

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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Divine Illumination and the Supreme Path: Attaining Liberation through Puruṣhottama Yoga

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

vasudeva sutaṁ devaṁ kaṁsa cāṅṁramardanam |
devakī paramānandaṁ kṛṣṇaṁ vande jagadgurum ||

The divine grace of Bhagavān is showering upon everyone, illuminating the path to a meaningful and successful human life. This sacred opportunity to engage with the Bhagavad Gītā is not merely a coincidence. Perhaps the fruit of past virtues, the blessings of ancestors, or the benevolent gaze of a saint or a Mahapurusha has led one to this fortune. It must be firmly believed that **it is not the individual who has chosen the Bhagavad Gītā; rather, the Gītā itself has chosen them.**

Indeed, it is only by Bhagavān's divine and auspicious grace that one attains the Bhagavad Gītā. This is not a mere sentiment but a truth revealed by Bhagavān himself in the 18th chapter, Shloka 69:

na cha tasmān manuṣhyeṣhu kaśhchin me priya-kṛittamaḥ
bhavitā na cha me tasmād anyañ priyataro bhuvi

(No human being does more loving service to Me than they; nor shall there ever be anyone on this earth more dear to Me.)

One who studies the Gītā attains Bhagavān, becomes dearest to Him, and ultimately reaches His divine abode. To be dear to Bhagavān and to be eligible for His divine abode is not a privilege given to all but to those whom He chooses. Those who are engaged in the Gītā find great joy in its wisdom and in inspiring others to embark on this divine journey. However, many people, despite repeated encouragement, do not join, leaving one with a sense of disappointment. Yet, one must not worry about this. It is Bhagavān who selects His devotees; it is only those upon whom His grace has fallen who will be drawn to the Gītā.

The duty of those who have been chosen is to spread its wisdom without attachment to the outcome. This sacred scripture is unparalleled, as it grants victory in both this world and the next. The one who studies the Gītā triumphs in all aspects of worldly life and attains the highest spiritual destination in the afterlife. It is the only scripture that was not delivered in the serenity of a hermitage, by the banks of a sacred river, or amid a divine congregation. Instead, it was spoken on the battlefield—amidst the most extreme adversity.

Arjuna, to whom the Gītā was revealed, was no ordinary warrior. Throughout his life, he had fought numerous battles, even conquering devas like Indra and pleasing Mahadev himself through his valor. He possessed unparalleled knowledge, served his elders with devotion, and never once exhibited arrogance or sought to belittle anyone. Yet, even Arjuna, at the crucial moment of the Mahabharata war, fell into despair, his mind clouded with confusion. In the second chapter, seventh shloka, he humbly surrendered to Bhagavān:

**kārpaṇya-doṣhopahata-svabhāvaḥ
pṛichchhāmi tvām dharma-sammūḍha-chetāḥ
yach-chhreyaḥ syānniśchitaṁ brūhi tanme
śhiṣhyaste 'haṁ śhādhi mām tvām prapannam**

(I am confused about my duty, and am besieged with anxiety and faintheartedness. I am Your disciple, and am surrendered to You. Please instruct me for certain what is best for me.)

With a serene smile, Bhagavān began imparting the Bhagavad Gītā, using Arjuna merely as an instrument for the upliftment of the entire human race. The great Acharyas and Mahapurushas have affirmed that the divine discourse of the Gita was not for Arjuna alone but for all of humanity. Bhagavān chose Arjuna as a medium to reveal this supreme wisdom.

**sarvopaniṣado gāvo dogdhā gopālanandanaḥ
pārtho vatsaḥ sudhīrbhoktā dugdhaṁ gītāmṛtaṁ mahat.**

Just as all the Upanishads are likened to a sacred cow, Bhagavān, the divine cowherd, extracted their essence in the form of the Gītā, with Arjuna as the calf and humanity as the blessed recipient of its nectar.

The fifteenth chapter, "Puruṣottama Yoga," is known as the king of all chapters. In the previous session, six shlokas had been discussed, and now the discourse proceeds to the seventh. As one delves into these verses, the mind instinctively recalls the revered Swami Ramsukhdas Ji Maharaj, one of the greatest Mahapurushas of the past century. Even in childhood, his heart would be filled with anticipation for the next verse or chaupai that would be expounded upon in the satsanga. The mere thought of encountering the next shloka would fill him with divine excitement and devotion

Such is the boundless wisdom and grace of the Bhagavad Gītā, a scripture that leads humanity toward enlightenment and ultimate liberation.

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.

