

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

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## The Supreme Person, the Source of All, and the Path of Devotion

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

The discourse commenced with the ceremonial lighting of the Dīpam (lamp) at the lotus feet of Śrī Bhagavān, invoking divine grace and filling the gathering with profound Bhakti and reverence.

### Bowing in Reverence to Our Guru, The Eternal Source of Wisdom

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा  
गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

Guru Brahmā, Guru Vishnu, Guru Devo Maheshvara,  
Guru Sākṣāt Parabrahma, Tasmai Śrī Guruve Namah.

With deep humility and devotion, we bow to our Guru, who manifests as Brahma, the creator, Vishnu, the preserver, and Maheshwara, the destroyer. The Guru is the ultimate embodiment of Supreme Consciousness.

Respected Ashu Bhaiya had already introduced the initial six ślōkas, which we have already seen. Today, we will commence from the seventh ślōka. However, before beginning it, it is important to briefly review and understand what has been discussed so far.

In the fifteenth chapter, when Bhagavān Śrī Kṛṣṇa began describing His own divine form and His eternal abode, He explained that this is the Paramadhāma of the Paramātma. He stated that this supreme abode is beyond the perception of the sun, the moon, and the elements; no material light or natural phenomenon can illuminate it. Just as a bulb appears to be shining, yet the energy that makes it glow, its electric current, is invisible to the naked eye, similarly, the true energy sustaining the Paramadhāma is imperceptible.

To truly understand how a bulb shines, one must first consider the process of making it. Before a bulb can illuminate, it must be evacuated, emptied of all air, creating a vacuum inside. In the fifth śloka, Bhagavān explained the spiritual analogy of this process: He said that one must overcome **nirmāṇa-moha (attachment to creation), jit-saṅga (detachment from association), and dosa-saṅga (freedom from faults and weaknesses)**. One must free oneself from moha (delusion) and saṅga (attachments), essentially creating an inner vacuum, a state of emptiness within. Until the heart is emptied of ego, the spiritual illumination is impossible.

Humans are filled with ahaṅkāra (ego). Just as Hanumān Ji faced Surasā, the rakshasī, during his flight to Laṅkā, who blocked his path with the condition that anyone passing must enter her mouth, Hanumān Ji expanded himself immensely, filling the rakshasī's mouth until he suddenly assumed a minuscule form, small enough to pass through. In this analogy, the act of Hanumān Ji reducing himself signifies the need to eliminate the inner ego and attachments. The ati-laghu (extremely small) form represents shedding ego, moha, and attachments completely. One must become empty, like a bulb evacuated of all air, before illumination can occur.

After achieving inner emptiness, Bhagavān explained that one must also practice **nivṛtti**, detachment from desires, pleasures, and all worldly cravings. Only when desires are subdued and the mind becomes empty can one attain a state of **adhyātma-nitya**, continuous, unbroken spiritual practice and devotion. This is not achieved by occasional practice but requires constant, daily engagement, as Bhagavān emphasised.

The analogy of the bulb continues: once the bulb is evacuated, specific inert gases such as argon or helium are filled inside to enable proper functioning. Similarly, after ego and attachment are removed, one must fill the inner self with devotion, spiritual awareness, and constant remembrance of Bhagavān (as explained in the twelfth chapter regarding Bhakti).

A filament, made of tungsten, is inserted into the bulb before it is sealed. Tungsten is a metal so strong that it does not break under extreme heat. In the past, thick tungsten filaments were used, making bulbs highly durable. Modern bulbs use thinner filaments for economic reasons, but the principle remains the same: the filament itself does not emit light; it only glows when current passes through it. Likewise, the inner potential for spiritual illumination exists within, but it manifests only when activated by proper devotion, disciplined practice, and the energy of Bhagavān.

The two wires, one positive and one negative, create a balanced circuit. Only when this balance of energies is established does the bulb shine. Similarly, spiritual illumination occurs only when the devotee establishes balance: detachment from ego, overcoming moha, and alignment with the grace and energy of Bhagavān. The electricity powering the bulb remains unseen, just as Bhagavān Himself is unseen, yet His existence and influence become evident through disciplined spiritual practice and devotion.

Thus, Bhagavān declares: the Paramadhāma, the supreme abode of the Paramātma, is beyond ordinary perception. Its realisation and the discovery of His dwelling require inner preparation: emptiness of ego, detachment from desires, continuous spiritual practice, and devotion. Just as the invisible electricity enables the bulb to shine, the unseen power of Bhagavān illuminates the devotee who prepares the inner vessel through nirmāṇa-moha and jit-saṅga.

## 15.6

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

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

Bhagavān Śrī Kṛṣṇa explains that the supreme abode is beyond ordinary illumination: **na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ**, it is not illuminated by the sun, the moon, or fire. Here, pāvaka refers to fire, śaśāṅka refers to the moon, and sūrya refers to the sun. These celestial bodies appear to illuminate the Earth, the planetary system, and the universe. Yet, even the sun itself does not possess self-luminosity; it only reflects or emits energy derived from a higher source. Similarly, the moon does not generate its own light; it reflects the sunlight that reaches it.

Bhagavān is indicating that above even the sun, there exists a supreme center, the ultimate source of all light. He says: **yadgatattvā na nivartante**, one who reaches that source never returns. This signifies that once a soul reaches that supreme abode, the cycle of birth and rebirth (saṃsāra) ceases entirely. The soul becomes liberated (mukta), and there is no need for another birth.

He further declares: **tadhām param mama**, that is My supreme abode. Just as the sun illuminates the earth, and the moon and fire reflect or transmit light, there exists a supreme, self-luminous source that is beyond all these, and that is Bhagavān's Paramadhāma. Attaining that supreme position means reaching a state from which there is no return to the earthly realm; one achieves the ultimate liberation (mokṣa).

Bhagavān then begins to explain that every living being, jeeva, is an integral part of Him: every creature, every entity, is a portion of His divine essence. This is a profoundly beautiful statement, indicating that the multiplicity of life in the universe is not separate from Bhagavān; rather, all beings are emanations of His one supreme consciousness.

**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.

Bhagavān Śrī Kṛṣṇa declares: all living beings are under HIS control, eternal, and manifest through mind, senses, and material nature.

