

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

2/2 (Ślōka 9-20), Sunday, 02 February 2025

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YouTube Link: <https://youtu.be/zfx1DuQkpNc>

Bhagavān is the Purushottam - The Supreme source of all power and a common being can never be equal to HIM

Chapter 15 of the Srimad Bhagavad Gītā - Purushottam Yog - The Yog of knowing the Supreme Divine or Bhagavān

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

Before we begin with this chapter, let's have a **rapid round of quiz.**

1. Question : What is special about today?

Answer : Today is the occasion of Vasant Panchami.

2. Question: Why is Vasant Panchami celebrated?

Answer:

- Brahmā Dev created the entire world with various species.
- However, the entire creation was numb and was unexpressive.
- He then created Devi Saraswati to shape the order of the universe. Devi Saraswati bestowed the world with the wisdom of communication, expression, creativity and sound.
- It was on this day of Vasant Panchami when Devi Saraswati emanated.
- This day is to honor Devi Saraswati who symbolizes creativity, intelligence, knowledge, wisdom and arts or music.

3. Question : Which instrument is held by Devi Saraswati?

Answer: Veena

4. Question: Which color symbolises the festive of Vasant Panchami?

Answer : Yellow

5. Question: Which month of the Hindu calender is Vasant Panchami celebrated?

Answer : This festival is being celebrated on Panchami Tithi of Shukla Paksha in the month of **Magha**

Let's pray to Devi Saraswati to invoke her blessings and to be bestowed with knowledge and wisdom. Let's pray to Devi Saraswati to bless us with focus, grasping skills and concentration when we learn anything new.

A quick recap on the shlokas from the last session.

- In this Chapter, Bhagavān explains the entire universal creation.
- HE compares the entire universe with an inverted tree.
- This inverted tree is fictional and it is only to explain how the world has been created.
- Since the tree is inverted (upside down), the roots are facing upwards and represents Bhagavān.
- The branches which are facing downwards represent the varieties of species (plant and animal life, celestial beings and also those who dwell in hellish regions).
- The root of this tree (which is Bhagavān) is the source of nourishment to the tree (HE is the source of energy for the entire universe to function).
- The three gunas - Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance) influence the branches (i.e., the characteristics of all beings of this universe).
- All beings are stuck in the continuous cycle of life and death.
- The leaves of this inverted tree represent the Vedas of the knowledge.
- Those who are able to practice detachment will be on the path to attain liberation (freedom from the cycle of rebirth and death).

We will now begin with the remaining shlokas of this Chapter.

15.9

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

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

Let's understand this shloka step by step.

What are the five sense organs?

Eyes, ears, nose, tongue and skin.

Importance of the sense organs:

The eyes represent the sense of sight, ears represent the sense of hearing, nose corresponds to the sense of smell, tongue represents the sense of taste and skin corresponds to the sense of sensation.

How do the senses help us?

- The senses enable us to experience or feel the world around.
- The soul experiences the external world through the senses.

What is the role of the mind?

- The mind is the master or controller of all the senses.
- If the Mind and senses are in harmony or synchronized, we are able to focus, be attentive and grasp things.

- Let's say if the mind wanders elsewhere, even if the senses experience the sensations, it is not registered in the mind.

Consider the example of class or during study time. We tend to read the same line multiple times and loose track of time.

Why do we loose concentration or focus?

The mind wanders in all directions (past or future thoughts). We might think about cartoons or play time or anything else when we sit to study or attend a class. Hence, when the teacher says something, although we hear what he/she speaks, it does not register in the mind.

How to synchronize the mind with the senses?

We need to bring the mind to focus on the present. When mind and senses are synchronous (being attentive or alert towards the senses), we are able to grasp and focus in class or study time.

What can we learn from this shloka?

- The mind and senses need to synchronize to be attentive and concentrate.
- We should not forget the Divine while enjoying the world with the senses (say listening to music, watching movies or cartoons, etc).

15.10

**utkrāantaṃ(m) sthitaṃ(ṽ) vāpi, bhuñjanaṃ(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 those who lack wisdom are unable to understand the concept of the soul.

What is the difference between the soul and the body?

- Your physical body is your hands, feet, eyes, and all other parts.
- It is the body which experiences the sense of sight, hearing, touch, taste and smell from the five sense organs.
- The soul is a small fragment of Bhagavān's soul which is present within the body.
- The soul experiences the world from the physical body.

How can we learn to differentiate between the body and the soul?

By doing good actions (say being obedient to teachers and elders, sharing and compassion, praying and reading the Gita), our consciousness is endowed with wisdom. We will then be able to differentiate between the soul and body.