Bhagavān declares to Arjuna that every living being in this world is an eternal part of Him. Just as a spark is inseparable from fire, the **jīvātmā** is an inseparable fraction of the **Paramātmā**. There exists no difference between the two, for the essence of the jīvātmā is none other than Bhagavān Himself. The jīvātmā is not something separate; it is His very own divine fragment.

Residing in the material world, this eternal soul is bound by **prakṛti** (nature) and struggles due to its attachment to the mind and the six senses. The mind, along with the five senses, constantly pulls the soul toward worldly attractions, leading to its entanglement in the cycle of birth and death.

This profound truth is echoed in the Ramayana through the chaupai:

**"Īśvara aṃśa jīva avināśī,
cetan sahaj amal sukha rāsī."**

The great Swami Ji Maharaj beautifully explains that **the Bhagavad Gītā is the theoretical science, while the Ramayana is its applied form.** What Bhagavān speaks as Śrī Krishna in the Bhagavad Gītā, He demonstrates through His divine actions as Śrī Ram in the Ramayana. In one instance, Bhagavān articulates divine wisdom, and in the other, He embodies and enacts it. Every principle stated in the Bhagavad Gītā finds its practical application in the Ramayana.

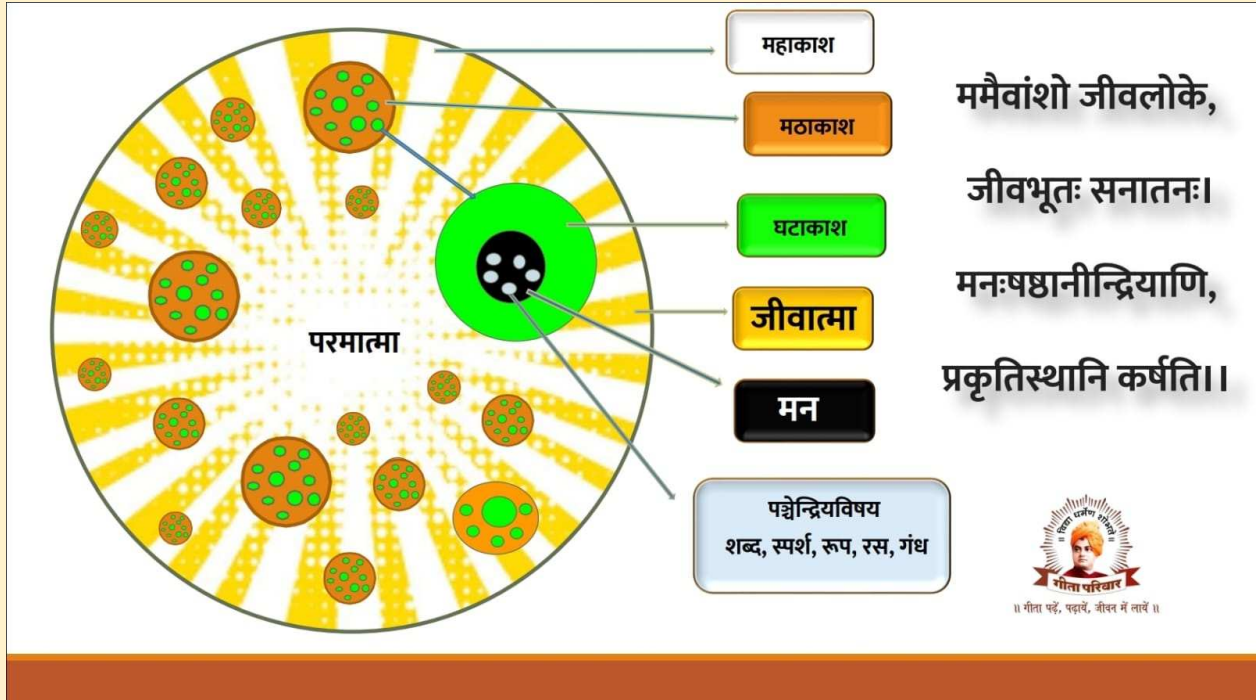
Bhagavān explains to Arjuna that everything seen in this world, including Arjuna himself, is His very own extension. Just as the root of a tree manifests itself in various forms—trunk, branches, leaves, flowers, and fruits—yet remains one, similarly, the Supreme manifests in innumerable forms across the universe: as celestial bodies, elements of nature, living beings, rivers, mountains, and beyond. There is nothing apart from Him; all existence is but His divine manifestation.