The jīvātma, the individual soul, is an infinitesimal part of the Paramātma, the supreme Purusha, the ultimate principle. This portion of the Paramātma, though minute, is what is referred to as the ātman. However, this fragment of the supreme cannot manifest independently; it requires the medium of prakṛti (nature). Just as electricity can illuminate a bulb only through a filament, the Paramātma becomes perceptible in the world through the jīva.

Thus, the body arises from the union of prakṛti and the Purusha. Within this body resides the ātman, the portion of the supreme, the inner spark of divinity.

To illustrate, Bhagavān offers the analogy of a river and a pot: if one immerses a small pot into a river, the water enters the pot. The pot now contains water, and the river still contains water. Fundamentally, there is no difference in essence between the water in the pot and the river; only the

quantity differs. Similarly, the Paramātmā's vast existence is like the river, and the jīvātma within the body is like the water in the pot: an inseparable part of the whole.

**Another analogy:** Consider the sky and air. A pot contains space (ghata-ākāśa) and air inside it. The sky and air exist outside as well. Though seemingly separate, the inner air/space and outer air/space are of the same essence. When the pot breaks, the inner air merges seamlessly with the outer. Similarly, when the body perishes, the soul exits and merges back into the Paramātmā, just as the water in the pot returns to the river or the inner sky merges with the outer.

Bhagavān further illustrates this through the wave-ocean analogy: just as waves rise and fall in the ocean, appearing temporarily distinct, the essence of the wave is nothing other than the water of the ocean. In the same way, human life, 70, 80, 90, or 100 years, is like a wave: momentary, rising and then merging back into the eternal ocean of the soul.

Yet, while residing in the body, the ātman is the true master. Without it, the body is lifeless and meaningless. Just as a body without the soul is abandoned and rendered useless shortly after death, the ātman is what gives life and purpose. The Paramātmā dwells within, sustaining life and functioning as the inner ruler.

Through these analogies, the subtle yet profound truth: the individual soul is eternal, a part of the supreme, and the body is only its temporary vehicle. Once the body's purpose is complete, the soul returns to its source, merging seamlessly with the infinite.

To further understand the workings of the jīvātma within the body, consider this analogy: A wealthy man buys a Mercedes car but does not know how to drive. What does he do? He appoints a driver. The driver operates the car, while the seṭh sits securely in the backseat, wearing a seatbelt. Who is the master? The seṭh. Who drives the car? The driver. Whatever the driver does, the seṭh must experience the consequences, if the driver is skilled, the seṭh reaches the destination safely; if unskilled, the seṭh faces a rough, bumpy ride. Even if the driver crashes, it is the seṭh who suffers the consequences in terms of ownership.

Similarly, the ātman resides within the body as the master, yet experiences the results of actions occurring in the material world through the body. As long as the ātman remains in the body, it must endure the consequences of actions, whether pleasant or unpleasant. The soul takes ālamban, support, from the body in order to act in this world. This is akin to a helium-filled balloon tied to a bicycle or motorbike to prevent it from floating away; the ātman, to live in this realm, becomes bound to the body.

What does nature (prakṛti) provide? In total, nature provides eight essential components to form the body:

**The five great elements (pañca mahābhūta):**

- **Prithvi (earth):** forms bones and solid structures
- **Jala (water):** constitutes approximately 70% of the body
- **Agni (fire):** responsible for digestive and metabolic processes, e.g., the jatharagni
- **Vāyu (air):** multiple types of air within the body
- **Ākāśa (space/ether):** the internal space within the body

For example, in the Mahābhārata, Bhīma is said to possess a special digestive fire called vṛka (vṛkodara), capable of processing massive amounts of food, highlighting the subtle variety of fire within the body.

Three additional faculties provided by nature:

- **Manas** (mind)
- **Buddhi** (intellect)
- **Ahaṅkāra** (ego)

These eight components together form the body (deha). Within this body resides the ātman, a portion of the supreme Puruṣa (puruṣa), provided by Bhagavān. The body is thus a result of the union of prakṛti (material nature) and puruṣa (divine consciousness).

Once the Puruṣa, the supreme puruṣottama, as indicated by the title of this chapter, withdraws, the body becomes inert (jaḍa). Without the Puruṣa, the body is lifeless, just as nature without the divine consciousness remains passive. This is why nature is described as material (prakṛti), and subject to the three guṇas: sattva, rajas, and tamas. These concepts will be explored further in detail as we examine the science of body and soul interactions.

Through this explanation, Bhagavān provides a concise understanding of the union of jīvātma and the body, their interdependence, and what happens upon the soul's departure. The body is alive only when the ātman is present; when it departs, the body reverts to its material state and eventually perishes, while the soul merges back into the supreme consciousness.

## 15.8

### **śarīraṃ(ṽ) yadavāpnoti, yaccāpyutkrāmatīśvaraḥ, gṛhitvaitāni 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.

#### **Liberation through Freedom from Desires**

Bhagavān Śrī Kṛṣṇa explains that when the jīvātma departs from the body (śarīra), it carries with it the mind (**manas**), intellect (**buddhi**), and ego (**ahaṅkāra**), along with the subtle impressions of desires. The five senses (pañcendriyas) are left behind in the physical body, which is eventually cremated.

Because the mind, intellect, and ego remain attached to the soul, they guide the soul toward fulfilling remaining desires. For these desires to manifest, the soul seeks a new body and enters it at birth. Thus begins the cycle of birth, death, and rebirth (**punarapī jananam, punarapī maranam, punarapī janani jaṭhare śayanam**), resting in the mother's womb, experiencing nine months of gestation, then undergoing the pains of childbirth to enter a new life.

The path to liberation (mokṣa) lies in freeing oneself from ego and desires. Bhagavān prescribes

**nirmāna-mohā jīta-saṅga-doṣhā, adhyātma-nityā vinivṛitta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-sanjñair, gachchhanty amūḍhāḥ padam avyayaṃ tat**

The destruction of nirmāna-mohā, attachments to creation, and remaining detached from faults, constantly practicing adhyātma-nitya (spiritual discipline), and disengaging from all worldly desires (kāma). Once the mind is completely purified and desires are extinguished, the soul is no longer bound and has no need for rebirth.

