

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 15: Puruṣottama-Yoga

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Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/clhmtvCzxQ0>

The Threefold Reality - Matter, Soul, and the Supreme

The 15th chapter of the Bhagavad-Gītā is **Puruṣottama Yoga - The Yoga of the Supreme Being**. The session began with a soulful invocation, acknowledging the unbroken lineage of wisdom:

**Sadashiva Samarambham Shankaracharya Madhyamam
Asmad Acharya Paryantam Vande Guru Paramparam**

Salutations to the sacred lineage of Gurus— beginning with Sadāśiva, flowing through Śaṅkarācārya, and reaching up to our own teachers.

The 15th chapter of the Bhagavad-Gītā is **Puruṣottama Yoga - The Yoga of the Supreme Being**.

In this chapter, Śrī Krishna introduces a new concept about the temporary nature of this world and also gives us a glimpse of how we can reach HIS permanent abode, the '**Paramadhāma**'. HIS focus is on our long-term goal of reaching HIM. He proceeds to explain about the nature of Ātmā, and how it can become one with HIM. After the death of an individual, the Ātmā does not rest, but moves ahead depending on the karmas accumulated. That is the reason in Hindu dharma, we do not say 'rest in peace'. We wish that the Ātmā attains moksha and merges with the Paramātmā.

In the 9th chapter, Bhagavān said that those who perform their karmas as per the Vedas are purified from their sins and will attain the divine Swarga loka.

**trai-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante
te puṇyam āsādy surendra-lokam
aśnanti divyān divi deva-bhogān||9.20||**

'Those who are inclined to the fruitive activity described in the Vedas worship Me through ritualistic sacrifices. Being purified from sin by drinking the Soma juice, which is the remnant of the yajñas, they seek to go to heaven. By virtue of their pious deeds, they go to the abode of Indra, the king of

heaven, and enjoy the pleasures of the celestial gods.'

However, the stay in this abode is not permanent. Once the punya karmas are exhausted, they will have to return to this materialistic world.

**te taṁ bhuktvā swarga-lokaṁ viśhālaṁ
kṣhīṇe puṇye martya-lokaṁ viśhanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante ||9.21||**

'When they have enjoyed the vast pleasures of heaven, the stock of their merits being exhausted, they return to the earthly plane. Thus, those who follow the Vedic rituals, desiring objects of enjoyment, repeatedly come and go in this world.'

We are fortunate enough to get a chance to increase our sāttvik guṇa (punya attribute), as we are chosen by the Paramātmā to learn, memorise, teach, and apply Bhāgavad Gītā in our lives. We should continue to be connected in this spiritual path by reading, memorising ślokas and attending different exams based on the levels of learning. At first, we as sādḥaks found it difficult to chant; now we are able to chant fluently, even memorise them easily and give exams. As we move forward, we should implement the principles of Gītā taught by Śrī Kṛṣṇa Paramātmā at least one at a time and make it a habit. For example, we should inculcate the habit of being happy in any situation or letting go of the result of the work done without any dissatisfaction, till the habit is assimilated in our personality. Then we can start adopting a new principle and so on. We should keep encouraging ourselves and our fellow sādḥaks to move forward in this spiritual journey without stopping at any point in time.

We should always listen to our buddhi (intellect) and not our manas (mind). Manas always prompts to go for the wrongdoings, but our buddhi warns against it. So, we should always implement the **Śreyas** (spiritually beneficial, and lasting fulfilment) rather than the **Preyas** (Short term gratification or sensory pleasure).