To understand this, the shastras offer a unique analogy using three concepts—**Mahākāśa, Mathākāśa, and Ghaṭākāśa:**

- 1. **Mahākāśa (the infinite sky)** represents the all-encompassing divine consciousness, the Supreme Reality.
- 2. **Mathākāśa (the space within a room)** symbolizes the confined perception of reality that a seeker may have.
- 3. **Ghaṭākāśa (the space within a pot)** illustrates how the same vast sky appears limited when enclosed within a vessel, just as the soul seems bound within a physical body.

Though space within a pot may seem different from the vast sky outside, in reality, it is the same. When the pot is broken, the enclosed space merges seamlessly with the infinite sky. Similarly, **the jīvātmā, appearing separate due to its attachment to the body and senses, is in truth eternally one with Bhagavān.**

This realization—of being an eternal part of the Supreme—is the essence of spiritual wisdom and the ultimate path to liberation.



Understanding Mahākāśa, Mathākāśa, and Ghaṭākāśa

To explain the deep philosophy behind the nature of the soul and its connection to the Supreme, Swamiji draws an analogy of three types of space—**Mahākāśa**, **Mathākāśa**, and **Ghaṭākāśa**—to illustrate the concept of oneness amidst apparent separation.

1. Mahākāśa (Infinite Space):

This represents the vast, boundless sky that encompasses everything, symbolizing the Supreme Consciousness, the Paramātmā. Just as the space outside a house is limitless and unrestricted, the Supreme is all-pervading, without any boundaries.

2. Mathākāśa (Contained Space):

Within this infinite sky, there exist individual enclosures—houses, temples, or ashrams. The space inside these structures appears distinct from the vast sky outside, but in reality, it is still part of the same space. This represents the individual cosmos, such as planets, galaxies, and different realms of existence.

3. Ghaṭākāśa (Pot-Space):

Within a house, there are smaller rooms, and within these rooms, there are objects like pots. The air inside a pot seems separate from the air in the room, but it is, in fact, the same. This represents the individual soul, the **jīvātmā**, which appears separate due to its attachment to the body and mind.

Swamiji explains that just as space remains one despite seeming divisions, so too does the Supreme Consciousness pervade everything, manifesting in countless forms. The separation is only perceived, not real.

The Nature of the Soul (Jīvātmā) and Its Journey

Bhagavān states that the jīvātmā is an eternal part of Him. However, due to its association with the body, mind, and senses, it experiences bondage. The mind, along with the five senses, binds the soul to the material world through desires and attachments.

A striking example is given: when a person is alive, their body is carefully maintained with nourishing food, supplements, and self-care. However, the moment life departs, the same body that was once cherished is now seen as lifeless and must be disposed of quickly. This clearly indicates that it was not the body but the **chaitanya tattva** (consciousness) that made it valuable.

Yet, the question arises: **if the jīvātmā is a divine fragment of Bhagavān, how does it carry forward past impressions, desires, and tendencies from one birth to another?**

The Doctrine of Karma and Sanskāras

Swamiji highlights that every individual carries **sanskāras** (subtle impressions) from countless previous births. These sanskāras shape preferences, tendencies, and inclinations from childhood itself—why one person prefers sweets while another prefers salty food, why one is drawn to a particular color while another is not.

These differences arise from accumulated **karmas** across countless lifetimes. Just as a river carries along whatever objects fall into its current, so too does the soul carry its impressions across multiple births until it attains liberation.

The great philosopher **Ādi Śaṅkarācārya** warns in his famous verse:

**"Punarapi jananam punarapi maraṇam,
Punarapi janani jaṭhare śayanam."**

(Again and again, one takes birth, again and again, one dies, and again and again, one remains in the mother's womb.)

This cycle continues endlessly unless one seeks liberation through spiritual wisdom.

How Does the Soul Carry Its Impressions?

A profound question arises: **If the jīvātmā is divine and separate from the material body, then how do its impressions and experiences transfer from one birth to another?**

Bhagavān Himself provides a beautiful answer to this, explaining the **connection between the conscious soul and its accumulated karmic impressions** which will be further elaborated in the next verse.

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.

Bhagavān Śrī Krishna, in this shloka, explains the process by which the **jīvātmā** (individual soul) transitions from one body to another. He provides a beautiful analogy, likening this process to the way the wind carries fragrances from one place to another.

Just as the air passes through different surroundings, sometimes carrying the fragrance of blooming

flowers and other times the stench of garbage, the **jīvātmā** moves from one body to another, carrying with it the **mind, senses, desires, and impressions** accumulated over countless lifetimes. However, just as air does not permanently retain any fragrance, **the soul itself remains untouched** by these impressions—it merely transports them.