15.11

**yatanto yoginaścainam(m), paśyantyātmanyavasthitam,
yatanto'pyakṛtātmāno, nainam(m) paśyantyacetasaḥ. 15.11**

Striving Yogīs too are able to realise this Self enshrined in their heart. The ignorant, however, whose heart has not been purified, know not this Self in spite of their best endeavours.

By now, we all know that Arjuna is the perfect one, Bhagavān's favourite devotee and best friend. In this shloka, we will learn why some people cannot become like Arjuna (Bhagavān's favourite).

Who cannot become like Arjuna?

- Those who have bad thoughts towards others.
- Those who are jealous towards others (say for example, a classmate scored good marks or got a prize, some of them become jealous and dislike the classmate).
- Those who do not appreciate other's efforts.

How to become like Arjuna (who is Bhagavān's favourite)?

- By not being jealous of anyone at school or home.
- By appreciating the efforts of others.
- Do not hate or dislike others by comparing or for competition.

We need to remember that every child is special and unique.

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.

Before we understand this shloka, let's have a rapid round of quiz

What is the source of light for our planet Earth?

- (A) Moon
- (B) Stars
- (C) Sun
- (D) Fire

Answer : The Sun

We all know that the Sun emits light and is hence the source of light. In this shloka, Bhagavān explains that HE is the power behind the Sun to emit light.

Say for example, It is our parents who buy us school bags, books, pens, toys, provide us food, etc. In the same manner, it is Bhagavān who is the source of power for the bright sun. HE is the source of power for the Sun, the moon and also the fire.

It is by Bhagavān's divine power, the Sun, the moon and the fire can emit light.

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.

Have we ever wondered, what is the source of power for the earth to rotate, plants to grow, for our daily activities of walking, sitting, eating etc?

It is by the Bhagavān's Divine power that the earth rotates, plants grow into trees, we have the ability to walk, sit, eat, study or play.

Like how we get the power to go to school by our parents (say buying books, pens, school bags etc), all creatures on this world (living and non living) get the power to function from Bhagavān himself. HE is the power house for the entire universe.

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.

A quick round of Quiz

Question: How many types of fire are known (as per scriptures)?

Answer : 3

There are three types of fire:

- 1. **Jatharagni** - The digestive fire
- 2. **Vadavagni** - The fire under the ocean
- 3. **Davanala** - The forest fires

Bhagavān says that HE is situated in the stomach as Jatharagni and it is HE who digests the food that we consume.

The digestive fire causes hunger and also digests food that we eat. Bhagavān says that HE is situated in every creature as the digestive fire which performs digestion.

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.

Let's understand this shloka one step at a time.

- Bhagavān explains that HE resides within the heart of every creature in this universe.
- It is by Bhagavān's Divine power, we have the blessing of memory - The ability to remember and memorize.
- Bhagavān says that HE bestows forgetfulness. Let's say if we are 8 years old, we wouldn't remember every detail when we were 3 years old.

Why is forgetfulness necessary?

We are now We are that every creature is under the continuous cycle of rebirth and death. After death, the soul reincarnates and undergoes rebirth.

If we are able to remember our previous life (say if we were a human) and if we look for the family or household which belonged to us in the past life, the current life would then be upset.

To maintain harmony in present life, forgetfulness about the past lives is essential.

Rapid round of Quiz

Question: How many Vedas do we have?

Answer: 4

Question: What are the four Vedas?

Answer : Rig Veda, Yajur Veda, Sama Veda and Atharvana Veda

What can we learn about the Vedas from this shloka?

All the four Vedas and scriptures (including the Gita) explain how to attain Bhagavān. The ultimate goal is to attain Bhagavān and the path to reach this goal is explained in the scriptures. Bhagavān says that HE is the crux of Vedas.

15.16

**dvāvimau puruṣau loke, kṣaraścākṣara eva ca,
kṣaraḥ sarvāṇi bhūtāni, kūṭastho'kṣara ucyate. 15.16**

The perishable and the imperishable too-- these are the two kinds of Puruṣas in this world. Of these, the bodies of all beings are spoken of as the perishable; while the Jīvātmā or the embodied soul is called imperishable.

In this shloka, Bhagavān explains the difference between Kshar and Akshar.

What is Kshar?

Anything that can be destroyed or perishable.

What is Akshar?

Anything that cannot be destroyed and remains forever.

Difference between Kshar and Akshar with example

- The physical body performs actions such as walking, sitting, playing, etc.
- The body gets the power to perform such activities from the soul. The soul is the source of power and consciousness for the body.
- When the soul leaves the body, the physical body is burnt or buried. So it is known as Kshar or destroyable.