Bhagavān offers an analogy: pure 24-carat gold cannot be made into jewellery as it is too soft. To craft it, jewellers mix impurities, creating 22, 20, or 18-carat gold suitable for shaping. Similarly, the

soul, when partially attached to the mind and desires, is “impure” and capable of taking a body. Only when the soul is entirely free from desires, like pure gold, can liberation be attained.

The obstacles to liberation are the passions and vices within: desire (kāma), anger (krodha), greed (lobha), attachment (moha), pride (mada), and envy (matsarya). Bhagavān reminds Arjuna that his greatest enemies are not external, like Duryodhana or Dushasana, but these internal vices. These are the asuri-sampatti, qualities of demonic tendencies. Liberation requires turning away from them and cultivating daivi-sampatti, divine qualities.

The human birth is rare and precious, providing the opportunity to transform from asuri tendencies to daivi tendencies. To attain this, one must learn to master the mind, control the senses, and free oneself from anger, desire, and attachment. Only by purifying the mind, making it “24-carat gold”, does the path to liberation become clear and attainable.

Bhagavān illustrates the mind’s power over the senses: the senses are like instruments, and the mind is their master. The mind, when distracted by desires, uses the senses to fulfill them. For instance, even during a discourse, if the mind wanders, the eyes may involuntarily check the mobile phone for messages. The senses obey the mind’s instructions, showing that the mind must first be mastered to gain control over the senses and eventually free the soul.

In summary, liberation is achieved when the soul, detached from ego and desires, no longer clings to mind or senses, and merges fully with the Paramātmā. Until that point, the cycle of birth, death, and rebirth continues.

## 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.

#### **Mastering the Five Senses and the Restless Mind**

Bhagavān describes the five sensory organs, *śrotra* (ears), *cakṣu* (eyes), *sparśa* (skin or touch), *rasana* (tongue or taste), and *ghrāṇa* (nose), through which we experience the outer world.

Each sense has its specific field:

- The ears perceive sound,
- The eyes perceive form,
- The skin perceives touch,
- The tongue perceives taste, and
- The nose perceives fragrance or odour.

Among these, the tongue (rasanā) is considered the hardest to control, because it not only desires the pleasure of taste but also speaks incessantly. It wants to enjoy and to express constantly. Hence, controlling the tongue, in both eating and speaking, is one of the most difficult disciplines of spiritual life.

#### ***chañchalaṃ hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham tasyāhaṃ nigrahaṃ manye vāyor iva su-duṣhkaram***

Arjuna once asked Bhagavān, “O Kṛiṣṇa, my mind is so restless, so powerful, obstinate, and turbulent that I find it harder to control than the wind itself.”

Bhagavān acknowledged Arjuna's concern and replied,  
***asanśhayaṁ mahā-bāho mano durnigrahaṁ chalam  
abhyāsenā tu kaunteya vairāgyeṇa cha grihyate***

“Undoubtedly, O mighty-armed Arjuna, the mind is restless and difficult to control. But by constant practice (abhyāsa) and detachment (vairāgya), it can be restrained.”

Bhagavān's message is clear: self-mastery requires daily, patient effort.

Regular practice (abhyāsa) brings gradual control over the mind. Like a diver who again and again plunges into the deep ocean, each time returning empty-handed yet trying once more until he finally finds a pearl, so too the seeker must never give up. Perseverance itself is victory. As the poet says:

**कोशिश करने वालों की कभी हार नहीं होती**

(The one who keeps trying is never truly defeated.)

### **The Mind: The Master of the Senses**

Each sense organ has its own field, but they are all governed by the mind (manas), which acts as their ruler (adhiṣṭhātā).

- The ears run toward sounds,
- The eyes chase forms,
- The tongue craves tastes and words,
- The skin longs for touch,
- The nose seeks fragrance.

When the mind becomes distracted, it drags the senses with it. The mind is like the master giving orders to servants; the senses are the obedient followers.

Even during a spiritual discourse, when the mind wanders, it commands the eyes to check the mobile phone, “*See if any new message has arrived!*” The eyes obey instantly, and concentration is lost. Thus, controlling the senses begins with controlling the mind.

### **The Jīva under Prakṛti**

The jīvātma lives in the field of prakṛti (material nature). Bound by the three guṇas, the soul must function according to the tendencies of nature.

Bhagavān is the owner (seth ji), while the mind and senses are like the driver. If the driver makes a mistake, even the master may face consequences. Similarly, although the ātman is pure, it suffers the effects of the mind's and senses' misdeeds because it resides in the same body.

### **This relationship can be understood through a lighthearted analogy:**

A husband and wife live together. The wife says, “Come with me to the cinema,” and even if the husband has no interest, he must go because they are bound together. Similarly, when the mind (like the wife) desires to go somewhere, say, to watch the drama of worldly pleasures, the soul (like the husband) has to accompany her, even if it would rather rest in peace!

Or when the wife insists on buying a saree, the husband must accompany her to the shop. He stands there impatiently, looking here and there, distracted, while she asks, “How does this saree look?” He quickly replies, “*Yes, yes, it looks very good!*”, not because he has any real opinion, but because he has no other choice.

In the same way, the soul, while bound to nature and mind, has to participate in their worldly tendencies until, through practice, detachment, and knowledge, it regains freedom.

## **The Soul, the Body, and the Harmony of Coexistence**

There is a teacher couple known to the speaker, both husband and wife are teachers, lively and full of energy.

One Sunday, when the speaker arrived at their home, the wife saw him, didn't even offer tea, and immediately stormed out of the house. Surprised, the speaker looked at the husband and asked, "Sir, what happened today? Is everything alright? Some Mahābhārata going on at home?"

With a sigh, the husband replied, "What can I say? It's been going on since morning. I haven't even eaten—today has turned into an involuntary fast."

The speaker asked, "But what's the reason?"

The husband explained, "She went to the beauty parlour in the morning. When she came back, she asked me, 'How do I look?' I simply asked, 'Why, what happened?' She said, 'I've just come from the parlour!' And I, quite casually, said, 'Was the parlour closed today?' Since then, the battle of Kurukṣetra has been raging at home! No breakfast, no tea, no biscuits. nothing since morning! Anyway, you sit down; I'll make tea for you myself."