The Carrier of Impressions

Many wonder how the soul moves from one body to another. Is there a specific medium? Does it have a certain speed or vehicle? Bhagavān clarifies that the **jīvātmā** does not "hold" or "carry" anything in a physical sense, just as the wind does not cling to the scents it carries.

For instance, when a breeze passes through a garbage dump, it carries an unpleasant odor. When the same breeze moves past a fragrant garden, it carries a beautiful scent. But the wind itself remains unchanged—it merely acts as a carrier. Similarly, the **jīvātmā**, though pure in essence, carries forward the **vāsanās** (deep-seated desires), **sanskāras** (impressions), and **karmic residues** from one birth to another.

The Soul's Detachment

Bhagavān emphasizes that the **jīvātmā** does not inherently accept or reject anything. Just as:

- Water absorbs and holds substances that are mixed into it,
- Earth holds imprints and retains whatever is placed upon it,
- Fire consumes and transforms whatever it touches,

... the air, however, **remains detached** from whatever it carries. It may transport **scents, sounds, or even light**, but it does not become permanently altered by them. Similarly, **the soul does not absorb the effects of its experiences—it merely carries them forward as a bundle of impressions.**

The Cycle of Birth and Death

The reason for repeated **births and deaths** lies in this attraction to worldly objects and experiences. The mind and senses create attachments, and these attachments become the cause of rebirth. Just as the air naturally carries fragrances, the **jīvātmā** carries its accumulated impressions, drawing it toward a new body where it can fulfill its unresolved desires and karmic debts.

Bhagavān warns Arjuna that these attachments are incredibly **powerful and binding**. Until one recognizes the eternal nature of the soul and detaches from these **vāsanās**, the cycle of rebirth will continue. The only way to break free is through self-realization and devotion to the Supreme.

15.9

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

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

Here, Bhagavān Krishna explains to Arjuna the journey of the soul as it takes shelter in the five senses—**śrotra (ear), cakṣuḥ (eye), sparśana (skin/touch), rasana (tongue/taste), and ghrāṇa (nose/smell)**—along with the **mind**. Through these faculties, the soul experiences the world

and engages with various sensory objects. However, as the body changes repeatedly—just as one changes clothes daily—the soul continues its journey, carrying unfulfilled desires and impressions from one birth to another. Some beings exist for centuries, while others for mere moments, governed by their unique **kāla (time span)**.

The shloka emphasizes how the soul remains trapped in this cycle of rebirth due to the deep-rooted attractions of the senses. Each of the five senses has its own allure, which, if unchecked, leads to bondage. The explanation is beautifully illustrated through examples from nature:

1. Śrotra (Hearing) - The Deer and Music

A deer, despite being the swiftest creature, often falls prey to hunters due to its weakness for melodious sounds. The same deer that can outrun a cheetah gets mesmerized by music, standing still, lost in the melody. Taking advantage of this weakness, hunters use music to lure and capture it, leaving it helpless.

2. Cakṣuḥ (Sight) - The Moth and Light

Moths are irresistibly drawn to bright lights, even though it leads them to their end. The radiant glow of a lamp lures them, and despite feeling the heat, they keep flying into the flame, ultimately burning themselves to death. Their desire for visual pleasure blinds them to the consequences.

3. Sparśana (Touch) - The Elephant and Capture

The mighty elephant, feared even by lions, is enslaved by humans using its weakness for **sparśa (touch)**. Hunters construct a wooden model resembling a female elephant, apply her scent, and mimic her calls. The wild elephant, craving her touch, rushes towards the illusion, only to fall into a hidden pit. Exhausted after days of struggle, it is tamed through food and gentle strokes, losing its wild spirit and becoming a captive for life.

4. Rasana (Taste) - The Fish and Bait

A fish is easily caught due to its insatiable craving for taste. Tempted by bait on a hook, it nibbles cautiously at first, but the irresistible flavor eventually makes it bite deeper, leading to its capture. The very sense that brings it pleasure becomes the cause of its downfall.

5. Ghrāṇa (Smell) - The Bee and Fragrance

A bee, despite its ability to drill through the hardest wood, becomes enslaved by the intoxicating fragrance of a lotus. It enters the flower at dawn, basking in its sweet scent. However, by dusk, when the lotus closes, the bee remains inside, unwilling to leave its source of pleasure. Trapped, it either perishes within or is crushed under an elephant's foot.

While these creatures fall victim to **one** overpowering sense, a human being is entangled in **all five**. He seeks the finest music for his ears, the most beautiful sights for his eyes, the softest textures for his skin, the richest flavors for his tongue, and the most enchanting fragrances for his nose. If even one of these senses can cause death in animals, what is the fate of a human being enslaved by all five?

