

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/D3zYRRckxd0>

## **A seeker who espouses this knowledge becomes enlightened, and fulfills all that is to be accomplished**

**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.

It is solely by the virtue of grace of the Supreme Divine that each one of us have been bestowed with the opportunity to study the Divine knowledge of the Gītā. This might be due to our past or present virtuous Karmas or the positive merits of our ancestors, or by a blessing of a saintly soul in past lives by virtue of which, we have been bestowed with the grace to learn the Gītā. The seeker needs to remember that we are the chosen ones by the Supreme Divine to read the Divine knowledge of the Gītā and not vice versa.

Today we celebrate the festival of Janmashtami. It is a festival to celebrate the advent and birth of Bhagavān Śrī Krishna, who imparted the divine wisdom of the Gītā which lights the path of virtuousness to millions of seekers till date.

Pleasure and pain are the two sides of the same coin. The dualities of life are inevitable. They rise and fall like the waves of the ocean at every node of life. On the occasion of Janmashtami, let's take inspiration from Bhagavān Śrī Krishna himself. He was born in a jail, he had to slay many demons during his infancy and childhood, he had to wrestle and slay the demon Kamsa at a young age and speak the Divine wisdom of the Gītā amidst the battlefield to dispel the ignorance of Arjuna and pave the way for enlightenment for millions of seekers in future.

Bhagavān Śrī Krishna's smile symbolizes the ability to find happiness even in challenging situations, to remain calm amidst chaos, and to trust in a higher power. Śrī Krishna's smile reflects an inner state of peace and contentment that remains unshaken by external circumstances. It teaches us to cultivate calmness and composure, especially during difficult times, and to find joy within ourselves

rather than solely relying on external factors.

It reminds us that our true nature is divine and that worldly anxieties are temporary by rising to higher states of consciousness. Śrī Krishna's smile, particularly during the Mahabharata war, conveys a sense of trust in a divine plan and a reminder that even in chaotic situations, there is a higher purpose at play.

It teaches us to have faith in the divine and to surrender the outcomes of our actions. It embodies the power of love and compassion, suggesting that a genuine smile can have a profound impact on others and create positive change.

On this occasion of Janmashtami, let's pray to the Yogeshwar Śrī Krishna - The master of the entire universe to bestow upon us the ability to face adversity with grit and transcend to higher states of consciousness.

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

Bhagavān compares the material world to an upside-down to an eternal aśhvath (sacred fig) 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 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).

From the three Gunas, the branches which are extending downwards (adhaḥ-śhākhām) encompass all the lokas (realms or planes of existence) or abodes.

The branches which are extending downwards(adhaḥśhākhām) 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, 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.

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 or even become a devata or gandharva, thereby dwelling in the 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 specie from plant or animal kingdom (vertebrate or invertebrate).

Bhagavān then explains that the inverted sacred fig tree is fictional and is only a representation of the

material realm to help one comprehend the entire creation.

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूल  
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ 15.3॥

*The real form of this tree is not perceived in this world, neither its beginning nor end, nor its continued existence. But this deep-rooted aśhvattṥ tree must be cut down with a strong axe of detachment.*

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै  
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 15.5॥

*Those who are free from vanity and delusion, who have overcome the evil of attachment, who dwell constantly on the self and on God, who are free from the desire to enjoy the senses, and are beyond the dualities of pleasure and pain, such liberated personalities attain My eternal Abode.*

Bhagavān then explains that those who seek refuge in HIM will be able to axe down this sacred-fig tree with detachment.

The one who masters the art of detachment reaches HIS supreme Divine abode and never returns to the material world. Bhagavān now describes HIS divine abode which would be discussed in the forthcoming shloka. HE then explains his Purushottama Swarop which would be discussed in the forthcoming shlokas.

We shall now commence with today's session to try and understand the remaining shlokas of this Chapter.

## 15.6

**na tadbhāsayate sūryo, na śaśāṅko na pāvākaḥ,  
yadgatvā na nivartante, taddhāma paRāmaṃ(m) mama. 15.6**

Neither the sun nor the moon nor fire can illumine that supreme self-effulgent state, attaining which they never return to this world; that is My supreme abode.

In this shloka, Bhagavān uses Roopak alankar to describe HIS Divine abode. Let's understand this figure of speech in detail.

Upma (Simile) and Rupak (Metaphor) are two figures of speech (Alankar) in Hindi and Sanskrit poetics. Upma uses words like "jaise" (like) or "sa" (as) to compare two things, while Rupak directly identifies one thing with another without using such comparative words.

### Upma Alankar (Simile):

- In Upma, a comparison is made between two things using words like "jaise," "tulya," or "sa".
- **Example:** "Sita ka chehra chaand ke jaisa sundar hai" (Sita's face is beautiful like the moon).

The comparison is explicit and obvious due to the presence of the comparative word.

## Rupak Alankar (Metaphor):

- In Rupak, one thing is directly identified with another, implying they are the same.
- **Example:** "Sita chaand hai" (Sita is the moon).

