

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

2/2 (Ślōka 8-20), Sunday, 30 November 2025

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YouTube Link: <https://youtu.be/mAHmMXQ4IJM>

The Supreme, the Soul, and the Mind: Understanding Life, Energy, and Devotion

Bhagavad-gītā Chapter 15, **Puruṣottama Yoga** - Session 2 - The Yoga of the Supreme Divine Personality

As everyone joined the online room, a small lamp was lit, **Deep Prajwalan** — a quiet reminder that even a tiny flame can steady the mind. Everyone was welcomed once again, and then the three prayers were offered:

1. Prayer to the Guru

**Gurur Brahma Gurur Vishnu Gurur Devo Maheshwarah
Guruh Saakshaat Param Brahma Tasmai Shri Gurave Namah**

Meaning:

The Guru is the creator, the sustainer, and the one who removes ignorance. The Guru is none other than the Supreme Reality itself. Unto that Guru, we bow.

2. Prayer to Bhagavān Krishna

**Krishnaya Vasudevaya Haraye Paramatmane
Pranatah Klesh Nashaya Govindaya Namoh Namah**

Meaning:

Salutations to Bhagavān Krishna — son of Vasudeva, the Supreme Self, and the remover of all sorrows. We bow again and again to Govinda.

3. Prayer to Mother Gītā

**Om pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ
vyāsenā grathitāṁ purāṇa-muninā madhye mahābhārata
advaitāmṛtavarṣiṇīṁ bhagavatīm aṣṭādaśādhyāyinīṁ**

amba tvām anusandadhāmi bhagavad-gīte bhavadveṣiṇīm

Meaning:

O Mother Gītā — taught by Bhagavān Nārāyaṇa to Arjuna, compiled by Sage Vyāsa in the Mahābhārata, showering the nectar of non-duality in eighteen chapters — I meditate upon You, the destroyer of worldly bondage.

After the prayers, the significance of **Mokṣadā Ekādaśī** and **Gita Jayanti** was mentioned. Tomorrow, we will celebrate these auspicious days—seeking spiritual cleansing and mokṣa, and honoring the **Bhagavad-gītā**, which Shri Krishna revealed to Arjuna on the battlefield of Kurukshetra 5,000 years ago. Thanks to saints, scholars, and purohitas, we have this sacred grantha today in books, audios, and videos. The Gita is like our mother—whenever we have a question, it guides us with the answer. Many great personalities, like **Tilak, Shivaji Maharaj, Rani Laxmi Bai, Swami Vivekananda, and Maharana Pratap**, have experienced this wisdom. Tomorrow, let us celebrate the Gita not just as a book, but as our spiritual mother, and try reciting **Chapters 12 and 15** with our family.

With that gentle beginning, the memory of Session 1 returned like a short story: Last time, we stepped into **Chapter 15 - Puruṣottama Yoga**, where Bhagavān begins to reveal what the Supreme Being HIMSELF is like. HE described creation as an upside-down Peepal tree, roots above, branches below, leaves as the Vedas — a simple picture for a very deep truth. We even explored how every living being behaves differently because of the three guṇas, even though Bhagavān lives in all. And we noted that only humans can consciously choose their actions and rise upward in this universal tree. Bhagavān also explained that creation has no clear beginning or end, it keeps changing, just as energy shifts from one form to another. And if one wishes to rise beyond this endless cycle, HE said it requires the strong weapon of detachment. Finally, HE described HIS own divine home, a realm glowing with its own light, and reminded us that each jīva is HIS eternal part, drawn outward only by the senses (eyes, ears, nose, skin and tongue) and mind.

First, let us revise.

Q: What is the name of the 15th adhyāya?

Ans: Puruṣottama Yoga.

We had recited the seventh śloka yesterday. Let us revise:

ममैवांशो जीवलोके जीवभूतः सनातनः
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

Bhagavān says: “In this world, every living being is HIS own eternal fragment—HIS own amśa.” This same divine energy that is in Jyotirāditya bhaiyā is also in Samarth bhaiyā, in Vivaan bhaiyā, and in everyone. It is in birds, animals, fish, trees—everywhere. Not only in living beings, but in everything.

Then Bhagavān says that this jīva—a small divine fragment of Himself—is sanātana: eternal, with no beginning and no end. Just as Bhagavān has no birth or death, so too the ātmā is eternal.

Q: When we celebrate our birthday, what are we really celebrating? The birthday of the body, or the birthday of the soul?