Thus, Bhagavān Krishna urges Arjuna to rise above mere sensory pleasures, understanding that they are fleeting and binding. One must cultivate **viveka (discrimination)** and **vairāgya (detachment)** to break free from this cycle of birth and death, directing the senses toward higher, spiritual pursuits.

utkrāmantam(m) sthitam(ṡ) vāpi, bhuñjānam(ṡ) vā guṇānvitam, vimūḍhā nānupaśyanti, paśyanti jñānacakṣuṣaḥ.15.10

The ignorant know not the soul departing from, of dwelling in the body, or enjoying the objects of senses, i.e., even when it is connected with the three Guṇas; only those endowed with the eyes of wisdom are able to realize it.

Bhagavān Krishna, in this verse from the Bhagavad Gītā, describes the journey of the soul through different states of existence. He explains that the ignorant (**vimūḍhā**) fail to perceive the soul as it departs from the body (**utkrāmantam**), resides within it (**sthitam**), or enjoys the sensory experiences (bhuñjānam) under the influence of the three guṇas. However, those who possess the vision of wisdom (**jñānacakṣuṣaḥ**) can discern this truth.

Bhagavān emphasizes that every being undergoes three distinct phases—before entering a body, living within it, and then departing from it. This cycle repeats endlessly. The ignorant assume that their existence is limited to the few decades of life they experience in a particular body, failing to recognize the continuity of the soul's journey. They seek pleasure in the material world, unaware that they have been caught in this cycle for countless births—sometimes as humans, other times as animals, plants, or celestial beings, depending on their past actions.

A true **jñānī** (wise one), on the other hand, understands this eternal cycle and perceives life beyond the confines of a single birth. Such wisdom, however, is not attained without two essential elements—**guru** (spiritual guidance) and **vairāgya** (detachment). Without a guru, one remains lost in ignorance, and without detachment, true knowledge remains out of reach.

To illustrate this wisdom, a profound story is told:

Once, there was a woman of great spiritual inclination. From childhood, she engaged in **sādhana**, attended **satsangs**, and remained detached from worldly pleasures. Over time, she married and, through her virtuous conduct, even inspired her husband to walk the path of dharma. They had a son, whom they lovingly nurtured.

One day, when the boy was playing outside, he was bitten by a venomous snake and died instantly. The mother, instead of wailing in despair, remained composed. She gently lifted her son's lifeless body and placed it inside the house, waiting for her husband's return.

When her husband arrived, she served him food as usual. Sensing a change in her demeanor, he asked if something was wrong. She responded with a story:

"Years ago, a neighbor borrowed a bronze pot from me. I never needed it back, so I let it remain with her. Today, I asked for it, but she refused to return it and even caused a commotion. Do you think it is right to be upset over something that was never truly ours?"

Her husband replied, "Of course not! If it belonged to you, she should return it without any fuss."

She then took his hand and led him to the room where their son lay motionless. With tears in her eyes but unwavering wisdom in her voice, she said, "This child was never truly ours. Bhagavān gave him to us for some time, and now He has taken him back. Should we grieve over something that was only temporarily entrusted to us?"

The husband, overwhelmed by her wisdom, embraced her and said, "I have heard the scriptures all

my life, but today, I have seen their truth through you."

Together, they completed their son's final rites and, having realized the transient nature of life, renounced worldly attachments. They dedicated the rest of their lives to bhajan and sādhanā in Vṛndāvana.

Through this story, one understands the difference between the perspective of the ignorant and the wise. The ignorant lament their losses, questioning fate and the divine, whereas the wise accept all as Bhagavān's will.

Thus, Śrī Krishna declares—only those with **jñāna-cakṣu** (the eye of wisdom) can see the truth of existence, while the deluded remain blind to it.

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.

Bhagavān Krishna explains that even those who make great efforts (**yatanto yoginaḥ**) can perceive the true self (**ātman**) within, but only if they have purified their inner being. However, those who have not purified their hearts (**akṛtātmānaḥ**) and whose minds are unsteady (**acetasaḥ**), despite their efforts, fail to see the truth.

Many people assume that simply reading the Gītā, chanting mantras, or performing elaborate rituals will lead to self-realization. However, the Bhagavān makes it clear that external practices alone are not enough. True knowledge and realization require inner purity. If one continues to harbor falsehood, deceit, desires, and attachments, then no matter how much they engage in spiritual practices, real transformation will not occur. The impact of spiritual efforts is only seen when one implements these teachings in daily life.