Paramātmā tells us that the travel of the soul from one body to another should be looked in an alaukika way (extraordinary perception). That means the movement does not require any physical carrier like an aeroplane, train, or bus. Jīvātma is like a drop of rain that merges into the ocean of Paramātmā. When the Jeevātmā attains moksha and unites with the Paramātmā, it gets liberated finally. Revisiting the eighth shloka,

**śarīraṁ yad avāpnoti yach chāpy utkrāmatīśhvaraḥ
grihītvaitāni sanyāti vāyur gandhān ivāśhayāt || 15.8||**

Bhagavān refers to the example of the wind to explain how the soul moves from one body into another. Similar to the breeze, which carries with it the fragrances, upon the death of the physical body, the soul carries with it the subtle body (which includes the mind and the senses). The soul continues to carry the mind along with the experiences of its past lifetimes (saṁcita karma) from its former body to the new one. The soul will carry all Saṁskāras and vṛtti, but the soul itself remains pure.

15.9

**śrotraṁ(ñ) cakṣuḥ(s) sparśanaṁ(ñ) ca, rasanāṁ(ñ) ghrāṇameva ca,
adhiṣṭhāya manaścāyaṁ(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.

The redundant questions like how one dies, how one would be reborn, arise from laukika buddhi or intellect under worldly influence. Bhagavān advises applying the '**alaukika**' or spiritual knowledge. When the body dies, the soul will take rebirth at some other place based on the karmas of the previous lifetimes.

In this shloka, Bhagavān explains that the embodied soul or the Jīvātma does not enjoy all the objects and pleasures of the material realm directly, but through Mana (Mind). As explained in Chapter 9, the almighty is the creator of Prakṛti, which in turn is responsible for the creation of the Material realm or Maya. Bhagavān is not the doer, but HE governs over the creations of Prakṛti. Similarly, the Jīvātma or the embodied soul pervades the mind, and it is the mind that enjoys the worldly pleasures through the senses.

There are ten indriyas (senses) in the human body, divided into two categories: five **jñānendriyas** (organs of perception) and five **karmendriyas** (organs of action). The organs of perception include the ears (**Śrotra**), eyes (**Chakshu**), skin (**Tvāk**), tongue (**Rasana**), and nose (**Ghrāṇa**), which are grouped around the mind. Jīvātma is not directly enjoying the worldly pleasures but it is experiencing things through the mind, which is actually enjoying the objects directly with the help of different sense organs.

The term '**adhiṣṭhāya**' implies the embodied soul pervading over the mind and how the embodied soul experiences the worldly pleasures indirectly. Whatever one likes to see, eat or do with the senses forms the **Samskāras** (habits from previous lifetimes) and **Svabhāvaḥ** - the true nature in current birth. These are implanted over the Jīvātma. After birth, the **svabhāvaḥ** is derived from the surroundings that one gets in the current birth, while the habits of previous life are carried forward in micro form to the next body as Samskāras.

Bhagavān has explained this in Chapter 8 in the below shloka:

**anta-kāle cha mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ yāti nāstyatra sanśhayaḥ|| 8.5||**

'Those who relinquish the body while remembering HIM at the moment of death will surely attain HIM. There is certainly no doubt about this.'

Bhagavān explains that it is one's state of consciousness and the object of absorption at the time of death that determines the next birth. During the last moment before death, whatever one thinks, one would attain the same in the next life. Being absorbed in the divine only at the moment of death is not an easy task. The state of consciousness that one lives in during the entire life affects the thinking during the last moments. It is not possible to suddenly think of the divine only at the last moment when one has never meditated upon his form earlier. For example, if one loves Mangoes and thinks about the same at the time of death, one may be reborn as an insect within the Mango fruit. If one is attached to one's own house and thinks about the same at the time of death, one may be reborn as a lizard that resides in the same premises of the house. If one is attached to one's own children and thinks of the same at the time of death, one may be reborn as a dog or something else (depending on the Karma and the level of consciousness) in that home. Hence, one should constantly remain absorbed in the divine to remember HIM at the time of death and to attain HIM after the soul relinquishes the body.

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.

