



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/z-HZ8pliz5o>

## The Supreme Controller & the Journey of the Soul

The **15th Chapter** of the Bhagavad Gītā - **Puruṣottama Yoga -The Yoga of the Supreme Person**

The session started with the auspicious lighting of lamps, and prayers were offered to the Paramātmā.

Let us now begin the session with a prayer:

**Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam**

**Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum**

I worship Lord Krishna, the spiritual master of the universe, the son of Vasudeva, the Lord who destroyed Kamsa and Canura, and the bliss of Devaki.

All young participants are warmly welcomed to the second Vivechan session on Chapter 15 of the Bhagavad Gītā, known as Purushottam Yoga, where the Supreme Divine Personality, Purushottam, is described in detail.

Before stepping into Chapter 15, we completed Chapter 12, where we studied the qualities of a true devotee. To become the most beloved child of Bhagavān, we must cultivate these good qualities within ourselves. When practiced sincerely, these qualities make us worthy of becoming Paramātmā's favourite. As our virtues grow, so do the nobility and goodness of our actions. These actions influence our next birth, as Bhagavān notices all our deeds. By performing good karma, we draw closer to Paramātmā, who then determines the circumstances of our next life, guiding us toward further spiritual progress.

In the opening shlokas of Chapter 15, Bhagavān describes the basic structure of the Universe using the imagery of an inverted Asvattha (sacred fig) tree. The material world, or samsara, is compared to this tree: its roots point upwards, symbolizing the imperishable source, and its branches extend downwards, representing the manifest world of living beings. Different beings, according to their karma, are symbolically represented by the various parts of the tree. This imagery beautifully captures the transient yet structured nature of material existence and the way souls are entangled within it.

Before proceeding further, let us have a quick question:

**Q: What is the name of the 15th chapter?**

## A: Purushottam Yoga

It is delightful to see that almost everyone answered correctly, which shows that the participants are attentive and sincerely interested in learning the Gītā.

In the upcoming shlokas, we will learn:

- The types of actions we should perform to become Bhagavān's most beloved devotee.
- The qualities of Bhagavān Himself, observing His life as a perfect example.

By closely observing how Sri Krishna lived, we learn that He was the epitome of righteousness, practicing exactly what He preached. Every action of His life is a lesson in virtue, devotion, and dharma, showing us the path to align our lives with divine principles.

## 15.6

**na tadbhāsayate sūryo, na śasāñko 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.

Before delving deeper into the sloka, a question was asked to the participants:

**Q: What are the sources of light?**

Choose the correct answer:

- Moon
- Star
- Sun
- Fire

Ans: **Sun**

Almost all the children answered correctly. However, one child, wishing to be a little mischievous, answered differently, even though he knew the right answer.

From our limited worldly knowledge, we know that the sun provides both light and heat, while fire provides heat. Yet, in this sloka, Sri Krishna points out a deeper truth.

He explains that it is He Himself who provides all light, heat, and energy. The cosmic bodies, the sun, the moon, stars, and even fire, do not possess light or energy on their own. They exist and function because of the energy of Paramātma, the invisible (Ayakta) Shakti. All heat, light, and life in the universe are manifestations of His energy. Without Him, even the sun, moon, or fire would be powerless.

Moreover, the Supreme Abode of Bhagavān is self-luminous. No sun, moon, star, or fire is needed to illuminate it. These material sources of light are mere instruments through which His vivacity is expressed. Therefore, Paramātma is the indisputable creator and sustainer of the material world we observe.

This understanding has a practical lesson for our lives: Our actions should guide us toward reaching His abode, the place of permanent happiness, from which there is no return to this material world. To

attain this, our life must be guided by proper conduct and devotion:

- Develop śraddhā (faith) and bhakti (devotion) for Paramātmā through daily prayer, meditation, and reading of holy texts like the Bhagavad Gītā.
- Perform your duties, including studies, sincerely and diligently.
- Show respect to parents and elders, and follow their guidance.
- Always speak the truth and refrain from harming others.

