

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

1/2 (Ślōka 1-9), Sunday, 11 January 2026

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/u638dbpmSGQ>

## The World Tree: Structure of the Material World, Desires, and Bondage

The session began with a soulful invocation, acknowledging the unbroken lineage of wisdom:

सदा शिव समारम्भां शंकराचार्य मध्यमाम् ।  
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥

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

### Beginning Chapter 15 - Puruṣa-Puruṣottama Yoga

Today's session marks the beginning of **Chapter 15**, known as **Puruṣa-Puruṣottama Yoga**. We have already completed **Chapter 12 - Bhakti Yoga**, where Bhagavān described the **36 divine qualities of a devotee**. Now, we step into a chapter where, by **HIS grace**, Bhagavān will reveal the **supreme truth of Puruṣottama**.

Many saints have blessed us with this sacred opportunity. Because of our **past puṇya**, we are able not only to learn the Gītā, but also to teach it and spread its message—connecting many hearts to Bhagavān's wisdom. With this awareness, we move forward.

### The Grace of Selection

There are many who desire to learn the Gita but lack the path, and others who have the path but lack the will. Both kinds exist among us. This itself is Bhagavān's grace. As Adi Shankaracharya taught, we do not choose this path; **Bhagavān** chooses us. Once **HE** has taken us by the hand, it is our sacred responsibility to remain steadfast and complete this journey through all eighteen chapters. Once Bhagavān places us on this path, our responsibility is not to abandon it. Bhagavān spoke the Gītā to **Arjuna**, a warrior who had never been defeated in his life. Yet, in the very first chapter, Arjuna completely collapses.

### Arjuna's Despair (Chapter 1)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

गाण्डीवं संसते हस्तात् त्वक्चैव परिदह्यते ।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

Arjuna tells Kṛṣṇa: “My limbs are failing, my mouth is drying up. My body trembles, my hair stands on end. My bow slips from my hand, my skin burns. I cannot stand steady; my mind is confused.” He says, “I do not want to fight. I will accept the suffering. I cannot kill my own people.” Yet, even then, **Bhagavān does not begin the Gītā.**

### The Turning Point - The Disciple is Born

The Gītā truly begins only when Arjuna surrenders.

### Chapter 2, Verse 7

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

Arjuna says: “My nature is weakened by helplessness. I am confused about dharma. Tell me clearly what is truly good for me. I am YOUR disciple—please instruct ME.”

Only then does Bhagavān begin **HIS** divine teaching—from **Verse 11 of Chapter 2**. This is the eternal lesson: **Knowledge begins only when surrender is complete.**

### The Gītā and the Vedas

The **Vedas** are the foundational source of all knowledge. Because of the Vedas, we know how to live, how to act, and how to understand the world. Yet, while the Vedas are **Bhagavān’s words**, the **Gītā is HIS direct voice.**

It is like following our professor, principal, or guide—we feel proud when we imitate them correctly. In the same way, when we follow the Gītā, it feels as though we are **directly hearing Bhagavān’s own words spoken at Kurukṣetra**, the field of dharma.

### Confidence in the Gītā Path

Initially, many of us wondered: “Will we really be able to complete this?” But after completing **Chapter 12**, confidence arose. “Yes, we can do this.” “Yes, we will complete all 18 chapters.” “Yes, we will memorize the Gītā.” The **12th and 15th chapters** are among the shortest in the Gītā. That is why the Gītā journey often begins here—so confidence can grow naturally and carry us forward.

### Entering Puruṣottama Yoga

Chapter 15—**Puruṣottama Yoga**—reveals deep philosophical truths. One of the most well-known images from this chapter is the **inverted tree**. We have all seen pictures of it—circulating on WhatsApp and elsewhere. But important questions arise: Where is it mentioned? Why is it described? What does it truly represent? Bhagavān Himself answers this in the very first śloka.

### Key Takeaways

- The Gītā begins **only with surrender**, not with emotion.
- Bhagavān **chooses us**; we do not choose HIM.
- The Gītā is not theory—it is a **life journey**.

- The Vedas give knowledge; the Gītā gives **direct divine guidance**.
- Confidence grows when we take **small, sincere steps**.
- Puruṣottama Yoga leads us from the **world-tree** to the **Supreme Truth**.

## 15.1

### śrībhagavān uvāca ūrdhvamūlam adhaḥ(ś) śākham, aśvatthaṃ(m) prāhuravyayam, chandāṃsi yasya parṇāni, yastaṃ(ṽ) veda sa vedavit.15.1

Srī Bhagavān said :He who knows the Pīpala tree ( in the form of creation); which is said to be imperishable,with its roots in the Primeval being (God), whose branch is represented by Brahmā (the Creator), and whose leaves are the Vedas, is the knower of the purport of Vedas.

Bhagavān starts by describing this world as an **Aśvattha tree**, with its **roots above** and **branches below**.

#### Meaning of “Ūrdhva-Mūlam Adhaḥ-Śākham”

“Ūrdhva” means upward.

“Mūla” means root.

So, **ūrdhva-mūlam** means the **root is above**.

“Adhaḥ” means downward.

“Śākham” means branches.

Thus, **adhaḥ-śākham** means **all the branches are below**.

Bhagavān is clearly saying: **The root of this world is above, and its branches spread downward**.

Even in daily life, we can see a subtle example. In our own body, the **head**—which controls everything—is at the top. In the same way, the **root of existence is above**, not below.

#### Why Is It Called “Aśvattha”?

“Śvaḥ” means *tomorrow or the next moment*.

“Aśva” means *that which will not remain*.

So **Aśvattha** means: **That which will not remain the same in the next moment**. In other words, **ever-changing**. This world is constantly changing—nothing here stays the same. Hence, Bhagavān calls this world the Aśvattha tree.