See, when husband and wife have to live together, they must learn the art of cooperation. Even if one doesn't understand something, one must still respond wisely. Sometimes, to maintain peace, you must say, "Yes, yes, you look wonderful." Only then will the day pass peacefully and the evening meal be assured!

The same principle applies to the jīvātma and the śarīra, the soul and the body.

As long as the jīva lives in the body, it must cooperate with it. Whatever experiences or sensations the body goes through, whether of pleasure or pain, the soul, though pure and unaffected by nature, has to share those experiences because it is temporarily identified with the body.

Thus, the enjoyments and sufferings experienced through the mind and senses are all borne by the soul as long as it remains embodied. Just as the husband, though innocent, has to face the consequences of the wife's reactions, so too the jīvātma bears the effects of the actions prompted by the mind and senses.

And this is why discernment, viveka, is essential. Viveka means wisdom: the ability to respond appropriately, to remain inwardly detached even while outwardly participating.

So this evening, when your wife cooks the vegetable curry and asks, "*How does it taste?*" even if the salt is missing, use your viveka and say, "*It's delicious!*", for peace at home is also a sign of wisdom!

It is precisely this sense of wise cooperation and inner discernment that Bhagavān begins to explain in the following verses of the Gītā.

### **15.10**

**utkrāmantam(m) sthitam(ṽ) vāpi, bhuñjanaṁ(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.

## 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.

Bhagavān declares that those who are endowed with the vision of Yoga perceive the Self everywhere, meaning, those whose consciousness is united in Yoga perceive the Supreme Self abiding within all, while the unawakened, though striving, fail to perceive Him due to lack of inner vision.

This wisdom, Bhagavān says, is true Vijñāna, experiential knowledge, and the entire Bhagavad Gītā is filled with this divine science. It is not merely a book of philosophy; it is the Yoga Śāstra, the supreme manual of union between the individual and the Supreme.

The speaker reflects that in his personal library there are around fifteen thousand books. For years, he had been reading and studying them. Yet, from the moment he held the Bhagavad Gītā in his hands and began to understand its meaning, he realised that everything contained in those fifteen thousand books was already present within these seven hundred verses, complete, profound, and overflowing with knowledge. There exists no scripture greater than this Yoga Śāstra.

When the twelfth chapter, Bhakti Yoga, was completed, the concluding Puṣpikā was chanted:

**“Om tat sat iti śrīmad bhagavad gītāsu upaniṣatsu brahma-vidyāyām  
yoga-śāstre śrī-kṛṣṇārjuna-saṁvāde bhakti-yogo nāma dvādaśo'dhyāyaḥ”**

Similarly, for the fifteenth chapter:

**“Puruṣottama-yogo nāma pañcadaśo'dhyāyaḥ”**

Thus, the Bhagavad Gītā is indeed a Yoga Śāstra, the scripture of divine union. To truly understand this Yoga, to take refuge in it, is of the utmost importance, for once one is established in this union, sorrow can never touch such a person.

In the twelfth chapter, Bhagavān describes this very union:

**“Mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ”**

He is dear to Me who offers both his mana (mind) and buddhi (intellect) unto Me.

This union of mind and intellect, **mana-buddhi-yoga**, is possible only through the discipline of Yoga. It can even be approached through the very rhythm of one's breath. The speaker mentions that extensive experiments were made upon this principle, and the results were truly wondrous. Those who are genuine Yogīs, seekers of inner union, ultimately come to know their own **Ātma-svarūpa**, their essential Self. But the ignorant ones, blinded by worldly distraction, never even attempt to know it.

Those who have developed the desire to understand the Bhagavad Gītā and the Yoga Śāstra are indeed blessed souls. They are truly fortunate. Yet there are others, unfortunate ones, who lack even the wish to know. They say, “When this body turns to ashes, how can there be a return?”, **“Bhasma-bhūtasya dehasya punar-āgamanam kutaḥ?”** “Once the body is burnt to ashes, from where can

return occur?"

Such people live only for fleeting pleasure, "Enjoy, enjoy, and enjoy!" unaware of the inner spring of joy waiting to blossom within. They do not even know what true Ānanda (bliss) is.

But those who study and understand the Bhagavad Gītā experience a kind of Ānanda that no amount of wealth or luxury can ever provide. This joy cannot be bought; it arises freely in the heart of one who contemplates the Gītā. Indeed, in this free Gītā discourse itself, such bliss is abundantly experienced, Ānanda without cost.

That is why Mīrābāī sang:

**पायो जी मैंने राम रतन धन पायो**

"I have obtained the jewel-treasure of Rāma."

This is the very Ānanda-dhana, the wealth of divine bliss, which the Bhakti Yogī, the Jñāna Yogī, and the Karma Yogī alike ultimately attain. But those clouded by ignorance remain indifferent to it.

The speaker concludes by affirming to his listeners that they are truly blessed for having chosen this path. They must never abandon it. They should continue onward, to the next level, the sixteenth chapter, which reveals yet deeper truths.

And finally, as Bhagavān declares, He will now describe to Arjuna the pervasiveness and glory of that Supreme Paramātma-svarūpa, the all-pervading Divine that is the source of all light, knowledge, and bliss.

## **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 proclaims, "The splendour that shines in the sun, illumining the whole world, and that which is in the moon and in the fire, know that splendour to be HIS."

Just as the sun is the source of all energy for the Earth, similarly, the ultimate source of energy for the entire cosmos is the Paramātma-dhāma, the Supreme Abode of the Divine. The sun may appear to radiate light and heat, but its power, its brilliance, originates from that Supreme Consciousness.

Every effect must have a cause. When a visible function (kārya) occurs, its unseen source (kāraṅka) must exist. This is an undeniable principle. Yet most people remain unaware of that subtle cause behind all activity.

To illustrate this, the speaker gives a simple example: he says, "The watch I am wearing did not appear by itself. Someone must have made it. It was manufactured by a company, produced in a factory by skilled craftsmen, and only then did it reach my wrist. The very existence of the watch proves the existence of its maker."

In the same way, if there is a sun radiating heat and light, there must be One who empowers it to burn and shine. That invisible Śakti, that sustaining Power behind all energy, is none other than

Bhagavān Himself.