These practices, Sādhanās, should be followed daily. By adopting them steadily from a young age, one gradually becomes dear to Bhagavān and builds a strong, virtuous personality.

You might wonder: If we spend time in prayers, japa, and meditation, how will we manage studies, play, and other activities? This is a genuine concern. The answer is: you do not need to give up your worldly duties. Even a few minutes at the start of the day, spent remembering Paramātmā and dedicating your activities to Him, is enough to cultivate devotion.

If we observe learned men, pandits, or saints, we see that they offer their food to Paramātmā before taking a bite. They perform their worldly duties, delivering lectures, writing, teaching, and more, while keeping the Supreme in mind. They do not spend the entire day in puja, yet every action becomes a form of worship.

Similarly, all of you should approach every task, study, sports, or chores with sincerity, as if performing them on behalf of Ishwara. By dedicating all your actions to Him, even ordinary tasks become a spiritual practice, shaping your mind, heart, and character positively.

## 15.7

### **mamaivāṃśo 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.

At times, we may wonder why some people remain deeply connected to Paramātmā, showing unwavering devotion, while others, despite their best efforts, find their minds constantly wavering. This sloka sheds light on this difference.

Bhagavān explains that every soul within all living beings is His eternal, fragmental part. Under the influence of material nature, the soul often identifies itself with the five senses and the mind, forgetting its true, eternal nature.

To understand this, we need to look at two concepts of time:

- **Sanatana** – eternal, ever-existent, without beginning or end.
- **Puratana** – ancient, long-existing, but with a starting point in time.

The Ātma (soul) is Sanatana. It is imperishable, without birth or death. In contrast, the physical body is temporary, it is born, lives for a time, and dies. When the body dies, the jīva-bhūtaḥ (embodied soul) does not end; it simply enters a new body, continuing its journey.

Now, children, consider the birthday you celebrate every year. Is it the birthday of the soul or the body?

Correct! The birthday we celebrate is that of the body, not the soul. The soul, being eternal, has no birthdate. It is imperishable, without beginning or end, and simply moves from one body to another through countless lifetimes.

Often, the soul identifies itself with the six elements, the five senses, sight, hearing, smell, taste, and touch, and the mind (manaḥ). However, the body cannot function without the soul. The soul is the energy that animates the body, guiding it through the mind and senses. A body without a soul is like an engine without fuel, it cannot act, think, or function in any way.

Understanding this helps us recognize our true nature and the eternal connection to Paramātmā, which remains even as the physical body changes.

## 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.

In this sloka, Sri Krishna explains how the soul behaves when it leaves one body and enters a new one.

To understand this, consider the fragrance of flowers. When we enter a garden or walk near flowers such as marigolds, lotuses, roses, or jasmine, their aroma spreads through the air, reaching us effortlessly. The wind carries the fragrance everywhere.

In a similar way, our souls carry the impressions of all our deeds, our good and bad karmas, from one life to the next. This remembrance is called Saṃskāras. When the soul leaves an old body, it carries the mind and senses, along with the habits and impressions accumulated through past actions. Good deeds, virtues, and habits developed in one life are preserved and influence the next birth.

#### **Thus, good karmas have twin benefits:**

- They **shape our character** and help us lead a good life in the current birth.
- They **accumulate as Saṃskāras**, ensuring a favourable next birth.

Conversely, bad karma can lead to undesirable births. The soul acts like a meticulous record keeper, maintaining an account of all our actions. Naturally, we all desire good records for ourselves. Therefore, we should consciously perform good deeds, ensuring our souls carries only virtuous impressions forward.

A striking example of this is seen in child prodigies. We may encounter a five-year-old who can recite the Bhagavad Gītā effortlessly, while many older students struggle. How is this possible? It is because, in a previous birth, that child's soul was engaged in serious study and practice of the Gītā. The good habits, or sādhana, accumulated earlier are carried forward, allowing the child to excel naturally. The practice resumes where it left off; one does not need to start from scratch.