The comparison is implicit, and no words like "jaise" or "sa" are used. According to Hindi grammar sites, Rupak can also be called a "closed comparison".

In this shloka, Bhagavān explains that HIS divine Abode is self-luminous (Roopak alankar). No sun, moon or fire is required to light it up. In fact, the Sun, the moon and the fire is illumined by HIS spiritual energy. Hence, no entity from the material realm, say the Sun, the moon or the fire would measure upto the radiance and luminescence of HIS world.

The Sun, the moon and the fire (Agni) are material in nature and emanate from the Prakriti (which is HIS material energy). Hence, they do not have the ability to illuminate HIS divine abode which is spiritual in nature.

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: **tamaso mā jyotirgamaya** - 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.

The ignorance, like darkness, obscures true understanding and can be dispelled with the knowledge (perceived in the form of light).

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 that manifests 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 represents spiritual illumination and divine guidance. It's a metaphor for understanding the Divine's nature, accessing spiritual truth, and experiencing a deeper connection with the Supreme Divine.

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.

In Islam, the term Noor-Ellahi is used to refer to the Divine shine and glow of the Supreme Divine. In Parsi Religion, the fire (embodiment of Divine light) is worshipped as 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 by worshipping HIS personal form, Divine traits and manifestations
- **Leela** or pastimes - Being devoted to HIS pastimes and listening to them.
- **Dhama** 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 or the parabrahma swaroop.

Bhagavān's nature is transcendental and Divine whereas the entities of the entire cosmic creation (i.e., the material realm), 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 or fire and the luminance of the moon cannot be compared to HIS Divine illuminance and radiance.

Adi Shankaracharya has explained in the below shloka:

पुनरपि जननं पुनरपि मरणं  
पुनरपि जननी जठरे शयनम् ।  
इह संसारे बहु दुस्तारे  
कृपयाऽपारे पाहि मुरारे ॥

*Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of saṁsāra (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process).*

Bhagavān says that those fortunate souls who seek refuge in the Supreme Divine cut through the web of life and death and reach HIS divine abode. Upon reaching HIS divine realm or above, they never return to this material world.

## 15.7

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

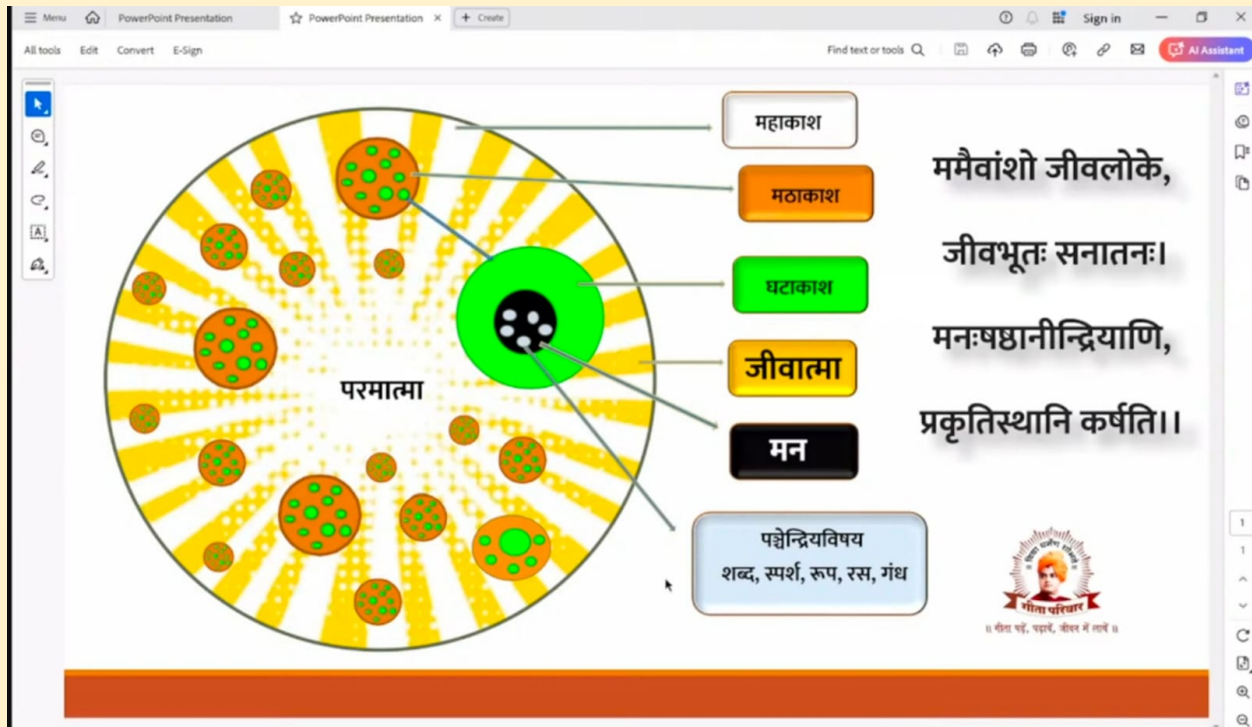
The eternal Jīvātmā in this body is a fragment of My own Self; and it is that alone which draws around itself the mind and the five senses, which abide in Prakṛti.