Bhagavān further says in this śloka that a deluded person does not understand nor see (**vimūḍhā nānupaśyanti**) the soul as it resides (**sthitam**) in the body and enjoys the sense objects (**bhuñjānam vā guṇānvitam**) nor do they understand the process of the soul departing (**utkrāmantam**) from the body after death. The foolish person only weeps, thinking that the soul is dead and does not understand the reality, whereas the person with knowledge (**jñāna-chakṣuṣaḥ**) and good attributes can understand that the soul is indestructible and that it moves to some other body after death and therefore he does not feel sad about thinking about death. He understands that the soul has just departed from the body and will manifest in another form.

Great saints and Scholars who are the '**jñāna-chakṣuṣaḥ**' understand that they are not the doers. Such scholars understand that the jīvātman residing in them enjoys the sense objects and the actions of the body are performed by material nature (**Prakṛti**), while the embodied soul actually does nothing. The '**jñāna-chakṣuṣaḥ**' understand that the jīvātma is the one who is residing in the body and is the one who also departs from the body to manifest again elsewhere.

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 explains that materialistic people cannot perceive the idea of an eternal soul. Only the elevated yogis with a purified mind would be able to realise this truth. One needs to understand that the physical body is perishable and would sustain only for a limited period. Hence, one need not be so attached to the physical body. The popular Janmashtami bhajan (Saint Meera Bai) reflects this,

'Mere to Girdhar Gopal Dusro na koi,'

'For me, there is only Girdhar Gopal (Lord Krishna), no one else'

The verse expresses total devotion, where the devotee considers Krishna their only true saviour and renounces all worldly attachments. Those with materialistic instincts have limited experience and lack spiritual knowledge, they cannot perceive that there is an entire spiritual universe beyond the understanding of their material intellects. Hence, they cannot comprehend that death is certain, and the soul will leave the physical body. They attach to the body and all material aspects like wealth, family, children, and possessions. The bhajan as given below puts forth this concept really well.

**Re man ye do din ka mela rahega |
kayam na jag ka jhamela rahega ||**

'O mind, this world is only a two-day fair (a temporary stay), the chaos of the world will not last forever.'

Hence, one needs to refrain from getting entangled in worldly things like board exam marks, business losses, etc. In case of a failure, one need not feel depressed as nothing is permanent in the material realm. If there is success, there would be failure; similarly, if there is happiness, there would be sadness. Even if all doors are closed, there would always be a door that is open for further action. Mahatma Gandhi had said once that if he was upset or needed solace, he found comfort in the lap of Gītā Mātā. Resourcing strength from the Gītā always helped him overcome any challenges that he faced in his lifetime. The Gītā is not just a scripture, but a solution to all the problems that one could encounter in a lifetime. The Gītā teaches one the art of living, the art of leaving and to face adversity with grit. One could always rely on the Gītā for a solution to any problems faced in life. One must make the Gītā as the base of one's own life.

In this shloka, Bhagavān explains that striving yogis (yatantaḥ yoginaḥ) too are able to realise (paśhyanti) the distinction between the soul (ātmani avasthitam) and the body. However, those whose minds are not purified (akṛita-ātmānaḥ) cannot realise this concept, even though they strive to do so. Similar to the mirror, which is covered by dust, which obstructs and distorts the true image, those whose minds are not purified would not be able to realise this fact. Sajatiya (within the same category) and Vijatiya (between distinct categories) are terms used in Vedanta, to describe distinct types of differences or distinctions. In terms of Vijatiya - The Brahman is shuddha, buddha, mukta, nirmala swarupinam and saccidānanda-rūpam (eternal, unsullied, enlightened, free and embodiment of sacredness). In contrast, the jīvā is afflicted with vikāras including kāmaḥ (Desire/Lust), krodha (Anger), lobha (Greed), mada (Ego), moha (Attachment), and mātsarya (Jealousy) and thus is 'akṛita-ātmānaḥ.'