Similarly, if you read and practice the Gītā regularly now, you too can become an exponent in the future. But this effort should not be limited only to spiritual studies; good habits should permeate all areas of life, cultivating excellence in every field.

Thus, the quality of our next birth is determined by the deeds of this life. Most of us wish for a human birth, which provides the opportunity for spiritual progress. Bad karma, however, may result in births in less desirable forms, such as monkeys, rats, or even insects. No one aspires to such births.

Finally, it is important to remember that developing good habits makes us dear to Paramātmā. Bhagavān loves all souls; we should approach Him with love, not fear. Our devotion should be a natural outpouring of affection and reverence, cultivating a God-loving attitude rather than a God-fearing mindset.

## 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.

We have sense organs that perform various activities (*śrotraṃ cakṣuḥ sparśanaṃ cha rasanāṃ ghrāṇam eva cha*). such as

- Eyes – seeing
- Ears – hearing
- Nose – smelling
- Skin – touching
- Tongue – tasting

**Example:** Imagine we are sitting quietly. Someone says, “A girl in black just passed by. Did you see her?” If our mind is elsewhere, we may notice someone moving but will not register the details, what she was wearing, or where she went. We often say, “I didn’t notice”, our attention was not focused. Until the mind connects with the soul, we cannot fully enjoy or comprehend what we see or experience.

**Example:** When watching YouTube or reading a book, understanding only comes when our mind is fully engaged in the activity. Similarly, in class, if the teacher is teaching but our mind is distracted, we cannot answer questions correctly when asked. This may even lead to consequences or reprimands. Hence, we are repeatedly told:

**“Man laga ke padhai karo”** , study with full attention. Only with the support of the mind can we truly perceive and enjoy the work of our sense organs.

Our sense organs, eyes, ears, nose, tongue, and skin, perform the activities of seeing, hearing, smelling, tasting, and touching under the guidance of the mind. The mind, in turn, is influenced by the soul (ātmā). The soul provides energy to the mind, which is then passed to the sense organs. Through this coordinated energy, the organs interact with the world, allowing us to experience and enjoy sense objects.

However, these organs cannot function independently. Actions performed without the mind’s support often go wrong or become ineffective. For instance, our ears may hear the teacher, but if our mind is inattentive, nothing is registered. Similarly, studying without focus yields little benefit.

Therefore, it is essential that every action be performed with a focused mind. To strengthen the mind and maintain attention, regular meditation is highly beneficial. The human mind is naturally restless, constantly leaping from one thought to another, often called the “monkey mind.” Meditation calms this restlessness,

builds mental stability, enhances focus, and increases attention span.

By cultivating focus and mindfulness, we not only perform our actions effectively but also come closer to perceiving our true self, the soul, within us.

Let us now proceed to the next shloka, in which Sri Krishna explains why some people fail to perceive the soul, while others succeed in recognizing it.

## 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.

There are people who fail to perceive the soul within themselves. They identify entirely with the body, thinking that the body is the doer of all actions. Their mind and sense organs are used only for enjoyment, without awareness of the soul that animates them. Such people are said to be ignorant (vimūḍha), unable to see beyond the physical.

On the other hand, there are those who possess the “eyes of knowledge” (**jñāna-chakṣuḥ**). These wise individuals perceive that the true doer is the soul, which is eternal and imperishable. They understand that the body, mind, and senses are instruments through which the soul acts, but the soul itself is the experiencer and doer in essence.

#### **Knowledge in any subject is always better than ignorance.**

How can one gain this knowledge?

- By meditating on Paramātma, the Supreme Soul, and focusing inward.
- By studying scriptures, like the Bhagavad Gītā and other holy texts, which provide guidance on the nature of the body, mind, and soul.