In this shloka, Bhagavān explains that the embodied souls in this material world are HIS eternal fragments. Like how a mango seed gives rise to a mango tree (which yields mango as a fruit and mango leaves), the universe is nourished by the Supreme Divine, whose divine properties manifest as the embodied soul.

Like how the water from an ocean drop has the same properties of the ocean water, the nature of the embodied soul (a small part of the Supreme soul) is divine, similar to the Supreme soul, which is the whole.

Let's understand the difference between eternal (Sanatan) and ancient (Puratan). Sanatan refers to something that neither has a beginning nor an end, suggesting timelessness and universality. Puratan refers to something ancient that had a defined beginning or a historical past. Hence, our Dharma is called Sanatana Dharma as it is timeless.

In Vedanta, there are three metaphors used to illustrate the relationship between the Supreme soul and the individual soul.



### 1. Mahakash

This refers to the infinite, all-encompassing space, often compared to the vast ether or sky. This symbolises the Supreme reality or the Brahmān - The universal consciousness.

### 2. Mathakash

This is the same space, but contained within a room. It is the same infinite confined in a limited space.

### 3. Ghatakash

This refers to the space enclosed within a container like a pot. It represents the individual soul or the Atman which is ultimately a small fragment of HIS supreme soul (Mahakash).

Just As the space inside the pot is ultimately the same as the space outside, the individual soul has the same Divine tattva as that of the Supreme soul.

### The embodied soul caught in the web of life and death

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

- **Ahamta** - I or ME
- **Mamata** - Mine
- **Vāsanā** - attachment

Samskaras and Vāsanās are subtle impressions or tendencies that shape our thoughts, feelings, and actions. Samskaras are the deep-seated, often unconscious imprints from past experiences, while Vāsanās are the specific desires, inclinations, or tendencies that arise from those samskaras.

The happiness or misery experienced an embodied soul is due to the "ME" and "MINE" state of consciousness (self-centered consciousness) that is restricted to a limited self. The actions or karma that arise from this limited-self consciousness (i.e., ME or MINE consciousness) in the past lives and present life determine the fate of the soul in the next life - if the soul would attain celestial abodes,

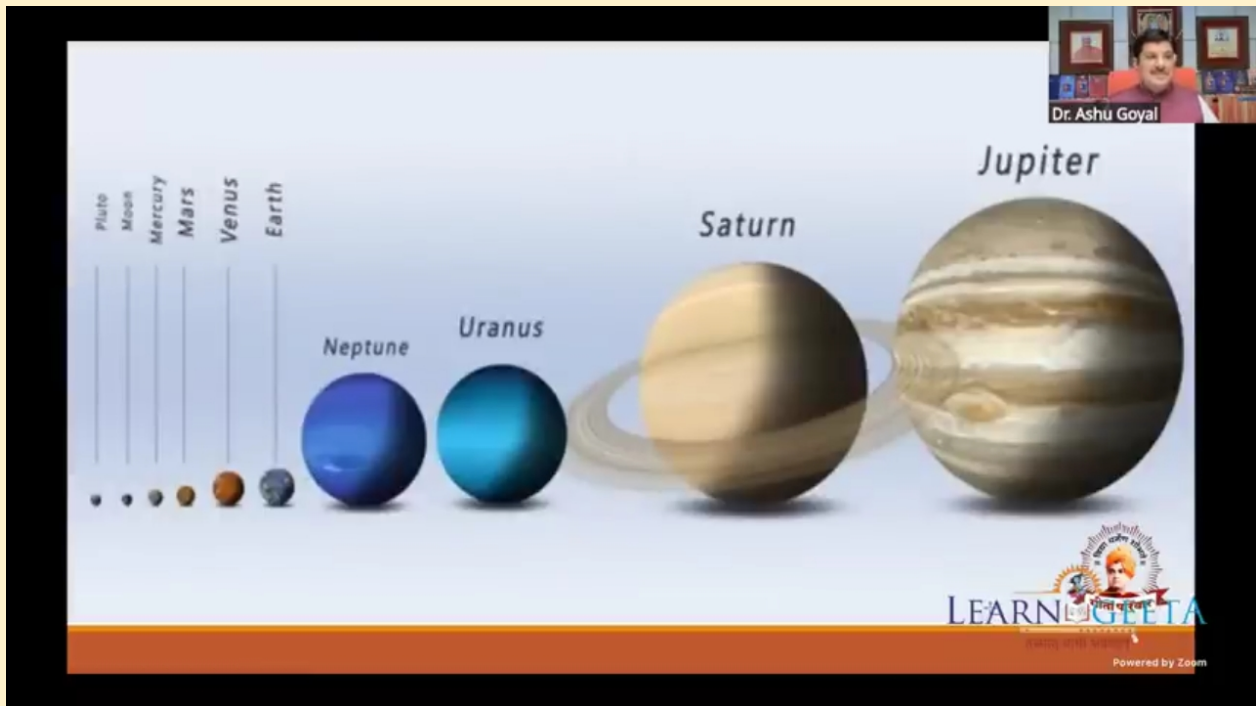
planet earth (as human), if the soul would be re-born as a specie in plant or animal kingdom or descend down to nether region. Hence, due to the karmic reactions accumulated for every action, the soul wanders up and down lifetime after lifetime. The Vāsanās and samskaras transmigrate with the soul to the next life.