Thus, Bhagavān reveals that He is the original source of all energy, all brilliance, and all vitality pervading the universe. The fire burns by His power, the moon cools and nourishes by His grace, and the sun blazes with His effulgence.

He is the unseen light behind every light, the cause of all causes, the eternal source from which the universe draws its life and splendour.

### 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.

Bhagavān declares, “Entering the Earth, by HIS energy HE sustain all beings, and becoming the nourishing Soma (the Moon), HE nourish all the plants with its essence of nectar.”

#### **Here Bhagavān reveals a profound secret of creation:**

He is the One who, entering the Earth, holds and sustains all beings by His own Ojas (energy, vitality). He is also the Soma, the Moon itself, that nourishes all vegetation, infusing it with rasa (sap, essence).

This is an extraordinary statement. Most people do not realize that the Moon is directly responsible for the nourishment of plants and herbs. The Moon’s cooling nectar flows into all vegetation, filling it with sap, vitality, and subtle potency.

We see the Moon from a great distance, yet its influence reaches the oceans, causing the tides to rise and fall. If the Moon’s phases and gravitational pull can affect the mighty oceans, how much more must it affect the human body, which is itself composed of about 70% water? Just as the Moon affects the ocean, so it influences our internal fluids, our prāṇa, and our mental states.

The Sun too has a profound impact. Doctors today recommend sitting in the early morning sunlight to absorb Vitamin D, acknowledging the health benefits of solar rays. Those who live for long periods in darkness suffer both physically and mentally. Thus, the Sun’s light and the Moon’s nectar together sustain life on Earth.

Without the Moon, no vegetation could retain its rasa (essence). Without the Sun, no life could thrive. Both are empowered by Bhagavān.

The speaker explains: “It is Bhagavān because of whom our birth occurs, Bhagavān because of whom our life is sustained, and Bhagavān because of whom death itself arrives.”

Although in common understanding the cosmic functions of creation, preservation, and dissolution are ascribed to three deities, Brahmā as the creator, Viṣṇu as the sustainer, and Maheśa (Śiva) as the dissolver, in reality, these three are manifestations of the one Paramātmā-tattva. All three powers co-exist in Him, the Supreme Source.

Everything in this vast universe, the five great elements (pañca-mahābhūta), the planetary systems, the subtle forces, is reflected within the microcosm of the human body (piṇḍa). The saying “yad

brahmāṇḍe tad piṇḍe” is not mere poetry; it is reality. What exists in the macrocosm exists in the microcosm.

The speaker offers a vivid image: “Climb a mountain. From the top, people below look so tiny, like dots. Higher still, and they vanish. Cars look like ants. If such is the view from a mountain, imagine our smallness compared to the vast universe.”

And yet, in this tiny human frame lies the entire cosmos, the solar channel (sūrya-nāḍī), the lunar channel (candra-nāḍī), and all subtle energies that mirror the universe. This is an astonishing mystery, a divine miracle embedded in our own being.

Thus, Bhagavān is not only the sustainer of all worlds but also the One who, as Soma, fills every plant with rasa, and as the indwelling force, sustains even our breath. The cosmos lives within Him, and He lives within the cosmos, and within us.

From the very moment of birth until this very instant, every living being has been breathing continuously. It is impossible for an ordinary person to stop breathing even for a few minutes. Only an advanced yogī, through long practice of prāṇāyāma, may retain the breath for extended periods, perhaps half an hour or even an hour, but for most people, life ceases the moment breath stops.

This simple yet mysterious act of breathing, says the speaker, conceals a profound science. One can test it immediately: place the palm before the nose and exhale lightly. It becomes evident that one nostril exhales more air than the other. Even without a cold or nasal blockage, one nostril remains more active.

This is no coincidence. The right nostril corresponds to the Sūrya Nāḍī (the solar channel), and the left nostril corresponds to the Candra Nāḍī (the lunar channel). Both alternate their dominance according to the internal rhythm of the body, roughly every 20 to 40 minutes, creating a natural oscillation between solar and lunar energies.

The speaker then reveals an astonishing secret from ancient yogic science, practical and verifiable even today:

Those who wish to reduce weight should consciously breathe only through the right nostril (Sūrya Nāḍī). By inhaling and exhaling deeply through the right nostril 27 times, keeping the left nostril closed, before breakfast and before the evening meal, the body’s metabolic activity (chaya-pachaya śakti) becomes accelerated. The inner fire of digestion (jatharāgni) is stimulated, leading to efficient burning of food and fat.

Conversely, those who are underweight and wish to gain body mass should practice the opposite, breathing through the left nostril (Candra Nāḍī). The lunar energy is cooling and nourishing; it slows metabolism and promotes retention and growth.

Thus, the Sūrya Nāḍī generates heat and vitality; the Candra Nāḍī cools and calms. These two are like the twin wings of the life force (prāṇa).

Through practices like Kapalabhāti, one clears the nasal passages, opening the channels; when the right nostril flows freely, body warmth increases. This is why yogic texts emphasize nāḍī-śuddhi, purification of the subtle channels, as a prerequisite for all higher spiritual practice.

The speaker continues with another fascinating insight. He describes how the functioning of the

nostrils influences not only physical processes but also mental capacities.

A teacher once approached the speaker, lamenting that her students often doodled during mathematics class, unable to focus. He explained that this was because at that time, their left brain, the seat of logic and analytical reasoning, was inactive. The left brain is connected to the right nostril (Sūrya Nāḍī). When the right nostril dominates, logical and mathematical faculties are strong. When the left nostril dominates (Candra Nāḍī), the right brain becomes active, creativity, art, and imagination flourish.

Hence, a child whose left nostril is dominant during a mathematics period will naturally struggle with numbers but may excel in drawing or music at that same moment.

Of course, one cannot control these natural alternations for every student, since the body clock cycles continually between left and right dominance. But the practice of prāṇāyāma, especially Kapalabhāti, Bhastrikā, and Anuloma-Viloma, balances both nāḍīs, activating both hemispheres of the brain simultaneously.

The ancients knew this well. That is why Sandhyā-vandana — the daily spiritual discipline performed at dawn, noon, and dusk, was prescribed precisely at those moments when both nostrils flow equally. These junctions, called sandhyā, are times of perfect balance between solar and lunar energies. Performing prāṇāyāma and meditation then awakens both hemispheres, harmonizing intellect (buddhi) and emotion (manas).