Young students, while pursuing your ordinary studies, it is equally important to spend some time reading spiritual texts. This will deepen your understanding of the body-mind-soul complex, helping you develop insight into your own self and the world around you.

Knowledge, in any form, is far superior to ignorance. As your understanding grows, your perception of the world becomes clearer, more positive, and more discerning. With a positive attitude, negative feelings like fear, anger, and jealousy gradually diminish. Your mind becomes brighter and happier, radiating calmness and clarity.

Positive energy is associated with light and brightness, while negative energy corresponds to darkness and gloom. As we cultivate positive energy within ourselves, we naturally become more loving, compassionate, and kind toward those around us. We develop a deeper appreciation for nature and the environment, leading us to protect and care for the world that sustains us.

In this way, spiritual knowledge not only awakens us to the eternal soul but also transforms our attitude, behaviour, and relationships, creating harmony within ourselves and with the world.

## 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.

Here, Sri Krishna says that good people or yogis who strive hard understand the presence of the Atma or soul inside the body. However, those people whose minds are not purified can not perceive this even though they try hard.

Hence, the most essential act is the purification of the mind.

We all want to become the favourite of Bhagavān like Arjuna. Arjuna was the most favourite friend and disciple of Sri Krishna. Sri Krishna took him as his sakha or friend because

- Arjuna had a clean mind.
- He never thought evil of others.
- He was righteous in all his actions.
- He was never envious of anyone.
- He remained focused.
- He always worked for the welfare of others.

These are the prerequisites if we want to become the favourite of Bhagavān.

The first step towards this is to develop a pure mind. One can cleanse the mind by remembering Paramātmā, worshipping Him, reading scriptures, chanting His name, etc.

Without a clean and pure mind, any amount of effort will not give the right knowledge. It will be the same as pouring Ganga-Jal into a bucket of muddy water.

Many times, we know what is a good action and try to do it outwardly without a pure mind. Inside, we nurture feelings of jealousy, hatred and animosity, and on the surface, we do good works only to show others and get praise. This attitude is not correct.

We should first clean our minds. Stop thinking badly about others, stop envying others or hating others. Drive out all negative thoughts from our minds. Then, if we do the Sādhanā with a clean mind, our Sādhanā will be more effective and we will go nearer to Paramātmā.

The most important action is cleansing the mind or the thought process. First and foremost, a "safai-abhiyan" or cleaning process should be undertaken starting from today. You all are completing level-1 and will be entering level-2. Make a deliberate attempt to keep the mind devoid of any undesirable negative thoughts before entering level-2.

In the next slokas onwards, we will understand the divine power of Bhagavān.

## 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.

Bhagavān tells us that He alone is the source of brilliance for the sun, the radiance of the moon, and the heat of the fire. All these objects borrow their light, warmth, and energy from Him and then pass it on to us.

With our limited understanding, we often believe that we receive light directly from the sun or heat directly from fire. Science explains the mechanisms of these phenomena, but the creation of Bhagavān transcends scientific knowledge. Behind every sunbeam, every moonlit night, and every flicker of fire lies an unmanifested, invisible source of energy (**Ayakta Shakti**), Paramātmā.

All material objects are manifestations of energy, dependent on the Supreme Soul for their functioning. They cannot generate light or heat independently; they simply transmit the energy given to them by Paramātmā.

In this sloka, Bhagavān clarifies this profound truth, not to glorify Himself, but to give us accurate knowledge about the world and its underlying reality. Recognizing this helps us understand that all material energy is derived, dependent, and ultimately rooted in the Supreme, fostering both wisdom and reverence in our hearts.

### 15.13

**gāmāviśya ca bhūtāni, dhārayāmyahamojasā,  
puṣṇāmi cauṣadhīḥ(s) sarvāḥ(s), samo 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.

Sri Krishna says that He nourishes all living beings with His unmanifested energy. Just as the moon reflects light and indirectly nourishes the earth, Paramātmā nurtures all plants, animals, and living beings, providing sustenance and life through His unseen power.