Many of you are giving mixed answers. Some say body, some say soul.

Think about it:

Suppose I was born on 15th April. What happened on that day? This body was born. The soul was somewhere else before that, in some other body. After this life, it will go to another body. So when we celebrate a birthday, we celebrate the birth of the body, not the birth of the soul.

The soul is eternal, just like Bhagavān says about Himself.
Why? Because He is present in every soul, as He says: mamaivāṁśaḥ.
Therefore, the soul is also eternal—no birth, no death.

This body keeps changing. As babies we were small, then we grew. Our organs, our cells, everything keeps changing. But the ātmā remains exactly the same.

15.8

śarīraṃ(ṅ) 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.

This verse shows the Supreme Person's intimate connection with the body and the senses. The soul connects to our senses through the mind, and this connection is how we experience the world around us. The mind plays a crucial role—if it is distracted or unfocused, the connection is lost. For example, if a teacher asks a question about something just discussed, we might be surprised and not know the answer. It is the **soul, mind, and senses together** that allow us to perceive, understand, and interact with the world.

Next, Bhagavān says that this eternal soul gets connected with the mind and the six senses.
Let us recall our sense organs.

Eyes, ears, nose, skin, and tongue. These sense organs are like instruments through which the soul experiences the world.

- Through eyes we see.
- Through ears we hear.
- Through tongue we taste.
- Through skin we feel touch—hot, cold, soft, rough.
- Through nose we smell good or bad fragrances.

The soul by itself cannot see or hear. When it becomes associated with these senses and the mind, it begins to experience the world.

These senses are like windows opening outwards. The soul uses them to perceive the objects outside the body.

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.

This verse explains the **role of the mind in perceiving the world**.

The **senses alone** cannot perceive anything; the **mind acts as the director**, focusing the senses on

their respective objects.

For example:

- **cakṣuḥ**: Eyes see colors and shapes
- **śrotram**: Ears hear sounds
- **sparsanam**: Skin feels touch
- **rasanam**: Tongue tastes
- **ghrāṇameva**: Nose smells

The **mind coordinates all the senses**, deciding what to focus on and how to respond.

This is why **control of the mind is so important** in understanding the world and not being carried away by desires.

Mind + Senses + You = Understanding

If the mind steps out, the bridge breaks, and we don't catch what's happening around us. And then we are addressed as absent minded.

So, the key here is that every duty that is performed through us the same should be done with a focused mind.

We all know that Swami Vivekananda went to Chicago and addressed a huge audience from many different nations. Every other speaker began their speech by saying, "Ladies and gentlemen."

But Swami Vivekananda said something unique, something that made him famous throughout the entire world. Does anyone know what he said?

He said: *"My dear brothers and sisters of America."*

Why did he say this? He was also seeing the same audience, men, women, people of different cultures. Yet he saw them differently.

How?

Because of the vision he gained from the Bhagavad Gita.

Just as Bhagavan teaches: **mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ**

"I am present in all living beings."

Naren's Lesson on Concentration

During Swami Vivekananda's visit to the United States, people were amazed not only by his wisdom but also by his remarkable focus. One day, he noticed a group of boys trying to shoot floating eggs with a rifle. They kept missing again and again. Swami Vivekananda watched quietly, and since he observed them with interest, the boys invited him to try. With calm eyes and a steady mind, he aimed and struck the target perfectly — even though it was his first time holding a rifle. He hit the target every single time because his mind was completely steady. Everyone was astonished. Swami Vivekananda gently explained, "You miss the target because your mind is jumping around. When the mind and action become one, success naturally follows." It was a simple reminder that our senses work best only when the mind is fully present — just as the soul connects with the world only through a focused mind.

Q- How do we develop such focus?

A- By practising regularly and studying our scriptures. That's why every day we should make it a habit to recite and study the Bhagavad gītā. Even a few minutes daily slowly strengthens the mind, sharpens our understanding, and helps us stay connected to Bhagavān in whatever we do.

15.10

utkrāantaṃ(m) sthitaṃ(ṽ) vāpi, bhuñjānaṃ(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.

Some people are not aware of the existence of the Supreme Divinity, nor do they realize that they themselves are fragments of Bhagavān. According to them, life happens only once, they are born, live, and die. They do not believe in rebirth. We discussed earlier that when we celebrate a birthday, we are actually celebrating the **birth of our body**. Before this, our soul was in a different body, and after death, it will take another body. This shows that the **soul keeps changing bodies** through its journey.