Let's understand the insignificant self (having a limited mind) with the example of space and stars. Consider the planet Earth as seen from outer space. It is only the continents the water proportion that might be visible and one's humble abode is like a spec of dust particle.

The embodied soul does not even measure upto the size of an ant when the planet Earth is seen from outer space. Now consider other planets in our solar system as seen from outer space - Mercury, Venus, Mars, Eris, Pluto and our moon.



Earth is nearly 13,000 kilometers across. The smallest terrestrial planet, Mercury, has a diameter about 40 percent of that size. The Earth is larger than the three other rocky planets, Mercury, Mars and Venus and about four times the diameter of the Moon.

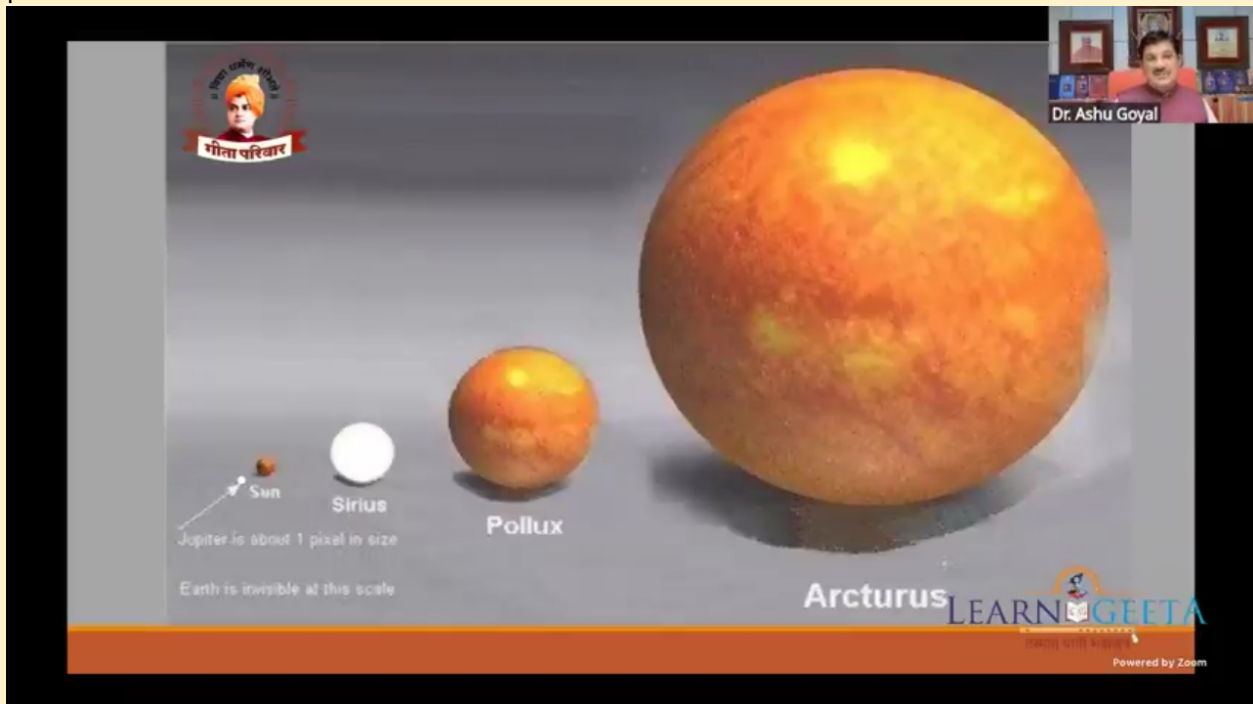


Now, consider the gas giant planets - i.e., Jupiter, Saturn, Uranus, and Neptune. Gas giants like Jupiter are massive on a scale that is difficult to understand. As many as 1,300 Earths can fit inside the volume of Jupiter.