While the Earth moves around the Sun, countless activities occur simultaneously, both on the ground level and across the cosmos. We walk, play, sleep, eat, and engage in many other activities. But have you ever wondered who is orchestrating all these processes?

Some may argue that nature itself manages everything. But upon deeper reflection, nature cannot act independently. The universe functions with perfect order, the sun rises and sets, day turns into night, seasons come and go, plants grow, and the animal kingdom thrives. There must be a hidden force or energy behind this orderly functioning, a guiding principle that ensures harmony in the cosmos.

Imagine a school with hundreds of students, several teachers, and numerous activities happening simultaneously. If there were no guidance, the school would descend into chaos. Yet, the school functions smoothly because there is a principal who oversees all activities, sets guidelines, and ensures that everyone follows the rules. Only through this oversight does the school operate efficiently.

In the same way, the entire universe operates under the oversight of Paramātmā. He is the supreme principal, the unseen energy and intelligence behind all creation. He regulates the movements of celestial bodies, the cycles of nature, and the lives of all beings. Everything exists and functions because of His sustaining presence.

Thus, the orderly, harmonious universe we experience is not random; it is a reflection of the wisdom,

energy, and guidance of Paramātmā, who nourishes, supports, and sustains all beings simultaneously.

## 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.

The speaker posed a question:

**Q: How many types of fire are documented?**

Choices:

- 2 types
- 3 types
- 4 types
- 5 types

**Answer:** There are mainly three types of fire.

They are classified according to where they occur:

- **Vaiśvānara Agni** - The fire within the stomach that digests food, sustaining life.
- **Badhvāna Agni** - The submarine fire beneath the oceans that regulates and balances waters.
- **Davana Agni** - The wildfire that blazes in forests, consuming everything in its path.

In this shloka, Sri Krishna refers specifically to Vaiśvānara Agni, the digestive fire. He explains that the fire inside our stomach, which digests food, is His form.

We often say when hungry, *“There is fire in my belly.”* This is not just a metaphor; the digestive fire literally transforms food into energy, allowing the body to sustain life. Without this fire, digestion would not be possible.

Practical advice based on this knowledge: Do not drink water immediately after eating, as it can extinguish the digestive fire and hinder proper digestion. This demonstrates how even our bodily functions are intimately connected with the energy of Paramātmā, reinforcing the importance of understanding His presence in all aspects of life.

## 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.

Bhagavān here says

- **HE is seated in everybody's heart.**
- **HE is the memory in all living beings(smriti)**
- **HE is again the forgetfulness (Aphana Shakti) in all beings.**
- **HE is the one described in all Vedas, and HE is the author of the Vedanta.**

All things visible or invisible, big or small, are Bhagavān only.

The memory or the power to remember is HIS power. At the same time, even the power to forget, Aphana ki shakti, is also HIS contribution. The power to forget is as important as the power to remember. Unless we are vested with that power, we will not be able to forget the bad things/moments of our lives. Bad moments are not to be remembered. Again, it also provides us with the power to forget our previous birth memories or else the world will be full of confusion.

## 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 creation, there are two fundamental types of elements:

- **Kṣhar (perishable)** – These are the elements that are temporary and can be destroyed. Everything that is physical, including our bodies, belongs to this category. All material things, houses, objects, plants, and even our physical forms, are perishable and will eventually undergo transformation or decay.
- **Akṣhar (imperishable)** – These are the elements that can never be destroyed. The soul (ātma) is imperishable; it transcends birth and death. No matter how many bodies it inhabits or how much time passes, the soul remains eternal, unchanging, and indestructible.

Understanding the distinction between Kṣhar and Akṣhar is essential for spiritual knowledge. While the body is temporary and subject to decay, the soul is eternal and the true essence of our being. By focusing on the imperishable, one develops detachment from the material and cultivates wisdom that leads to liberation.