The speaker elaborates further:

- When prāṇāyāma is done at sunrise, both nāḍīs remain balanced for nearly five hours, till midday.
- When done at noon, the balance lasts till sunset.
- When done at sunset, it endures through the evening hours.

This is why the Gāyatrī Mantra was prescribed for recitation during Sandhyā. ,

**ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।**

It is an invocation for the awakening of viveka, discriminative intelligence. The mantra calls upon Āditya, the solar deity, to illuminate the intellect just as the Sun illumines the world.

Candra, on the other hand, governs the mind. Just as the Moon affects the tides of the ocean, it stirs the tides of human emotion. That is why on Amāvasyā (new moon) and Pūrṇimā (full moon), the mind of sensitive individuals often becomes unsettled. Those with weak mental stability are especially vulnerable to lunar influence, leading even to temporary mental imbalance.

Therefore, the ancient seers prescribed prāṇāyāma as the surest means to stabilize the mind, strengthen willpower, and awaken the latent divine intelligence within.

“Prāṇāyāma is the one practice that can make your mind immensely powerful. It connects the Sūrya and Candra within you, harmonizing energy and peace, intellect and emotion.”

This is why Bhagavān, in the following verse (15.14), continues to reveal how even digestion, nourishment, and vitality are sustained by His power.

**15.14**

## **aham(ĥ) vaiśvānaro bhūtvā, prāṇinām(n) dehamāśritaḥ, prāṇāpānasamāyuktaḥ(ph), pacāmyannaṁ(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.

Bhagavān declares in this verse that He Himself, having become the Vaiśvānara Agni (the digestive fire), resides within the bodies of all beings. Through the union of the Prāṇa and Apāna airs, He digests the four kinds of food.

### **The Fire of Life: The Inner Presence of Bhagavān**

The Jatharāgni, the digestive fire within, and the rhythmic movement of the breath, both are sustained by that same Divine Presence. He, who dwells within the body as Vaiśvānara, enkindles the fire that digests food and sustains life.

The energy that allows one to breathe, digest, and live, that is none other than Him. When one inhales or exhales, when food transforms into energy, it is not merely a physiological process; it is the direct working of Paramātma.

### **The Mystery of Breath: Prāṇa and Apāna**

Bhagavān reveals: **Prāṇāpāna-samāyuktaḥ**, “united with Prāṇa and Apāna.”

The Prāṇa-vāyu is the outward-moving life force, while the Apāna-vāyu is the inward and downward-moving current.

At first glance, it might appear reversed to ordinary understanding, but the speaker clarifies:

- The breath that goes out is Prāṇa.
- The breath that comes in is Apāna.

Apāna moves downward, governing excretion and elimination. Prāṇa moves upward, governing respiration and vitality.

The human body is an extraordinary creation; it takes in Apāna (inhalation), transforms it into Prāṇa (life energy), and releases it outward again.

Just consider this miracle: every day, a person inhales oxygen equivalent to three or four large cylinders, entirely free of cost! If one were to calculate its price, every human would be a millionaire merely by breathing! Such is the preciousness of life’s breath, the Prāṇa, flowing by His will alone.

When life departs, people say, “*Prāṇa chale gaye*”, the Prāṇa has gone. It means the breath has ceased to return. That very breath, that vital motion of life, is sustained by Him.

### **The Fourfold Food and Its Digestion**

Bhagavān further states, “Pacāmy annaṁ catur-vidham”, “HE digests the four kinds of food.”

This refers to the four ways in which beings take nourishment.

- **Chewed Food (Bhakṣya)** – That which is eaten by chewing, like rice or bread.
- **Drunk Food (Peya)** – That which is swallowed, such as water, juice, or milk.
- **Sucked Food (Lehya)** – That which is sucked, such as sugarcane or candies.
- **Licked Food (Cūṣya)** – That which is licked, such as honey or chutney.

Thus, in every act of consumption, whether one chews, drinks, sucks, or licks, it is not the individual who digests; it is He, the Divine Fire within, who performs that function.

The Vaiśvānara Agni in the stomach is a manifestation of His energy. When one eats, that fire enkindled by Bhagavān transforms food into life-giving energy. Without that inner Agni, even the finest of meals would remain undigested and useless.

### **The Silent Worker Within**

Human beings are merely instruments. The real doer, the One who breathes, digests, and enlivens every cell, is He alone.

- The body breathes because He breathes within.
- The heart beats because He wills it so.
- The stomach digests because His fire burns there as Vaiśvānara.

When breath leaves, life ceases; the Prāṇa has returned to its source. Hence, all vitality, all sustenance, and all processes of the body are not the result of one's own doing but expressions of the ever-present Paramātmā residing within as the true Sustainer of life.

### **15.15**

**sarvasya cāham(m) hṛdi sanniviṣṭo,  
mattaḥ(s) smṛtirjñānamapohanaṃ(ñ) ca,  
vedaīśca 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 reveals that He Himself is seated in the heart (*hṛdi sanniviṣṭaḥ*) of all beings. From Him alone arise memory (*smṛti*), knowledge (*jñāna*), and the power of understanding or discrimination (*apohana*). By all the Vedas He alone is to be known. He is both the creator of the Vedānta (*vedānta-kṛt*), and the knower of the Vedas (*veda-vit*).

### **A Light Anecdote: “Sarvasya Cāham” is not “Everyone Must Drink Tea”**

The speaker recounts humorously how many people misinterpret this śloka. Someone once said to him, “Oh, this verse is very simple. Bhagavān is saying ‘Sarvasya cāham’, everyone must drink chaah (tea)!” And not only that, “It should be tea made on a stove, not on a gas! Sarvasya chaah mṛ-sto, stove tea! And with pohe it would be even better!”

But, as the speaker clarifies, that is not the meaning at all. Bhagavān is not speaking of tea but of His inner indwelling presence “**Sarvasya cāham hṛdi sanniviṣṭaḥ**”, “HE is seated in the heart of all beings.”