- The soul takes rebirth with a new body (as a bird, any creature from animal kingdom or as a human) and undergoes reincarnation.
- Soul it cannot be destroyed and remains forever (by changing bodies from one lifetime to another). This is called Sanatan or eternal (imperishable).

There is no start or end for something that is eternal, i.e., no beginning or end for something that remains forever. The soul is eternal and remains forever (it cannot be destroyed like the physical body).

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 term Purushottam.

Who is called as Purushottam?

It refers to Bhagavān, who is the Supreme of all life forms on this universe. HE takes care of every creation (living and non-living) In this universe. Hence, HE is called Purushottam (The Supreme of all in this universe). We shall understand more about HIS Purushottam form when we study Chapter 11 in L4.

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, we can understand the Supreme power of Bhagavān. HE is the highest and the Supreme of all creations. HE is eternal (remains forever) and is imperishable (cannot be destroyed). Kshar and Akshar have no comparison to HIM as HIS divine power is the source for the entire universe to sustain.

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.

We now know that Bhagavān is called Purushottam (The Supreme of all life forms). We understood what is Kshar and Akshar.

However Bhagavān is much more higher or beyond the process of Kshar and Akshar. Say for example, the principal is the highest position at school. The principal is at the highest position when compared to teachers, students and other staff.

In the same manner, Bhagavān is the highest and supreme of all beings in this universe. Our limited intelligence cannot understand HIM (The Supreme being).

- HE is the source of power for every creature.
- HE is sitting in the hearts of every life form.
- HE takes care of everyone in this universe (like how our mother takes care of us).
- HE is the Supreme friend one can have. Like how we speak to our mother or best friend when we need anything, Bhagavān is always there to listen to our prayers and to protect us at all times.

Hence HE is called Purushottam. Understanding that Bhagavān is Purushottam is also a form of pooja or prayer.

Anything that is Sanatana or eternal does not have a start and the end. Hence, Bhagavān does not have a birth time or death. HE remains forever.

Some people doubt Bhagavān and say that they do not believe in HIM. HE does not exist. We should discard all doubts and have faith in HIM.

Thought for the day

We should believe with faith that Bhagavān is our care taker and our well-wisher. We should not have any doubt if HE exists. A sincere prayer from the heart is always answered by 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.

In this shloka, Bhagavān says that HE has shared the secretive knowledge in this chapter to Arjuna. Bhagavān calls Arjuna as Anagha - the sinless one (who has not committed any sin). Bhagavān says that whoever understands this secretive knowledge explained in this Chapter with faith, they will eventually become more intelligent and gain higher levels of intellect.

Important information

- We are towards the end of L1.
- L2 would begin around 14th of February. The details will be shared on the WhatsApp groups.
- There would be 4 new chapters taught in L2 which would be Chapter 16, 17, 14 and 9.
- The children can attempt Gītā Jignasu exam in L2. The shlokas of Chapter 12, 15 and 16 have to be learnt by heart to complete this exam. The details will be shared in the WhatsApp groups. The Jignasu exam is optional.

The session ends with the prayer and Hanuman Chalisa.

Question and Answer

Chinmayi Ji

Question: Why did Śrī Krishna get married to Rukmini Ji and not Radha Ji?

Answer : Devi Rukmini is an avatar of Devi Lakshmi. Hence Śrī Krishna got married to Rukmini Ji. Whereas, Radha Rani is a form of Śrī Krishna himself.

Aarohi Ji

Question: What is the difference between Annapoorna Maata and Bhagavān as digestive fire?

Answer : Devi Annapoorna blesses everyone with food for nourishment. Whereas, Bhagavān is the form of digestive fire to enable digestion.

Jeevika Ji

Question: When would Kalki avatar arrive?

Answer: It would be towards the end of Kali Yuga after few lakhs of years.

Vivek Ji

Question: We began from Chapter 12 instead of Chapter 1. What about the previous chapters?

Answer : We begin L1 with the easiest chapter which is chapter 12. We then learn chapter 15. In L2, we would learn Chapters 16, 17, 14 and 9. We then learn other chapters in L3 and L4.

Manisha Ji

Question : Why did Bhagavān pick Arjuna to speak the Gītā?

Answer: Arjuna was Bhagavān's favourite devotee and HIS best friend. HE was sincere and obedient towards Bhagavān. So Bhagavān explained the Gita to Arjuna, and Arjuna can inturn explain it to everyone else.

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



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:

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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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