The maligned mind will not be able to see the soul (which is a part of HIS supreme self) dwelling inside the body. Even Yogis with impure minds will not be able to perceive this clearly because there are distortions projected by the impure mind. The term '**saccidānanda**' refers to the reality, seen through the discovery of Brahman as '**Sat**' or ultimate being, '**Cit**' or pure consciousness, and '**Ānanda**' or perfect bliss. Only the pure mind can see this truth. Consider the example of milk mixed with mineral water. Although the water may be pure, it would deteriorate the quality of milk. Similarly, a '**viśuddha**' (cleansed mind) naturally experiences the presence of the soul. Once the disturbance is cleaned up, the minds around are '**viśuddha**', the differences go away '**Sajatiya**,' and the awareness of '**Ahaṃ Brahmāsmi**' sets in. One can see or perceive Bhagavān since he is residing in everyone.

Consider the below Shanti Mantra:

**Om Purnnam-Adah Purnnam-Idam Purnnaat-Purnnam-Udacyate |
Purnnasya Purnnam-Aadaaya Purnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||**

That (Outer World) is Purna (Full of Divine Consciousness); This (Inner World) is also Purna (Full of Divine Consciousness); From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested), Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite).

The addition of zero with zero yields zero as output. Similarly, subtracting two zeros or Multiplication by Zero makes every number zero. Similarly, the supreme divine is all-pervading in every entity of this universe.

As composed by Mirza Ghalib,

na tha kuchh to khuda tha, kuchh na hota to khuda hota

duboya mujhko hone ne, na hota main to kya hota ||

'When there was nothing, there was God; if there was nothing, there would have been God.'

When nothing existed, the supreme divine was present. Even if nothing exists, the supreme divine will still pervade. Even when the physical body is destroyed, the soul (which is a fragment of HIM) would still continue to remain eternal. Given this teaching by Bhagavān, one should surrender everything to HIM and develop '**viśuddha**' (cleansed mind), devoid of any **vikāras**.

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 starts this śloka with a new & different concept. '**Srishtikrama**' refers to the "order of creation" or "process of emanation" which outlines the sequential unfolding of the universe from the supreme divine principle.

Śrī Kṛṣṇa says that HE will enter the body from the macro to the micro level. The brilliance of the Sun (**āditya-gataṃ tejo**) illuminates the entire solar system (**jagad bhāsayate 'khilam**). Bhagavān says that the main sources of light, like the sun, moon and fire, are all getting illuminated (**tat tejaḥ**) by HIM, the Paramātmā.

15.13

**gāmāviśya ca bhūtāni, dhārayāmyahamojasā,
puṣṇāmi cauśadhīḥ(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.

Śrī Kṛṣṇa Paramātmā now talks about entering the earth (**Gama**) after the Sun, the moon, and the fire through the sky (**gām āviśhya cha bhūtāni**). HE upholds all the living beings (**dhārayāmi**) on the earth with HIS supreme power (**ojasā**). HE also nourishes (**puṣṇāmi**) all the herbs and saplings (**chauśadhīḥ**) on the earth, which uphold the lives of living beings on the earth.

Paramātmā talks about an analogy. The somalatā plant grows on the earth according to the movement of the moon. On a full moon day (Purnima), it holds fifteen leaves, which drop off one per day from full moon day to new moon day (Amavasya). By the time the new moon approaches, the plant is devoid of any leaves. Sages who perform yajnas for 2-3 months at a stretch do not take food throughout the yajna, but drink the rasa of this somalatā plant, which helps them to stay hunger-free throughout the yajna period. Just like the somalatā plant helping the rishis to stay alive without food by nourishing with leaves sap for some months, Bhagavān also upholds the lives of all the living beings on this earth with his "ojhas," supreme power.

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.