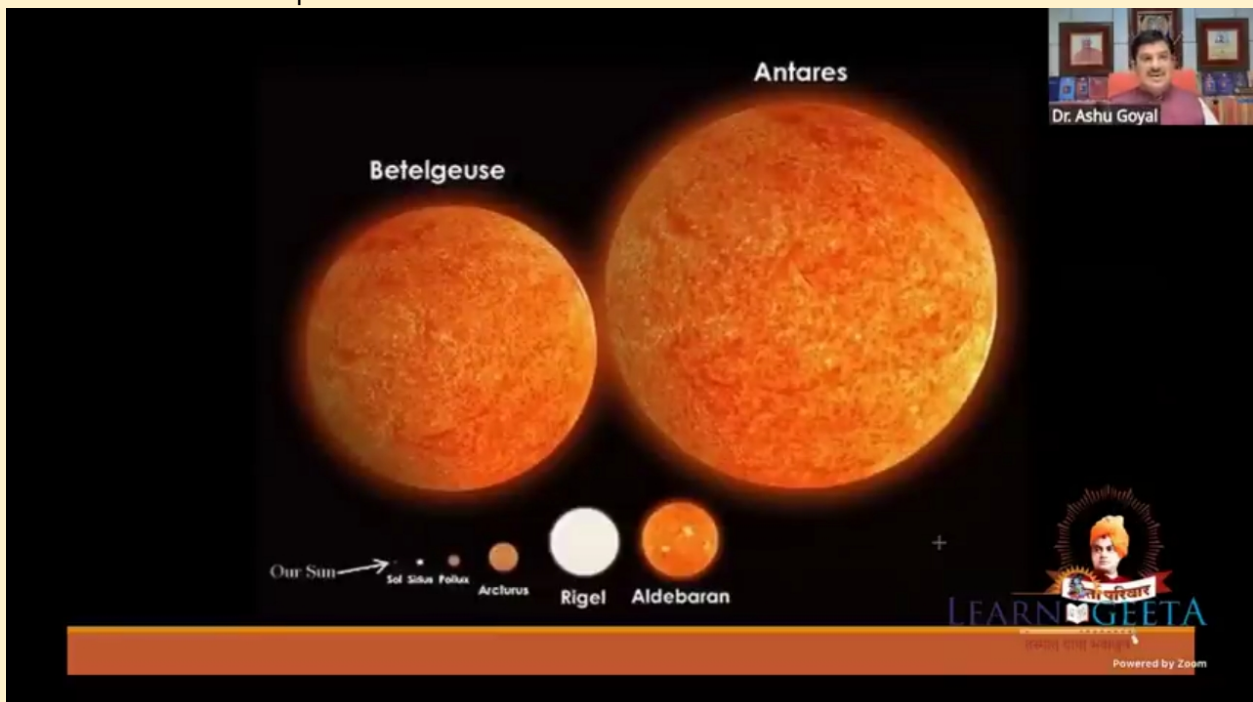
According to the research and evidence, around 1300 Earths could fit in the planet Jupiter. Just so you know, Jupiter is the largest planet in the Universe, whereas the Earth is the fifth-largest planet. Saturn is about 75 thousand miles (120,000 km) in diameter and is almost ten times the diameter of Earth. About 764 Earths could fit inside Saturn. Uranus is the third-largest planet in the Solar System. It has a diameter of 31,518.4 miles or 50,724 kilometers, which is about four times the diameter of Earth. Uranus has a volume approximately 63 times that of Earth, meaning that 63 Earths can fit inside Uranus. Neptune has a diameter of 30,598.8 miles (49,244) kilometers. Its volume is 57.7 times the volume of Earth, which means that 57 Earths could fit inside of Neptune with a little room left over. The embodied soul is not even equivalent to a speck of dirt when compared to the size of the Jupiter.



Let's explore even deeper. Consider the example of the Sun. The Sun is about 109 times the diameter of Earth. The Sun weighs about 333,000 times as much as Earth. It is so large that about 1,300,000 planet Earths can fit inside it. According to multiple studies, around 1,000 Jupiters (which e planet of our solar system) could fit into the Sun. Now, one can imagine the insignificant embodied soul when compared to the Sun.



Let's now focus on the exoplanets and stars of our Milky Way. Arcturus is a red giant star located only 36.7 light-years away. It's the 4th-brightest star in the sky and the brightest one in the northern half of the sky. Arcturus is, together with Vega and Sirius, one of the most luminous stars in the Sun's neighborhood. Arcturus' diameter is roughly 25 times greater than that of the Sun. Planet Earth is like a speck of dust when compared to the massive Arcturus.



Moving even further towards the exoplanets, Betelgeuse and Antares are red supergiants. However, Betelgeuse is approximately 1000 times larger than the Sun, while Antares is about 700 times larger. Therefore, Betelgeuse is bigger than Antares. Arcturus is about the size of a pinhead when compared

to Antares. The Sun is like a sand particle, and Earth is nowhere to be seen when compared to the gigantic Antares.

This is specific to one galaxy. The Milky Way is an example of a spiral galaxy. It is estimated that there are between 200 billion to 2 trillion galaxies in the observable universe.

Every Universe is imbued with a singular Brahmā Dev, and within this immense cosmic creation, there exist innumerable universes, each also infused with a Brahmā Dev.

One can imagine how insignificant the embodied soul is when compared to the entire cosmic creation.

## 15.8

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

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

In this shloka, Bhagavān further explains with the analogy of the wind. The breeze or wind in the atmosphere carries with it the particles of pleasant fragrance or unpleasant odour. If one is near a sandalwood factory, one will certainly smell the pleasant fragrance throughout. On the contrary, if one is near a meat stall, one can smell the unpleasant odour.