People often question the sincerity of those who engage in religious practices but remain attached to material desires. Someone may read the Gītā daily, yet be unable to resist temptations like sweets or wealth. Others may perform hours of worship but still engage in dishonesty or litigation over trivial matters. The true test of spirituality lies not in outward rituals but in inner detachment and purity of heart.

Śrī Krishna emphasizes that one must consciously cleanse the mind—reducing falsehood, avoiding negative thoughts, refraining from gossip, and practicing self-restraint. If one continually indulges in worldly cravings, their consciousness will remain bound to material existence. The mind naturally gravitates toward what it constantly contemplates.

The scriptures provide an illustrative warning: If a person constantly thinks about mangoes and dies with that thought, they may be reborn as a worm inside a mango. Similarly, someone obsessed with their home may become an insect wandering within its walls after death. A person overly attached to their children and family may take birth in an animal form that breeds frequently. The direction in which the mind leans throughout life determines the soul's next destination.

A wise person recognizes this truth and consciously trains the mind to focus on the divine. Just as a

wall leaning southward will inevitably fall in that direction when it collapses, so too will the soul gravitate toward its dominant thoughts at the time of death. Even great sages struggle for lifetimes to fix their minds on God at the final moment.

Thus, Bhagavān Krishna reminds Arjuna that while spiritual discipline is important, mere rituals and study will not lead to liberation unless accompanied by inner purification. Only those with a pure heart and steadfast mind can truly perceive the presence of the ātman within.

15.12

**yadādityagataṃ(n) tejo, jagadbhāsayate'khilam,
yaccandRāmasi yaccāgnau, tattejo viddhi māmakam. 15.12**

The radiance in the sun that illumines the entire world, and that which shines in the moon and that which shines in the fire too, know that radiance to be Mine.

In this shloka, Bhagavān Krishna explains to Arjuna that the radiant energy found in the sun, moon, and fire is a manifestation of His own divine light. The sun's brilliance, which illuminates the entire world, the moon's soothing glow, and the heat and light produced by fire, are all His energies. The sun's radiance is associated with both heat and light, the moon's with coolness and light, and fire combines both heat and light. Bhagavān Krishna reveals that these different forms of energy are essentially expressions of His own divine essence, and everything in the world is illuminated and sustained through His power.

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 verse, Bhagavān Krishna describes how He pervades the entire Earth and nourishes all life. He enters the Earth and sustains all beings with His divine energy. He mentions that as the moon (soma), He enhances the nourishing power of all herbs and plants, making them capable of supporting life. Śrī Krishna's divine presence ensures that all beings, whether human or other creatures, are nourished by the Earth, which is blessed with His life-giving power. By embodying the essence of the Earth and plants, He provides the sustenance required for all living beings to thrive.

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.

Here, Bhagavān Krishna reveals that it is HIS energy which fires up the digestive fire and assimilates the digestive process in living beings. He is the force that governs digestion within the body, manifesting as the fire that transforms food into energy.

There are three types of Agni:

- **Baḍavāgni:** which comes in the sea during high tide.
- **Dāvāgni:** which is in the forests (forest fires).
- **Jatharāgni also known as the Vaiśhvānaro Agni :** the fire that exists in our digestive system to digest our food.

If we eat ice cream from morning to evening, but the stool that we excrete in the morning will be hot, that is why it is said to eat before sunset. After sunset the fire becomes dim.

As the Jatharāgni calms down with the setting sun, it is advised to have the dinner before the sunset. This digestive fire is one of the forms within us in which Bhagavān resides.

He unites with the Prāṇa and apāna (the life forces responsible for respiration) and, with the power of the digestive fire, processes food in four forms:

- 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.

Śrī Krishna explains that this digestive fire is an integral part of sustaining life, and He is the one who oversees the entire process of digestion. Through this divine fire, the food consumed by living beings is transformed and assimilated into the body.

The five **Prāṇas - Prāṇa, Apāna, Udāna, Vyāna and Samāna.**

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. And from there the *Samāna* *vayu* carries that energy to each and every nook and corner of our body. And passing from *Mahākāśa* and *Maṭhākāśa* it reaches *Ghaṭākāśa*. This is how the Divine pervades deeply within us.

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 verse, Bhagavān Krishna reveals that He is present in the hearts of all beings as the supreme consciousness. He is the source of all memory, knowledge, and forgetfulness. From Him comes the ability to remember past knowledge and the process of forgetting. It is through Him that clarity emerges in the mind, dispelling confusion and doubts. Krishna further explains that He is the ultimate reality described in the Vedas, and the one to be realized through them. He is the very essence and end of the Vedas (Vedāntakṛt) and the one who knows the Vedas (**Vedavideva**). Thus, Śrī Krishna

conveys that all knowledge and wisdom ultimately lead to Him.