Paramātmā creates and sustains each and everything in this Samsara. The food provided by HIM is used by living creatures for sustenance. The digestive fire located primarily in the stomach, duodenum, and small intestine is called '**Jāṭharāgni.**' Śrī Bhagavān says HE enters into the body (**prāṇināṃ deham āśritaḥ**) of these creatures as **vaiśhvānaraḥ**—the fire of digestion mingled with incoming and outgoing breath (**prāṇāpāna**); it digests and assimilates food. Bhagavān first talked about the Sun first, then moon, then Earth, trees and finally the 'body.' Paramātmā is the vital Life force (**Prāṇa**) residing in the bodies of all creatures.

There are five types of airflow in our body, Prāṇa Vayu or upward-moving breath being the primary one:

- **Prāṇa**
- **Apana**
- **Samana**
- **Udana**
- **Vyanu**

Bhagavān says that in association with 'prāṇāpāna,' he digests four types of food, namely,

- **Bhakshya** - foods that are chewed
- **Bhojya** - edible liquid food for drinking
- **Choshya** - food that can be sucked
- **Lehya** - food that can be licked

Why is Bhagavān talking about digesting our food? It is because, in our scriptures the phrase "Annam Brahmā" translates to "Food is Brahmān", signifying that food is a manifestation of the ultimate reality, 'Brahmān.' This concept is deeply rooted in the Taittiriya Upanishad, which states that all beings are born from food, live by food, and ultimately return to food. According to the **Chandogya Upanishad, Prāṇa** (the vital force/energy) is considered to be made up of the subtlest essence of water. Conversely, the same scripture states that the mind is made up of the subtlest part of food. Bhagavān says that he digests the food. Nutrients from food are transformed into seven bodily tissues, finally culminating in '**Ojas**' (vital immunity) and '**Tejas**' (metabolic energy/vitality). From the food (Ahara), Juice (Rasa Dhatu) is derived and next Blood (Rakta Dhatu) is formed. Thereafter, Muscle (**Mamsa Dhatu**), Fat (**Meda Dhatu**) and Bone (**Asthi Dhatu**) are formed and culminating into **Ojas** (Essence) and **Tejas** (Fire/Light). The '**Tejas**' that we see in some saints directly corresponds to the food that they eat.

Much of the fast foods that many consume today including sodas and spicy food is not sātṭvik and is just toxic waste in our body that does not yield in effective formation of **Ojas** or **Tejas**. What one consumes reflects in the body. One has to be careful in choosing the nature of food out of the four types of food we eat.

15.15

sarvasya cāhaṃ(m) hṛdi sanniviṣṭo,

**mattaḥ(s) smṛtirjñānamapohanam(ñ) ca,
vedaśca 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.

Paramātmā is present in every form in this Samsara, which is HIS creation. HE is the creator, sustainer, and regulator.

- **hṛidi sanniviṣṭo**: HE resides in the heart of all, irrespective of individuality. HE is nearest to all; one has to look towards HIM.
- **mattaḥ smṛtir jñānam apohanam**: From HIM comes memory, knowledge, and forgetfulness. HE bestows an amazing ability to HIS creatures to remember, analyse, and forget the past (**apohanam**).
- **Vedaiḥ**: from the Vedas and **Sarvaiḥ** means, all of the Vedas.
- **vedyah vedānta-kṛit**: **vedyah** is the object of knowledge. In this verse, Bhagavān has further revealed his glories in regard to the manifestation of the Vedas; that he is the creator, knower, and writer of the Vedas.
- **veda-vid**: HE is the knower of Veda. He alone is the knower of their true meaning; and only by his grace can a fortunate soul know the Vedas.

In the next two verses, Śrī Kṛṣṇa has described the terms '**kṣharaḥ**,' '**akṣhara**,' and '**Puruṣhottama**' and given proper perspective to the knowledge revealed so far.

15.16

**dvāvimau puruṣau loke, kṣharaścākṣhara eva ca,
kṣharaḥ sarvāṇi bhūtāni, kūṣastho'kṣhara 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.

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 Jīvātma or the embodied soul is called imperishable.