Now, we are here in this life with someone to take care of us—parents, siblings, cousins, teachers, and guides like those in Geeta Parivar. All these blessings are the result of our **past karmas**.

Q: What do we mean by karmas?

A: Karmas are the actions we perform, whether good or bad. Good karmas lead to good results, while bad karmas lead to consequences or punishments.

Q: When will we experience the fruits of our karmas?

A: That is not always known. At some stage in the soul's journey, the results—good or bad—will manifest and influence the type of existence we have at that time.

Q: Why are we learning Bhagavad-gītā at such a young age?

A: That is the fruit of the good karmas we performed either in previous births or in our current life. Some people get the chance to learn the Gita only later in life, when their mind may not be as sharp or focused. Compared to that, we have the opportunity to study it at a young age.

In this shloka, Bhagavān is saying that some people **do not have this enlightened vision (jñānacakṣuṣaḥ)**. They cannot see the truth about the soul, karma, and the Supreme. But for those who do, **life becomes meaningful**, as we understand that our present existence is shaped by our past karmas, and how our next birth unfolds is influenced by how we live today. Therefore, we should **make the best use of this opportunity**—reciting and studying the Bhagavad-gītā daily, memorizing the shlokas, and attempting all the exams offered by Geeta Parivar. This is a chance to develop our mind, understanding, and devotion while we are young, laying a strong foundation for our life.

Q: In the next birth, will we be able to take along our toys, iPads, laptops, etc.?

A: No! We cannot take material things with us. Only our **sanskars**—the tendencies and impressions of the mind—carry over. These sanskars are shaped by the habits, practices, and actions we have developed, including in previous births. We can relate this to famous cricketers like **Virat Kohli, Rohit Sharma, or Sachin Tendulkar**. They are heroes not just in India but internationally. Their achievements did not happen overnight. They started young and built strong habits of **determination, focus, and practice**. These habits, or sanskars, prepared them step by step, and the universe provided opportunities accordingly. Similarly, the **sanskars we cultivate now** shape our abilities, choices, and life in the future, including our next birth.

So, if we study well, help others, and do good deeds, it not only benefits us in this life but also has a positive impact on our future lives. By consistently doing what is right, we build **good sanskars**—like a backpack of energy and preparedness—that gives us a head start in our next birth. This is why it is important to live consciously and cultivate habits and actions that are positive and meaningful.

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.

This shloka emphasizes the importance of **self-control and inner awareness**. Sincere seekers are those who practice mastery over their mind, senses, and actions so that they can perceive the **soul within themselves**. Ignorant people, on the other hand, do not even try to think about what Bhagavān is like or what lies at the core of existence.

For example, It's like going to a garden: such people may enjoy the fragrance and beauty of the flowers, but they do not reflect on the divinity behind those creations. Similarly, while eating food, they do not realize that these grains or vegetables are **HIS creations**. HE is the one who provides the energy and facilitates everything we require or desire, yet many do not think about HIM.

Thus, the verse teaches that **true knowledge and vision of the soul come from mastery over one's own mind and senses**. In the diagram explained in the first shloka, Bhagavān showed HIS position at the top—the roots of the upside-down tree. To move toward that position, HE instructs that we must **practice control of the mind and senses**, cultivate awareness and focus in all that we do.

Q: Which tree was the upside-down tree?

Ans: Peepal tree

Some students answered correctly, and hence the speaker encouraged to practice the Shloka and refer back to the previous learning.

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.

Q: Who gives energy to the Earth?

Mixed set of answers came from students, Moon, Sun..

Ans: Sun

In this verse Bhagavān is telling HIS looks.

- This verse explains that **the Supreme pervades all the elements and energies** of the universe.
- The **light of the sun** that brightens the world and the **fire** that gives energy and warmth are HIS manifestations. Which means HE provides energy to all the energy sources of the world.
- Everything we see and experience in the material world is **supported, sustained, and pervaded by HIM**.

The verse teaches us **awareness of the divine presence** in everyday things: sunlight, fire, energy, and

nature. Indirectly telling HE is source power that runs the universe as well as us.

15.13

gāmaviśya 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.

Bhagavān is telling us that all living creatures get nourishment from HIS energy. When we die, the soul leaves the body, and that is why the body becomes lifeless. Everything that living beings do, their growth, energy, and life—is due to HIS core energy. The food we eat, the water we drink, and the sunlight we receive all give us energy, but at the core of all this lies Bhagavān.