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.

Here, Bhagavān introduces the concept of two types of beings in the world: the **Kṣara** (perishable) and the **Akṣara** (imperishable). The body, which is made up of physical elements, is perishable, constantly changing, and eventually decays. The soul, however, is imperishable and remains unchanged, even though the body undergoes birth, growth, decay, and death. The soul does not perish or transform; it continues beyond the physical form. Bhagavān explains that the material body (**kṣara**) is subject to birth and death, while the soul (**akṣara**) remains eternal and undying. The soul is the true essence, unchanging and unaffected by the material world.

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 verse, Śrī Krishna reveals a higher level of reality—beyond both the perishable body and the imperishable soul. HE refers to this Supreme Being as "**Uttama Puruṣa**," or the highest consciousness, known as Paramātmān (the Supreme Soul). This divine entity is the one who permeates all three worlds—physical, mental, and spiritual—and sustains them eternally. Bhagavān explains that the Supreme Bhagavān (Ishvara) is the ultimate cause of creation, sustenance, and destruction in the universe. He is the force that pervades everything and gives existence to all beings, far beyond just the individual soul or the physical body. Bhagavān emphasizes that although the soul is eternal, the Supreme Bhagavān is the ultimate source of everything, and it is through His power that all things exist.

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 verse, Bhagavān explains that He transcends both the perishable (**kṣara**) and the imperishable (**akṣara**) aspects of creation. While the body is perishable and the soul is imperishable, Bhagavān reveals that He, as the Supreme Being, is even beyond both of these. He is superior to the imperishable soul (**akṣara**) as well. Therefore, He is known as the "**Puruṣottama**" (the Supreme Person), not only in this world but also in the Vedas. By declaring Himself as Puruṣottama, Bhagavān

underscores His unique, unparalleled status in the universe, which is why this chapter is called the "**Puruṣottama Yoga**," the yoga of the Supreme Person. This chapter, thus, holds a significant place in the Bhagavad Gītā.

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 further elaborates that anyone who understands Him as the Supreme Person, "**Puruṣottama**," and who is free from confusion and illusion (**asammūḍha**), attains complete knowledge. Such a person dedicates themselves entirely to Him, worships Him in all forms, and surrenders to His divine will. Bhagavān emphasizes that true devotion arises when a person recognizes Him as the Supreme Being and offers their heartfelt reverence to Him. This knowledge and devotion lead to the ultimate realization of the self and the Supreme, where the devotee constantly contemplates the divine and remains connected to 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.

Finally, Bhagavān Krishna concludes by declaring that the teachings He has shared are the most secret and profound in the scriptures. HE describes this knowledge as the "**guhyatama**" (most confidential) and assures Arjuna that by understanding and internalizing this sacred wisdom, a person becomes truly wise. Bhagavān encourages Arjuna to accept this knowledge, for it leads to the ultimate spiritual achievement. By practicing this knowledge, one fulfills their highest duties and reaches the pinnacle of spiritual realization. This chapter, thus, serves as the key to ultimate wisdom and liberation. HE praises Arjuna as "**anagha**" (sinless) and acknowledges his noble qualities, underscoring the importance of this teaching in the journey of spiritual growth.

Questions and Answers

Usha Ji

Q: You have delivered a very beautiful discourse. Thank you very much for that. I wanted to ask that my L.4. is about to be completed, and I want to rejoin in L.1. again. Do I need to fill out a form for that?

A: You can fill out the form, or you can do it through your Learn Geeta app, or even through the helpline. There are multiple ways; you can do it in any way. However, the simplest way is to fill out the form. That would be the best option.

Q: In Prayagraj, in which sector is our Geeta camp located?

A: It is in Sector 8, near the Durga Ji Temple. A pandal has been set up in Lucknow from where all the operations of Geeta Parivar are being managed. However, there are no general accommodation facilities available there. The arrangements are mainly for the volunteers.

Shankar Ji

Q: I was wondering about something you said. You mentioned that no matter how much we read the Gītā, chant, or meditate, until our inner self (antahkaran) is purified, it remains incomplete. I want to know how we can make efforts in a new way to purify our inner self?