This Samsara or whole creation can be divided into two kinds of beings (**puruṣhau**):

- **kṣhar** (perishable)
- **akṣhar** (imperishable)

All beings in the material realm (**bhūtāni**) are **kṣhar puruṣhau**; they keep changing their forms. '**Bhūtāni**' is of two types –

1. **Bhūtā Prani** (Living Beings)
2. **Bhūtā Padartham** (Material Substances/Objects).

Here Bhagavān is referring to both types of beings in the realm.

Jīvātma is **akṣhar puruṣhau** and remains imperishable and eternal **kūṣa-sthaḥ**. Due to attachment to karmas and sense objects in this ever-changing material world and forgetting its true nature, Jīvātma gets bound to the cycle of death and birth.

15.17

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

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

Bhagavān now explains HIS **Purushottama Swarupa**. HE explains that the **Uttama Puruṣa** or Supreme being is different (**anyaḥ**) from the other two Puruṣas mentioned above. HE mentions that HE is the Paramātmā HIMSELF. The divine is referred to as the Paramātmā in the Vedas and scriptures. Paramātmā is the Supreme Soul. He is the transcendental almighty who presides over both the perishable and imperishable worlds. While the individual soul is very tiny and confined to the material body it resides in; the Supreme Soul is present inside every living entity. It is the Paramātmā who upholds (**bibharti**) all the three lokas - **Bhu** loka, **Bhurvuh** and **Swarga** loka.

Once **Sita** ji asked **Hanuman** ji to describe the relation between himself and Bhagavān **Śrī Ram**. **Hanuman** ji, who is known for his intelligence (**buddhimatām varishtham**) replied to **Sita Mātā** that from the purview of:

- **Sharir bhaav** - the physical form, He is the sevak or servant and Bhagavān **Śrī Ram** is his master.
- **Jagat bhaav** - Bhagavān **Śrī Ram** is the creator and **Hanuman** Ji is his creation
- **Tattva bhaav**, which is the state of **Tat-tvamasī** - where one is in a state of union with the divine, Bhagavān **Śrī Ram** resides within him.

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 mentions that HE is transcendental to the perishable and the imperishable. HE mentions that HE is popularly known as **Purushottama** - the Divine Supreme Person who transcends over the material world, which includes both **kṣharaḥ** (the perishable) and **akṣhara** (the imperishable). It is HE who upholds everything and is hence known as Puruṣottama.

As Kabir Das ji says :

**Ek Ram Dashrath ka beta, Ek Ram ghat ghat mein baitha.
Ek Ram ka sakal pasara, Ek Ram tribhuvan se nyara.**

*"One Ram is the son of Dashrath, One Ram is lying within every house (present everywhere).
One Ram is the creator of the entire universe, One Ram is distinct and beyond all (**Puruṣottama**)."*

Quoting a verse from '**Śrī Ramacharitamanas**,'

'Siya Ram May Sab Jag Jani, Karahu Pranam Jori Jug Pani'

'Recognizing the entire world as the manifestation of Sita and Rama, I bow with folded hands.'

The entire world is infused with the presence of the divine. HE is all-pervading. The supreme divine upholds everything. HE transcends the perishable and imperishable. In this verse, He has called Himself **Puruṣhottama**, the Divine Supreme Person who transcends over the material world, which includes both **kṣhar** the perishable and **akṣhar** the imperishable divine souls and he is celebrated, both in the Vedas and the Smṛitis, as the Supreme Divine Personality.

15.19

**yo māmēvamasammūḍho, jānāti puruṣottamam,
sa sarvavidbhajati māṃ(m), sarvabhāvena bhārata. 15.19**

Arjuna, the wise man who thus realizes Me as the Supreme Person--knowing all, he constantly worships Me (the all-pervading Lord) with his whole being.

Bhagavān explains that those who know HIM without doubt as the Supreme Divine Personality truly have complete knowledge. A person without delusion knows HIM as the Supreme Self. The term '**sammūḍha**' refers to the one who is deluded, while the term '**asammūḍha**' refers to the one who is free from delusion.