Although the atmospheric air displaces and carries the odour (pleasant or unpleasant) particles in the surrounding vicinity, it does not blend with them.

On the contrary, if it were water instead of air, the water blends with the color poured into it and loses its property of being colorless and odourless.

Likewise, similar to the air, the soul carries the Vāsanās, Saṃskāras, and karmic accounts from one's past life to the next life during the process of transmigration; yet it remains untainted from the Saṃskāras or Vāsanās and retains its divine form.

## 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 how the five senses trap the embodied soul in the delusions of the material realm. The Gyanendriya (sense organs) and the Karmendriya (organs of action) are fundamental concepts related to human perception and action.

#### **Gyanendriya (Sense Organs):**

- **Ghrana (Nose):** Responsible for the sense of smell.
- **Rasa (Tongue):** Responsible for the sense of taste.
- **Chakshu (Eye):** Responsible for the sense of sight.

- **Tvak (Skin):** Responsible for the sense of touch.
- **Shrotra (Ear):** Responsible for the sense of hearing.

### **Karmendriya (Organs of Action):**

- **Vak (Speech):** Enables communication and expression through speech.
- **Pani (Hands):** Enables grasping, holding, and manipulating objects.
- **Pada (Feet):** Enables locomotion and movement.
- **Payu (Anus):** Responsible for the elimination of waste.
- **Upastha (Genitals):** Responsible for procreation.

These concepts highlight how the body is seen as an integrated system where sensory input (Gyanendriya) is processed and leads to action (Karmendriya), ultimately shaping our interaction with the world.

The deer loves music for the pleasure of the ear. It is enticed by the hunter who plays melodious music and shoots the deer down when it comes closer to listen to the music. The hunter then extracts the Kasturi cutting it apart.

The point to be understood here is that the deer is one of the fastest running species on the planet. When the cheetah (fastest running creature on the planet) aims to hunt down the deer, it fails 99 times out of 100 attempts as per statistics.

Although the deer is equipped to escape the cheetah 99/100 times, it is hunted down by the hunter (who succeeds 100/100 times) due to its inclination towards music. It succumbs due to its desire of listening to music.

A moth meets its end because it craves the light to gratify its eyes. But it gets burnt to death.

The elephant loves the tactile enjoyment that it gets from the skin. The elephant is lured into a huge dug out pit with the fragrance and sound of the female elephant. The elephant then falls prey into the pit. All the attempts to set itself free fails and when it gives up, it is at this stage where the mahout lures it again with food items. This process continues for a few days where the elephant is fed by the mahout.

Towards the end of a week, the mahout signals the elephant to turn to a side and trains its movement by luring it with food. In a fortnight, the elephant is fully under the control of the mahout and channels its movement based on the instructions and signals of the mahout. One of the gigantic and mighty creature now falls prey to the signals of the mahout due to its attachment towards the tactile enjoyment that it gets from the skin.

The bee loves fragrance. It refuses to fly off when the lotus flower closes at the time of sunset and gets trapped from within. Although it can cut through the petals, it refrains from doing so as it is attached towards the fragrance to gratify its nostrils. Eventually it gets trampled along with the flower at the feet of an elephant.

A fish gets lured by a little worm on the bait (yearning for indulgence of its tongue). It nibbles at the bait and ends up in the fisherman's net.

All these creatures surrendered to just one of their senses - eyes, ears, nose, tongue, or skin, which led them to doom. Unlike these creatures, slavery in human beings is not just to one, but all five senses. 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 and hence gets trapped in the delusions of the material realm and keeps rotating in the cycle of birth and death.

## 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 does not undergo any change during the process of transmigration from one body to another. It is only the physical body (which emanates from Prakṛti) that changes by the influence of the three Gunas.

Bhagavān has then explained in this shloka that the ignorant (*vimūḍh*) are unaware of their own divine identity and presume the physical body to be the self. Only someone who has acquired spiritual knowledge understands that it is the soul that gives life to the body. Without the soul, the body is lifeless. When the soul departs, consciousness ends. Only those who have acquired the eyes of knowledge (*jñāna cakṣu*) can understand this phenomenon.

The seeker needs to understand that the perception is not restricted to the eyes alone; one could also perceive the reality with other sense organs. It is the mind that needs to maintain focus on the perceiving sense.

Say, for example, if one consumes food, but the mind is elsewhere, one would not be able to recall the food items that one consumed. Hence, it is the mind that needs to be synchronous with the perceiving sense organ.

There are seven limbs of Gyana:

#### 1. The **5 Karmendriyas**

The five organs of action or motor organs in the human body - Hands, feet, mouth, anus and genitals.

#### 2. **5 Gyanendriyas**

This refers to the five sense organs - eyes, ears, nose, tongue and skin.

#### 3. **The inner self**

The instrument of the mind, encompassing the feelings of thinking, feeling and willing.

#### 4. **Experienced knowledge**

This is the practical knowledge that has been experienced or realised by the seeker.