A: The mistake we often make is that we go to the Kumbh Mela, take a holy dip in the Ganga ji and Triveni Sangama, perform japa, offer donations, and do pooja. These are all relatively simple acts. However, do we try to change our behavior? Do we attempt to change our emotions? We remain indifferent to this, thinking that performing these rituals is enough and that God will take care of the rest. But God says, "I will not do anything; you have to do everything." You have to perform rituals, and you also have to change yourself. Until you bring change within yourself, your situation will remain the same.

If someone does nothing to change themselves in this life, in the next life, they will automatically get a Guru or a guide who will help them move forward. However, ultimately, without bringing change in our behavior and inner self, nothing will happen. If our hearts are filled with deceit, desires, and vices, how can we experience God? Even if God is present, how will we feel His presence? Therefore, if we want to experience God, we must cleanse our hearts, purify ourselves, and only then will God manifest in our pure hearts.

Q: Suppose I want to purify myself continuously and get closer to that divine purity. How will I know I am progressing?

A: When the people around you enjoy being in your presence and feel happy around you—those closest to you, like your family members, neighbors, and domestic workers—then you are progressing. There is a story of Sant Eknath Maharaj. He was being praised by people and adorned with garlands, being compared to God. However, when he waved his hand, a bird sitting nearby flew away in fear. Sant Eknath ji then realized that if the bird feared him, it meant his heart was not yet completely pure.

If we still create fear in the minds of other living beings, it means our hearts are not yet fully cleansed. True purity of the heart is reflected in the environment around us. The more we purify ourselves, the more our surroundings become filled with love and harmony.

Prabh Ji

Q: I wanted to ask—I read the Ramayana three times a month, and I have been doing so for the past 32 years. Sometimes I read it four or five times in a month, and I feel completely immersed in it. However, since I have started reading the Gītā, my reading of the Ramayana has decreased. Am I doing something wrong?

A: Why do you consider the Ramayana and the Gītā as separate? One is the divine words of God (Gītā), and the other is His divine life (Ramayana). Both belong to the same Supreme Being. Therefore, do not think of them as separate. You have 24 hours in a day, and you can manage both. Whatever you do, do it with devotion. As Sant Namdev Ji said, "Whatever you do should be a form of worship." Even cooking can be a form of reading the Ramayana if your heart is immersed in it. So, do not worry. Continue reading both with the same devotion.

Rekha Ji

Q: You mentioned "Mahakasha" and "Ghatakasha" in between. Could you please elaborate on that?

A: "Mahakasha" refers to the Supreme God (Paramātmā). "Ghatakasha" refers to the space within a pot, symbolizing the limited perception of an individual soul. The pot represents the physical body, while the space inside it (Ghatakasha) is part of the greater space (Mahakasha). Just as the space inside and outside the pot is ultimately the same, the individual soul is also part of the Supreme.

Gayatri Ji

Q: I want to go to Prayagraj for the Mahakumbh, but my mind is restless, and I am unable to sleep.

A: You should certainly make an effort to go if possible. If you manage to go, you will receive great merit (punya), but if not, it is not a big problem. One should consider family responsibilities and practical situations before making a decision. If it happens by God's grace, then it is good. If not, do not worry; there will be other opportunities.

Arundhati Ji

Q: Bhaiya Ji, you beautifully explained that God resides in our hearts. When I chant at night, I keep repeating "Jai Śrī Gajanan Maharaj ji," and eventually, I fall asleep. But when will I truly experience the presence of God in my heart?

A: The realization of God comes through long-term practice (dirgha-kala abhyas). Initially, it may seem mechanical, but over time, it becomes natural. Just like learning to ride a bicycle—at first, it is difficult to balance, pedal, and control, but once learned, it becomes effortless. Similarly, constant practice in devotion will lead to spontaneous realization of God.

Ganesh Ji

Q: I did not understand the meaning of "Puruṣottama."

A: "Puruṣa" refers to the individual soul. But the One who creates all souls and transcends them is "Puruṣottama" —the Supreme Being.

Nirmala Ji

Q: Bhaiya, please explain the meanings of "Anagha" and "Anusas."

A: "Anagha" means one who has not committed any sin. "Anusas" refers to someone who does not criticize others.

Somkant Ji

Q: You mentioned the examples of the deer, moth, elephant, fish, and bee. They all get trapped unknowingly. However, we humans, despite having knowledge, still fall into the same traps. What is the solution?

A: The solution is to read the Gītā, listen to discourses, and engage in satsang. Through these, wisdom develops, and one can gradually detach from worldly temptations.

The session concluded with prayers and chanting Hanuman Chalisa.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(ṽ)
yogaśāstre śrīkrṣṇārjunasaṃvāde puruṣottamayogo nāma
pañcadaśo'dhyāyaḥ.**



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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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