When HE says *puṣṇāmi cauṣadhīḥ sarvāḥ*, HE means that all plants around us also get energy from HIM. Through processes like photosynthesis, they draw energy from soil, water, and sunlight—but the ultimate source of that energy is HIM.

Similarly, *somo bhūtvā rasātmakaḥ* means that by becoming the moon, HE provides the juices and liquids that sustain life.

In essence, everything we know, and everything beyond us, is powered and sustained by Bhagavān. HE is the reason the universe runs properly and life continues smoothly.

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.

Q: Do we know how many types of fire are there?

A: As per our scriptures three types of fires are there:

- *Vaiśvānara* – the digestive fire inside our body that breaks down food and gives us energy.
- *Vadvalana* – the cosmic or ocean-like fire, the energy in nature and the universe.
- *Davalana* – the physical fire created by striking stones, used for cooking or rituals.

Bhagavān is telling us that even the fire in our belly—the digestive fire—is His energy. This fire, known as *Vaiśvānara*, resides in every living being and is responsible for breaking down food and converting it into energy that sustains our body. Just as the sun’s fire energizes the earth, and the cosmic fire maintains balance in nature, the fire inside us provides the energy we need to live, move, and grow.

This means that nothing in our body happens on its own—even the simple act of digesting food is powered by Bhagavān. When we eat, the energy we get is not merely from the food itself, but from HIS presence working through the digestive fire.

So, by understanding this, we see that every bite we eat, every sip we drink, and every bit of energy we feel in our body is ultimately HIS gift. This awareness helps us respect our body, food, and life, and also

reminds us that

Bhagavān's energy pervades all aspects of our existence, even the tiniest processes 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 shloka, Bhagavān is explaining where we can feel Him and how He works in us.

- **sarvasya ca ahaṃ hṛdi sanniviṣṭo** – “I am present in the heart of all beings.” This means HE resides in every living being's heart, confirming that we are all connected through HIM. We are essentially one family, linked by HIS presence.
- **mattaḥ smṛtiḥ jñānam apohanam ca** – “From ME comes memory, knowledge, and the power to forget.” This teaches that all our thoughts, understanding, and even what we choose to forget come from HIM. Bhagavan guides us on what we should focus on, what we should learn, and what we should avoid thinking about or doing.

In essence, our inner guidance, wisdom, and decisions come from Bhagavān dwelling in our hearts. By being aware of HIS presence, we can make the right choices, act with understanding, and live a life aligned with dharma.

Imagine if we could remember everything from our previous lives. We would recall all the mistakes, pains, and negative experiences, and it would be overwhelming. That's why Bhagavān gives us the power to forget—a clean slate for each life. This allows us to start fresh, learn new lessons, and make positive choices without being burdened by the past.

- *vedaiḥ ca sarvaiḥ aham eva vedyāḥ* – I alone am to be known through all the Vedas
- *vedānta-kṛt vedavid eva ca aham* – I am the author of Vedanta and the knower of the Vedas

Story: How Blind People Perceive an Elephant

Once, a group of blind men came across an elephant for the first time. Each touched a different part of the elephant to understand what it was.

- One touched the **elephant's leg** and said, “An elephant is like a **pillar**.”
- Another touched the **trunk** and said, “No, an elephant is like a **snake**.”
- A third touched the **ear** and said, “You are wrong, an elephant is like a **fan**.”
- Another touched the **tusk** and said, “It is **hard and pointed like a spear**.”

Each man was partially correct, but none could **see the whole elephant**. Only by combining their experiences could they understand what an elephant truly is. Just as the blind men could not perceive

the whole elephant, people who do not control their mind and senses cannot perceive the soul or the Supreme truth completely. True understanding comes from seeing the bigger picture, using the mind, senses, and the inner awareness that Bhagavān gives.

1.

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.

Bhagavān is telling something very simple here. There are **two types of things in this world**:

- **Kṣaraḥ** – the perishable, changing, temporary.
- **Akṣaraḥ** – the imperishable, eternal, unchanging.