#### 5. **Practice**

Practice is the key to sustaining and building upon the experienced knowledge. Consider the example of Dhruv. It is believed that although he attained the darshan of Bhagavān Vishnu, he lost his habitual practice of regular sadhana.

Consider another example of driving a car. If one does not drive for a gap of 10 years, one would then hesitate to drive the car due to deteriorated levels of confidence. Hence, practice is the key to

sustaining the realised knowledge and also to learn something new. Where there is no practice, the experienced knowledge ceases to exist.

## 6. Divine Grace

In the path of spirituality, the Divine Grace is essential. As Bhagavān explains in the below shloka:

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ 11.33॥

*Therefore, arise and attain honor! Conquer your foes and enjoy prosperous rulership. These warriors stand already slain by Me, and you will only be an instrument of My work, O expert archer.*

As Sukhdas Ji Maharaj says :

यह सब साधन से न होई, तुम्हारी कृपा पाए कोई कोई

## 7. Updesh

As it is said, "Appo deepo bhava". This translates to "Be your light". These were the last words spoken by Gautama Buddha to his disciples. It emphasises the importance of self-reliance, finding one's path to enlightenment through self-discovery and inner wisdom, rather than relying on external sources or teachings.

The following stages are also perceived as Gyana:

1. **Pratyakṣa** -The reality which manifests

2. **Pūrvānumāna** -This is based on guess and inference. For instance, if it is cloudy, one may infer that it might rain. Or, seeing a wet road, one might conclude it rained a while ago.

3. **Uttara anumāna** - This is based on inference

4. **śabda pramāṇa** - On people or entities in which one has staunch faith, one goes by their teachings or prophecies.

5. **Arthāpatti** -To see and then infer a meaning out of the situation. For instance, on seeing a healthy person, one infers about their diet and the quantity they consume.

6. **Anupalabdhatā** -To derive a meaning out of something. If one saw a car parked, but after a while, the car is not there, then one would infer that it was driven away.

## 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 it is the inner state that matters in devotion. Externally, one may recite the Gita, engage in Pooja, chant the mantras, etc., but if the inner self is filled with anger, jealousy, hatred, unhealthy comparison, pride, ego, so on and so forth, then the devotion is incomplete.

Consider the example of Ravana. He was a great scholar externally and had even composed many stotras. But his inner self was filled with vices which led to his downfall.

Consider the example of Duryodhana. When Bhagavān Shri Krishna was the messenger from the Pandavas camp and visited the court of Dhritarashtra, Duryodhana ordered his soldiers to capture Shri Krishna. Bhagavān Shri Krishna then displayed his Virat Roop. Only Vidura and Bhishma were able to witness the blazing radiance of the Virat Roop. However, Duryodhana was still adamant and called Shri Krishna as a Mayavadi or a magician.

Even when Bhagavān displayed his Virat Roop, Duryodhana failed to see the same as his inner self was filled with vices.

Hence, reciting the Gita, engaging in pooja, rituals etc are to be done externally, but the same is to be channelised to cleanse the inner self. The day when the negative traits are weeded out of the inner self, the day when the heart is pure, is the day when one would be able to perceive 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.

In the Upanishads, "Sajatiya" and "Vijatiya" refer to two types of differences or distinctions, specifically in the context of understanding the nature of reality and the relationship between Brahman (the ultimate reality) and the individual self (Atman). Sajatiya refers to difference within the same class or category, while Vijatiya refers to difference from another class or category.

#### **Sajatiya Bheda (Difference within the same class):**

This refers to distinctions or variations that exist within a single category or class of things. For example, within the category of "human beings," there are differences in appearance, personality, etc. In the context of Brahman, it would mean differences within the same ultimate reality.

#### **Vijatiya Bheda (Difference from another class):**

This refers to distinctions or variations that exist between different categories or classes of things. For example, the difference between a human being and a tree. It implies that Brahman is ultimately the only reality, and all apparent differences are ultimately illusory.

Instead of focussing on petty differences and distinctions, one needs to transcend above all distinctions and perceive the Supreme Divine in every entity by functioning from a state of oneness.

### 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.

In this shloka, Bhagavān explains that HE is the source of energy of the blazing Sun, the radiant

moon and the fire. HE lights up thousands of Suns in the cosmos.

HE says that permeating the earth, HE nourishes all living beings with HIS energy. Becoming the moon, HE nourish all plants with the juice of life.

Bhagavān also 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, i.e. fruits, vegetables, grains, herbs, etc.

## 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. **Badvāgni** - It is believed there is a perpetual fire in the ocean.
2. **Dāvāgni** - seven Agni present, one in each of the seven dhatus
3. **Jatharāgni** - 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 fore 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.

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.

## 15.15

**sarvasya cāham(m) hr̥di sanniviṣṭo,  
mattaḥ(s) smṛtirjñānamapohanam(ñ) ca,  
vedaśca 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. Hence, instead of discriminating and judging, one needs to perceive the Supreme Divine in every entity with awareness.

As Kabir Das Ji says:

मोको कहां ढूँढ़े रे बन्दे मैं तो तेरे पास में

Bhagavān then says that HE has bestowed upon us this amazing ability of memory and knowledge.