He dwells not outside but within. Searching outside is futile unless one first turns the flow of attention inward. The famous line is quoted:

**मोको कहां ढूँढे रे बन्दे, मैं तो तेरे पास में**

“Why do you search for Me outside? I am seated within you.”

So long as the stream (*dhārā*) flows outward, one searches outward. When it turns inward, that stream becomes Rādhā, for “Rādhā” is “dhārā” reversed. Outward flow is *dhārā*, inward flow is Rādhā. That inward-turning stream becomes dear to Śrī Kṛṣṇa.

Thus, the call is to turn inward, to meditate, to recognize the antaryāmī, the Inner Controller seated within.

## He Alone is Memory, Knowledge, and Discernment

Bhagavān says: “HE alone is memory, knowledge, and the power of discrimination.” The very faculty by which one remembers, learns, and discerns right from wrong is His gift. Even the Vedas themselves, their essence and their culmination, are nothing but His expression.

- He is the Vedas (Veda).
- He is the creator of Vedānta (Vedānta-kṛt).
- He is the knower of the Vedas (Veda-vit).

This is the attitude one must constantly cultivate, that everything belongs to Bhagavān. Every action is to be offered to Him.

कर प्रणाम तेरे चरणों में लगता हूं अब तेरे काज ।

पालन करने को आज्ञा तब मैं नियुक्त होता हूं आज ॥

अन्तर में स्थित रह मेरी बागडोर पकड़े रहना ।

निपट निरंकुश चंचल मन को सावधान करते रहना ॥

## Offering Food to Bhagavān: Becoming Naturally Sāttvika

When one internalizes that Paramātmā is seated within and is the real enjoyer, even the act of eating becomes an offering (naivedya). One naturally refrains from offering or consuming impure, stale, or prohibited items. Liquor, meat, and unclean foods cannot be offered to Bhagavān; thus one automatically becomes sāttvika in one’s diet.

The attitude becomes: “Whatever I do, it is for You alone. Please, seated within, hold the reins of my mind. Awaken my discernment. Keep my restless mind cautious. Let me act as per Your will.”

## The Antaryāmī’s Voice: Choice is Ours

The speaker notes: within, the antaryāmī speaks, a subtle voice says, “Do not do this, this is not right for you.” But whether one listens or not is one’s choice.

Life may be seen as A-B-C-D:

- B for Birth,
- D for Death,
- and C for Choice in between.

Whether one lives superficially, letting others control one’s moods, or whether one lives purposefully, using the body as a sacred instrument, is one’s choice.

If one hands over the “remote control” of one’s happiness to others, one becomes disturbed by every insult or praise. But if one retains the “remote” within, no one can disturb one’s inner joy.

## A Story of the Buddha: Not Receiving Insult or Praise

The speaker recounts a story of Bhagavān Buddha. One day, a man came and spat on him. Buddha simply said, “Would you like to say something more?” The man, ashamed, left. That night, he could not sleep. He returned the next morning with flowers, apologizing. Buddha again said, smiling, “Would you like to say something more?”

A disciple later asked, “Bhagavān, yesterday he spat at you and you said this. Today, he garlanded you, and you said the same thing. Why?”

Buddha replied, “Yesterday he spat, but I did not take it inside. Today, he offered a garland, but I did not take that inside either. I do not let praise or insult enter my being.”

This is true freedom, **harṣāmarṣa-bhaya-krodha-muktaḥ**, being free from the pleasure born of praise and the pain born of insult.

Bhagavān Himself in the twelfth chapter of the Gītā praises such a devotee who is tulya-nindā-stutir maunī santusto yena kenacit — “who is equal in praise and blame, content with whatever comes.”

### **The Three Statues: Hearing, Speaking, and Absorbing**

A king who had three identical statues, but each valued differently. The minister investigated.

- The first statue let a wire pass from one ear to the other, hearing but letting go. Least valuable.
- The second let the wire go from the ear to the mouth, hearing and immediately speaking. More valuable.
- The third let the wire go from the ear deep inside, absorbing into the heart. Most valuable.

So too, one should let bad words go out, retain good words, and internalize noble teachings. Wrong words taken inside hand over one’s remote control to others.

### **Seeing Hari Everywhere**

जीवों का कलरव जो दिन भर सुनने में मेरे आवे ।  
तेरा ही गुनमान जान मन प्रमुदित हो अति सुख पावे ॥  
तू ही है सर्वत्र व्याप्त हरि ! तुझमें यह सारा संसार ।  
इसी भावना से अन्तर भर मिलूं सभी से तुझे निहार ॥  
प्रतिपल निज इन्द्रिय समूह से जो कुछ भी आचार करूं ।  
केवल तुझे रिझाने, को बस तेरा ही व्यवहार करूं ॥

“Whatever I hear all day, let it be Your praise. Let my mind be delighted and overjoyed. You alone pervade everything, O Hari. This world is Yours. With this feeling, let me see You in all. Through my senses, let every act be only to please You. Let my behaviour be only Yours.”

### **Kṛṣṇa as the Medium, Vāsudeva Uvāca vs. Bhagavān Uvāca**

Everywhere else in the Mahābhārata, when Śrī Kṛṣṇa speaks, it is written “Vāsudeva uvāca”, “Vāsudeva said.” But in the Gītā alone it is written “Bhagavān uvāca”, “Bhagavān said.”

Why? Because in the Gītā it is not Kṛṣṇa the historical person glorifying Himself. It is the Supreme Principle (Parama-tattva) speaking through Kṛṣṇa. Kṛṣṇa became the medium through which the voice of the Supreme flowed.

Thus, when the Gītā says, **“Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja”**, “abandon all dharmas and take refuge in HIM alone” it is not a man asking for surrender but the Supreme Divine inviting all beings to surrender to the Absolute.

Understanding this saves one from misunderstanding these verses.

### **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 world, Bhagavān explains that there are two kinds of beings among men: kṣara and akṣara.

- **Kṣara:** the perishable, transient, or destructible. All material beings, the entire manifest creation, belong to this category. Every element of the material universe is subject to decay, transformation, and eventual dissolution. This is the realm of the kṣara puruṣa, the perishable aspect of existence.
- **Akṣara:** the imperishable, indestructible, and eternal. This is the Parama-tattva, the Supreme Principle, unchanging and eternal. Bhagavān declares: HE is the Akṣara, the eternal, immutable essence. This same Akṣara exists as the soul (ātman) within each being.