## 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 has given a detailed description of His cosmic form in the 11th chapter **“the Viśvarūpa Darśana”**, He reiterates that He alone is the **Puruṣottama** – the Supreme Being, who is the sustainer of this world and the entire universe. In this form, all beings, both sentient and insentient and all elements of creation, and even time itself are seen as emanating from Him and merging into Him. HE is the indestructible supreme soul.

## 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.

Bhagavān explains why He is called Purushottama, the Supreme Person. He is designated as Purushottama because He transcends both the Kṣhar (perishable) and Akṣhar (imperishable) elements of creation.

While Kṣhar represents all that is temporary and destructible, and Akṣhar represents that which is eternal, Bhagavān is beyond both. He is the source, sustainer, and ultimate reality that governs, pervades, and transcends all existence.

Hence, He is celebrated as the Supreme Divine Personality, the ultimate being who is more powerful than everything in the material and spiritual realms, and who is the final goal of all spiritual endeavor. Understanding Bhagavān as Purushottama inspires devotion, reverence, and the realization that the soul's ultimate purpose is to connect with Him.

## 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.

Those who have knowledge know HIM as the Supreme divine personality. They are not deluded by ignorance. Having known HIM as the supreme authority, they worship HIM with devotion.

## 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.

Bhagavān told Arjuna that He was sharing the most secret and profound knowledge with him because Arjuna is a pure soul, free from sin and malice. By receiving and understanding this knowledge, a person becomes enlightened, gains true wisdom, and attains complete accomplishment in both worldly and spiritual life.

All of you should strive to develop the same qualities as Arjuna, purity of heart, sincerity, and earnestness in learning. Only then can you become Paramātmā's favourite and cultivate a life aligned with divine wisdom and dharma.

With this, the 15th chapter of the Bhagavad Gītā, Purushottam Yoga, concludes. It teaches us the eternal truths of the soul, the imperishable nature of the Supreme, the ordered functioning of the

universe, and the way to become the most beloved of Bhagavān through knowledge, devotion, and right action.

## Questions and Answers

### **Dhanushyaji**

**Q: Why do we not remember anything from our past life?**

**A:** We all have been blessed by Bhagavān with His supreme power of forgetfulness, which is the Apohana shakti. If we were not blessed with that power, then tremendous confusion would have been there. People would have longed to meet their previous birth's parents, siblings and friends. There would be chaos all around.

### **Ganavji**

**Q: Who is the winner of the quiz- Kaun Banega Jyanpati?**

**A:** Aryan Mahendra Chauhan is the winner of the quiz. All of you must try and participate in the quiz. It does not matter who wins. Participation is the most important thing.

### **Kanvikaji**

**Q: Are sun, moon and agni the main source, or are they Bhagavān?**

**A:** They are created by Paramātmā, and they get their energy from Paramātmā.

### **Pariji**

**Q: What are we going to learn in level 2?**

**A:** It is a very good question. We will learn many things, like what food we should eat and what we should not eat. We will learn about Shraddha. We will learn about good qualities and demonic qualities.

### **Avnitaji**

**Q: What is the meaning of “*manaḥ-śaṣṭhānīndriyāni*” in the 7th sloka**

**A:** It means the six senses, including the mind.

### **Mantavyaji**

**Q: When our soul leaves the body, where does it go?**

**A:** There are different Lokas, Swarg-loka, Nark-loka. Swarg-loka is that place where all comforts and happiness prevail. One enjoys going there, and on the other hand, Nark-lok is a place where going there, one suffers. Only miseries prevail there. Depending on our past karmas, we are sent either to swarg-loka or nark-loka. If we do good deeds, we go to swarg-loka, and if we do bad deeds, we end up in nark-loka. If we do very good deeds, do a lot of Sādhanās, then we directly go to Paramātmā's abode. We become His favourite.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṁ)  
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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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