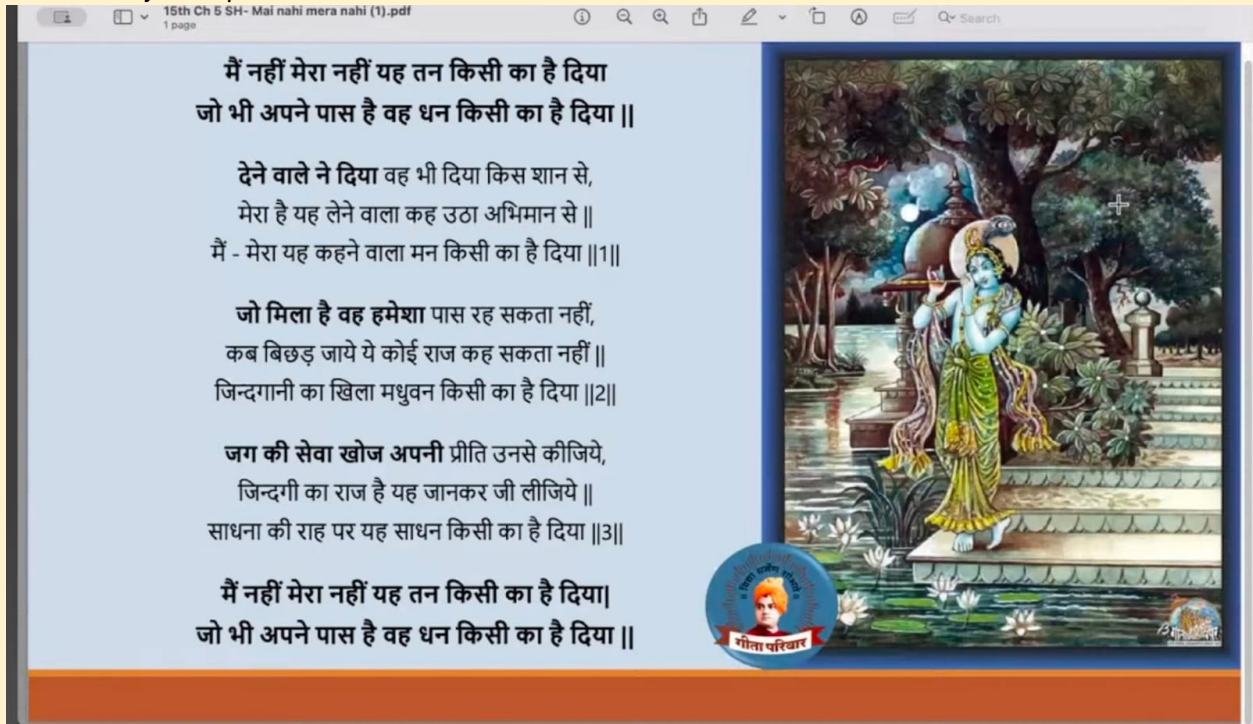
**nirmānamohā jitasāṅgadoṣā,  
adhyātmanityā vinivṛttakāmāḥ,  
dvandvairvimuktāḥ(s) sukhaduḥkhasaṅjñaiḥ(r),  
gacchantyamūḍhāḥ(ph) padamavyayaṃ(n) tat. 15.5**

They who are free from pride and delusion, who have conquered the evil of attachment, and are

constantly abiding in God, whose cravings have altogether ceased and who are completely immune to all pairs of opposites going by the names of pleasure and pain, and are undeluded, attain that supreme immortal state.

In this shloka, Bhagavān explains that those who are free from vanity and delusion, who have overcome attachment, who are free from the desire to enjoy the senses, and are beyond the dualities (say pleasure and pain; profit and loss; victory and defeat; honor and dishonor, etc.), such liberated personalities attain HIS eternal Abode.

The below Bhajan explains the essence of this shloka:



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

देने वाले ने दिया वह भी दिया किस शान से,  
मेरा है यह लेने वाला कह उठा अभिमान से ॥  
मैं - मेरा यह कहने वाला मन किसी का है दिया ॥1॥

जो मिला है वह हमेशा पास रह सकता नहीं,  
कब बिछड़ जाये ये कोई राज कह सकता नहीं ॥  
जिन्दगानी का खिला मधुवन किसी का है दिया ॥2॥

जग की सेवा खोज अपनी प्रीति उनसे कीजिये,  
जिन्दगी का राज है यह जानकर जी लीजिये ॥  
साधना की राह पर यह साधन किसी का है दिया ॥3॥

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

The Bhajan conveys that the purpose of one's life is to fulfil the role/duties bestowed by the Divine. Just like a stage actor who plays the role of a devata or a demon, but remains detached from the character, likewise, one is required to essay multiple roles in a lifetime (say a parent, teacher, son, daughter, sibling, etc.) by being detached from the delusions of the material realm. The one who masters the art of detachment reaches HIS supreme Divine abode and never returns to the material world.

The session concluded with a prayer and Hanuman Chalisa.

### Question and Answer

#### Gajanan Ji

**Q:** How to control the wavering mind?

**A:** Practice is the key. With constant practice and with incremental approach, one would eventually be able to control the wavering mind.

#### Pradeep Ji

**Q:** How to imbibe the teachings of the Gītā in daily lives?

**A:** By practically implementing any one takeaway from each Vivechan session, one would be able to imbibe the teachings of the Gita.

#### Reshma Ji

**Q:** How to make the right decisions?

**A:** With the power of wisdom over the mind and intellect, by applying wisdom, one would be able to make the right decisions.

### **Narayanan Ji**

**Q:** Why is chapter 15 recited on all auspicious and inauspicious occasions?

**A:** This Chapter is called Ekadhyayi Gītā (equivalent to scriptures) as Bhagavān reveals HIS Purushottam tattva in this Chapter.

### **Saumya Ji**

**Q:** How can one experience the teachings of the Gītā?

**A:** With Swadhaya and regular study of the Gītā, one will be able to experience its wisdom.

### **Suma Ji**

**Q:** Is there any age bracket to offer seva?

**A:** There is no age limit to offer the seva.



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

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

### **Thank you-For reading the summary**

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

---

### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

---

### **Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

---

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

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

---

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**