Bhagavān mentions that those who know HIS **Purushottama** bhava would be absorbed in HIM at all times, irrespective of any activities that they may be engaged in.

As Kabir Das ji says -

**jahan jahan chalun karun parikrama, jo jo karun so seva
jab sovun karun dandavat, janun deva na duja ||**

'Wherever I go, it is my Parikrama, it is your puja. When I lie down, it feels like I am performing dandavat (prostrate) to the divine.'

One can reach this state by engaging in exclusive devotion, by devotional **Sādhanā**. Sādhanā is disciplined practice of **Dhyāna** (Meditation/Inner Concentration), **Manan** (Contemplation), **Tapah** (Austerity), **Sankīrtana** (Chanting, Devotional Singing), **Ārādhana** (Worship), **Japa** (Repetition of mantras), **Yama/Niyama** (Ethical living), and Service (Working for the Divine, Karma Yoga). Many seekers may not have attained the state as yet however once attained; it is path to attaining Bhagavān.

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.

The chapter concludes with Bhagavān telling Arjuna (referred to as **Anagha**, the sinless one) that HE has shared this most secret principle (**guhyatamaṃ**) of the Vedic scriptures (**śhāstram**), by understanding which (**etad buddhvā**), a person becomes enlightened and fulfils all that is to be accomplished (**kṛita-kṛityaśh**).

Here, **Anagha** refers to the one who does not engage in fault-finding. The one in this state sees himself as-is and tries to refine himself. The human mind tends to engage in fault-finding or finger-pointing. Arjuna has been referred to as **Anagha**, as he was free from the quality of finding faults in

others. Bhagavān assures that anyone who understands this knowledge will be truly enlightened and will be able to fulfil all that is to be accomplished.

Puṣpikā

- **Om Tat Sat:** The Supreme Reality (Truth).
- **Śrīmad Bhagavad Gītāsu Upaniṣatsu:** In the Upanishads of the Bhagavad Gītā.
- **Brahmavidyāyām:** In the science of self-realization (knowledge of Brahman).
- **Yogaśāstre:** In the scripture of Yoga.
- **Śrī-Kṛṣṇārjunasaṃvāde:** In the dialogue between Śrī Kṛṣṇa and Arjuna.

The significance of reading the **Puṣpikā** - It is a formal offering of the knowledge gained in that chapter to the Divine. Reciting it acknowledges that any errors or shortcomings in understanding the chapter are purified by the Divine. Puṣpikā defines the Gītā as both a dialogue (**samvāda**) and a science of self-realization (**Brahmavidyā**). It connects directly with the spirit of **Kṛṣṇārpaṇamastu** (offering all actions to Krishna).

The discussions concluded with the recital of **Puṣpikā**.

Question and Answer Session

Vimala ji

Q: Can you please explain again the inverted tree (banyan tree)? I'm confused about its structure, Brahman, Īśvara, jīvātma, and the world of objects.

Answer: The inverted tree represents saṃsāra (the world of worldly existence).

The root (mūla) is Paramātman / Brahman, the ultimate source from which everything arises.

The branches represent the various levels of creation, Īśvara, jīvas, and the manifest world.

The leaves and extensions symbolize sense objects (viśayas) and experiences.

When the Gītā says to “cut this tree,” it does not mean destroying the root (Brahman). The root is divine and eternal.

It means cutting our attachment (āśakti, vāsanā) to the world, our identification with and dependence on saṃsāra.

Rajeev ji

Q: What are Kṣhara and Akṣhara?

Answer: Kṣhara refers to that which is perishable—everything in the material world that is subject to change, decay, and destruction, such as the body and all physical forms.

Akṣhara refers to that which is imperishable—the eternal principle, the jīvātma (soul), which does not undergo destruction.

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



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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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