The ātman, the inner self, never dies. It is constant, imperishable, and indestructible. This is the essence of the Akṣara Puruṣa.

Thus, while the body, senses, and material elements are all kṣara, destined to change, decay, and pass away, the Akṣara within is untouched by birth, death, or decay. It is the unbroken witness, the immutable core of every living entity.

### 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.

Purushottama is distinct from both Uttama Puruṣa (Paramātma) and Vibhāvāra (Vibhava). Consider:

- The **kṣara puruṣa** is the perishable body, mortal and subject to decay.
- The **akṣara puruṣa** is the imperishable ātman within us, eternal and indestructible.

But Purushottama is beyond both. He is like the great ocean from which the ātman enters the body, the source from which the portion of the Supreme within us has come. He is the Supreme Father, distinct from both kṣara and akṣara.

- **Uttama Puruṣhya (Paramātma):** the supreme ātma principle.
- **Vibhava:** the Supreme Being, the cosmic sovereign, the Paramātma who sustains all three realms.

Thus, Purushottama is the ultimate reality beyond body, soul, and even the supreme manifestations, the source and sustainer of all.

### 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.

That Purushottama, who is svayaṃ-prakaśa (self-luminous), akṣara (imperishable), beyond both kṣara and akṣara, the supreme among all, is recognized by the Vedas and by the wise as Purushottama.

The Vedas and the jñānīs know Him precisely in this form, as the ultimate Purushottama.

## 15.19

### **yo mām eva samūḍhaḥ, 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.

He who mām eva samūḍhaḥ, the one who has fully realized HIM, the supreme Purushottama, truly knows HIM. Even those who appear “amūḍha” (foolish or ignorant) in worldly eyes, if they are jñānīs, come to know the supreme essence of Purushottama.

Such a one, sa sarvavidbhajati mām, worships Me in all ways and through all practices. He reveres Me, He bhajati Me in every sentiment. With complete devotion, **sarva bhāvena**, he turns entirely to HIM.

Thus, Arjuna, fully understanding this, worships only HIM, and, through this knowledge, attains the essence of devotion to the supreme Purushottama.

## 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 said: “**iti guhatam śāstram**”, “This scripture, thus declared, is the most secret (guhatam) of all scriptures.”

It is called guhyatam because it is deeply profound, yet it is not inherently difficult to understand. Its essence is simple; the only obstacle is the lack of desire to know. Truly, the real fortune is to have the desire to know, for only then does this secret reach one’s heart.

He further said: “idam uktam mayā” “This scripture has been spoken by HIM HIMself.”

And “**buddhvā buddhimān asya kṛtakṛtas**”, “Those who are wise, upon understanding this, become kṛtakṛta, fulfilled, complete, and perfected in their knowledge.” Such wisdom naturally leads them to bhajana, to devotion and worship of the Supreme.

With this final teaching, Bhagavān concluded the 15th chapter, leaving the wise to comprehend, assimilate, and begin the path of devotion.

The discourse concluded by offering the chapter as a Pushpika (a bunch of flowers) at the divine feet of Śrī Krishna, symbolizing devotion and surrender. Let's dive into Question and Answer.

## **QUESTION AND ANSWER**

**Indumati ji**

**Q: In our family, our kuldevi (family deity) is Bhavani. But the mantra we have is “Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare.” Can we just chant any one name, or should we chant the deity’s mantra?**

**A:** It is simple. Worship your kuldevi to receive her blessings, but the mantra your guru has given you

is sacred. When received from the guru, it becomes a true mantra. Chant that consistently, don't worry whether the deity will be upset. All deities are manifestations of the same Paramātma. The forms may appear different to help human understanding, but they are of one essence. So, offer flowers and respect to the deity daily, but chant the mantra given by your guru.

**Q: But our Sadguru is no longer with us. If we have questions, to whom should we ask? Can we ask you?**

**A:** The Bhagavad Gītā answers every question. Yes, it is fully sufficient, and I can also help clarify.

**Q: We compulsorily do 16 rounds, and 5 rounds for the whole world, so 21 rounds in total.**

**A:** That is excellent. Doing 21 rounds is wonderful because Bhagavān Himself said that among all yajñas, the japa yajña (chanting the name) is supreme. The more you chant, the greater the benefit. Even if a guru is not physically present, their subtle guidance remains within your life, helping and directing you from within.

**Q: What does kṛita-kṛityaśh cha bhāratamean?**

**A:** Kṛt kṛtasya or kṛt kṛtajña means “completely fulfilled” or “completely satisfied.” It refers to a state of being inwardly full of affection, joy, and gratitude—being content and blissful. In the context of the Gītā, Arjuna, who belongs to the Bharata lineage, is called Bhārata. When he realizes the supreme nature of the Purushottama, he becomes kṛt kṛta, fully content and internally fulfilled.

**Vijay Krishna ji**

**Q : How can we include the Bhagavad Gītā in our daily routine? For example, we recite the Hanuman Chalisa or śiva Chalisa every morning. How many shlokas or in what form should we include Gītā in our daily program?**

**A:** One must understand that all other stotras or scriptures were written by sages and rishis. The Bhagavad Gītā, however, comes directly from the mouth of Bhagavān. The words spoken by Him are themselves mantras. Because they were not authored by sages, every shloka is pure and sacred.

There is no strict rule for recitation. Even if a body has passed away in the house, you can still recite the Gītā there; no need for ritual bathing or special attire. You can recite it while dressing, bathing, traveling, or doing morning worship. Listening and chanting naturally integrate the teachings into life.

If possible, during daily worship, recite one chapter or a few shlokas from it. The exact number doesn't matter; what matters is reciting from the heart, with devotion and love for Bhagavān. Even a single heartfelt shloka is sufficient.

The purpose of the Gītā is not merely to chant shlokas but to understand and apply them in life. Therefore, reciting at least one chapter daily and reflecting on its meaning allows the teachings of the Gītā to truly enter and transform one's life.

Finally, the session concluded with the recitation of Hanuman Chalisa and a prayer, invoking strength, devotion, and divine grace.

**om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṁ)  
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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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