- **smṛitiḥ**—memory is the ability to recall the past;
- **jñānam**—knowledge is the process of learning something new in the present;
- **apohanam**—clarity of the mind

Consider the example of Swamy Vivekananda. He was able to dispel the doubt of seekers even before they could put forth their questions. The more one is higher on Sattva, the more is the quality of **apohanam**.

Bhagavān then says that HE alone is to be known by all the Vedas, am the author of the Vedanta, and the knower of the meaning of 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 says that there are two kinds of beings; the **kṣhar** (perishable) and the **akṣhar** (imperishable). All beings in the material realm are perishable, i.e., the physical body is perishable. It undergoes the process of birth, growth, old age and death.

On the contrary, the soul is imperishable. It does not undergo any change and retains its divine nature. It only transmigrates from one body to another lifetime after lifetime.

**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.

In this shloka, Bhagavān explains about the Supreme Divine Personality called the *Paramātmā*, which means the Supreme Soul. The appellation of *Param* 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 who controls both the perishable and imperishable worlds.

Hence, although the embodied soul is a small fragment of the Supreme soul, it is the Supreme soul which transcends both perishable and imperishable and is the Supreme of all beings.

**15.18**

**yasmātkṣaRāmatīto'ham, akṣarādapi cottamaḥ,  
ato'smi loke vede ca, prathitaḥ(ph) puruṣottamaḥ. 15.18**

Since I am wholly beyond the perishable world of matter and Kṣetra, and am superior even to the imperishable soul, Jīvātmā, hence I am known as the Puruṣottama, the Supreme Self, in the world as well as in the Vedas.

In this shloka, Bhagavān has called Himself *Puruṣhottam*, the Divine Supreme Person who transcends over the material world, which includes both *kṣhar* the perishable and *akṣhar* the imperishable divine souls.

HE says that transcendental to the perishable world of matter, and even to the imperishable soul; hence I am celebrated in the Vedas, as 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.

In this shloka, Bhagavān explains that those who know HIM without doubt as the Supreme Divine Personality truly have complete knowledge. Thus, those who seek for Bhagavān, the Supreme Divine Personality can truly acquire complete knowledge of HIM.

Bhagavān also says that although HE is the Supreme Divine Personality, he still engages in actions and Leelas. Even in the material realm, the great saints like Swamy Govind Dev Giri Ji Maharaj, who have attained higher states of consciousness also engage in worldly obligations.

**15.20**

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

Arjuna, this most esoteric teaching has thus been imparted by Me; grasping it in essence man becomes wise and his mission in life is accomplished.

In this shloka, Bhagavān explains that HE has shared this most secret principle of the Vedic scriptures with Arjuna, the sinless one. By understanding this, a person becomes enlightened, and fulfills all that is to be accomplished.

Bhagavān assures that whoever espouses this knowledge will be truly enlightened. Their deeds and endeavours will be definitely fruitful and take them towards their ultimate goal, which is the absolute truth.

Bhagavān calls Arjuna as Anagha, the sinless one, as Arjuna is free of sins and devoid of any jealousy (Anasuya). Bhagavān declares that the knowledge HE has revealed in this Chapter is the most secretive knowledge of the Vedas. Hence it is a shashtra in itself.

The seeker needs to understand that only a chosen one by Bhagavān is bestowed with the eligibility to read the teachings of the Gita. It is not we who choose to read the Gita, but we are the chosen ones by Bhagavān to gain this divine wisdom.

Like how some secret files are classified and have restricted access only to certain individuals, the access to read the Gita is bestowed upon only the chosen ones.

Consider the example of reaching the city of Delhi. One may choose to walk, cycle, or travel by a bus, train or a flight. The mode of transport determines the pace at which one would reach the destination.

Likewise, it is the pace of one's sadhana which would determine the duration of one's journey to attain the final goal of absolute truth. Some of us might make it in one life while few others may take multiple lifetimes to attain the final goal.

Since we are all the chosen ones, let's continue our quest to gain the wisdom of the Gita and imbibe the same in daily lives.

The session ends with the prayer and Hanuman Chalisa.

## Question and Answer

### Sujata Ji

**Q:** How to control anger?

**A:** Anger results when the ego, pride, greed or attachment is hurt. By being aware about these four specifics, one can practice to control the anger.

### Advash Ji

**Q:** Is Gyana Yog easier or Bhakti Yog?

**A:** Bhakti Yog is the easiest for a beginner. For Gyana Yog, one needs to attain realisation to qualify as a Gyana Yogi.

### Lata Ji

**Q:** We have 33 core devatas in Hinduism. Are all these the same?

**A:** They are all the same manifestation of one supreme Divine.

### Shraddha Ji

**Q:** What is Karma?

**A:** Any conscious action - to do or not to do - is termed as Karma. The result might be instantaneous, at a later stage in life or even in the next lives.

### Saumya Ji

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

**A:** In every vivechan, there can be one takeaway which the seeker can try and practice in daily life.

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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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