We can see the same in ourselves too. When we talk about **body and soul**:

- **Body** → kṣaraḥ: It is perishable and can get destroyed. For example, the brain, which is part of the body, gets destroyed at death.
- **Soul** → akṣaraḥ: It is imperishable. Though it keeps changing bodies from birth to birth, it never gets destroyed

Even more: while the body perishes, the *sanskāras* (impressions, tendencies, and memories) we carry along with the soul move to the next life. So, what is temporary dies, but the essence, the soul and its *sanskāras*—continues onward.

15.17

uttamaḥ(ph) puruṣastvanyaḥ(ph), paramātmetyudāhṛtaḥ, yo lokatrayamāviśya, bibhartavyaya īśvaraḥ. 15.17

Yet, the Supreme Person is other than these, who, having encompassed all the three worlds, upholds and maintains all, and has been spoken of as the imperishable Lord and the Supreme Spirit.

Bhagavān is now describing the **highest, imperishable being**, who is **distinct from the perishable beings** (all ordinary living beings).

HE says This Supreme Soul is called Paramātmān, meaning the ultimate Self or Paramātmā within. HE pervades all three worlds (heaven, earth, and the lower realms), yet remains untouched and indestructible. While the *kṣara* (body, mind) is perishable and the *akṣara* (individual soul) moves from body to body, this *uttama puruṣa* is eternal, supporting all creation, the unmoving witness and controller.

15.18

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

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

Here, Bhagavān reveals the highest truth about HIMSELF:

- **Kṣaraḥ** – all perishable beings, including material bodies.
- **Akṣaraḥ** – all imperishable individual souls (ātman).
- **Cottamaḥ** – the Supreme beyond both, the ultimate reality.

HE is not just the soul within us (akṣara), but the Supreme Being that transcends both body and individual soul. This is why HE is called Puruṣottama, the highest person, and is revered in both the material world and the Vedic scriptures.

15.19

**yo māmevamasammūḍho, jānāti puruṣottamam,
sa sarvavidbhajati mām(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.

All the saints and learned people who truly know the scriptures perform their duties every day, yet they keep their minds focused on Bhagavān. Such a person, **sarvavid bhajati mām**, worships HIM in all ways, with complete understanding, not merely outwardly. They carry out their duties with the awareness that it is Bhagavān who gives them the energy and intellect to act. Every task—whether studying, helping others, or any other activity—is approached as a means to stay connected to HIM. They realize, “HE is the one who gives me energy. HE is the one who gives me Buddhi. Nothing is truly done by me alone.” This is a form of worship in itself—a **continuous remembrance of Bhagavān while actively living life—without needing to sit physically in front of HIM all the time.**

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.

Bhagavan is revealing something very profound here.

- **guhyatamaṃ śāstram**– “I am sharing with you the most secret knowledge.”
- **mayā nagha** – “Because you are MY dear friend, a pure soul...” Bhagavān loved Arjuna deeply, seeing his purity and sincerity. Arjuna was kind, always thinking of Bhagavān, always grateful and devoted to HIM.

- **etad buddhvā buddhimān syāt, kṛta-kṛtyaś ca bhārata-** “Consider yourself truly blessed to receive this knowledge from ME, for very few are fortunate to understand it.”

This connects beautifully with **7.3**, where Krishna says:

**Manuṣyāṇāṃ sahasreṣu kaścit yatati siddhaye
Yatati ca yatra tattvaṃ, jñātvā mokṣyati ātmanaḥ**

Meaning:

"Among thousands of human beings, only a few strive for spiritual perfection; and of those, only some truly seek to know the ultimate reality. By understanding this truth, one attains liberation."

Questions & Answers

Nirvana Ji

Question: Is reading Gita important?

Answer: Yes, it is very important. The words of the **Gita** are mantras that have come directly from **Bhagavān Shri Krishna HIMSELF**. They are blessed and carry immense spiritual energy. Both **reading and understanding** the Gita are essential. That is why it is recommended to chant or read at least **one chapter (Adhyaya) regularly**.

Samrath Ji

Question: Why can the soul not be destroyed?

Answer: The soul is an **impression of Bhagavān**. **Shloka 15.5** says “*Mamaivamsa jīva-loke*”:

- Every living being (jīva) in this world is a **part (a fragment) of ME, Bhagavān**.
- The soul (jīva-bhūtaḥ) is **eternal (sanātana)**.
- Though it resides in the body, it **controls the mind, the intellect, and the senses**, which are situated in the material nature (prakṛti).

We can also relate this to **Newton’s law of energy**: energy is never destroyed; it only changes form. Similarly, the soul never ceases to exist.

**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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