The Aśvattha tree is also known as the **“people’s tree”** - because it is extremely fickle. Sometimes there is no wind. Sometimes there is strong wind. Its leaves are always trembling, always moving. In the same way, the **human mind** is restless—never steady, never still. That is why the Aśvattha tree beautifully represents **human nature and worldly existence**.

#### Meaning of “Avyayam” - Unchanging Within Change

Bhagavān further says this tree is **Avyayam**. At first, this seems confusing. If the world is constantly changing, how can it be called **Avyayam**—unchanging? The commentaries explain this clearly. Although the **forms keep changing**, the **pattern remains the same**. Creation happens again and again. Destruction happens again and again. But the process itself never changes. That is why this world is called

**Avyayam— unchanging in its changing nature.**

**Key Insight:** The *appearance* changes, but the *system* does not.

### **Meaning of “Chandāmsi” - The Leaves of the Tree**

Bhagavān then says: **“Chandāmsi yasya parṇāni”** —The leaves of this tree are the Chandāmsi.

The word **Chandas** has **three meanings**:

1. **Poetic meter** (one of the six Vedāṅgas)
2. **Knowledge**
3. **The Vedas themselves**

Here, we take **Chandas to mean knowledge**, especially **Vedic knowledge**. So, the **leaves of this world-tree represent knowledge. Just as leaves nourish and sustain a tree, knowledge sustains worldly existence.**

### **Who Is a “Vedavit”?**

Bhagavān concludes the śloka by saying: **“Yas tam veda sa vedavit”** —One who knows this tree is the knower of the Vedas.

**“Veda”** means knowledge.

**“Vit”** means one who knows.

So **Vedavit** is not merely someone who has read scriptures. A Vedavit is one who understands:

- how this world is created,
- how it is sustained,
- and how it is destroyed again and again.

**Key Truth:** Knowing scriptures is not enough. **Understanding the nature of existence is true knowledge.**

### **Moving to the Second Śloka - Expansion of the Tree**

Now Bhagavān continues in the second śloka, explaining how this tree spreads both **upward and downward**.

## **15.2**

**adhaścordhvaṃ(m) prasṛtāstasya śākhā,  
guṇappravṛddhā viṣayappravālāḥ,  
adhaśca mūlānyanusantatāni,  
karmānubandhīni manuṣyaloke. 15.2**

Fed by the three Guṇas and having sense-objects for their tender leaves, the branches of the aforesaid tree (in the shape of different orders of creation) extend both upwards and downwards; and it's roots which bind the soul according to its actions in the human body, are spread in all regions, higher as well as lower.

### **The Nourishment of the Tree: The Three Gunas**

**Bhagavān** explains that the branches of this world-tree do not grow randomly; they are "nourished" by the three *Gunas*(qualities of nature). In every human being, three forces are at play: **Sattva** (purity/light), **Rajas** (passion/activity), and **Tamas**(ignorance/inertia). While we all possess all three, one is always dominant:

- **Tamas:** This is the quality of darkness. If one finds themselves constantly seeking sleep, feeling lazy, or stuck in a state of inertia, Tamas is dominant.
- **Rajas:** This is the quality of frantic activity. A Rajasic person cannot sit still; they must always be working, studying, or achieving. While active, this state lacks the peace of meditation.
- **Sattva:** This is the highest quality. It manifests as a love for worship, meditation, and the study of scriptures like the Mahabharata and Ramayana.

**Bhagavān** emphasizes that we have the power to choose which quality to nourish. By choosing Sattva, we elevate our consciousness. Bhagavān is explaining how **qualities grow through repeated action**. Every action is nourished by one of the three *guṇas*.

- Good actions are nourished by **sattva**.
- Neutral or restless actions are nourished by **rajas**.
- Harmful or dull actions are nourished by **tamas**.

Thus, Bhagavān explains how **guṇas feed actions**, and actions in turn **strengthen guṇas**. This is the **cycle of growth** on the branches of the world-tree.

### The Buds of Desire: Sensory Objects

The *śloka* mentions '**Viṣaya-pravālāḥ**'—the young buds or shoots of the tree. These represent our sense objects: **Sound, Touch, Color, Taste, and Smell**. Our dominant *Guna* determines what our senses crave:

- A **Sattvic** person naturally gravitates towards pure sights and wholesome sounds.
- A **Rajasic** person seeks intense experiences and excitement.
- A **Tamasic** person is drawn to things that further cloud their judgment.

**Bhagavān** warns us that while we may say, "I don't want to gossip" or "I don't want to see bad things," our senses are pulled by the qualities we have nourished within ourselves. The control lies in **OUR** hands.

### The Binding Roots of Karma

**Bhagavān** then reveals the secondary roots that grow downward: While the main root is **Paramātmā** (above), these secondary roots are our **Karmas** (actions). In the world of humans (*Manushya-loke*), we are bound by these roots. There is often a misunderstanding of the famous teaching: "*You have a right to your actions, but not the fruits.*" **Bhagavān** is not telling us to ignore the result, but rather to understand that our **authority** ends at our duty.

- Our actions (*Karma*) act like roots that bind us to this world (*Samsara*).
- If we perform actions driven by selfish desires, these roots grow deeper, tying us more firmly to the cycle of birth and death.
- The roots of karma spread **everywhere**—upward and downward—just like the branches. This is why *samsāra* feels endless.

### Core Truths to Retain

- **Dominant Nature:** Identify your dominant *Guna*. If you find yourself in Tamas (laziness), consciously move toward Rajas (activity), and finally toward Sattva (purity).

- **Sensory Awareness:** Your eyes, ears, and tongue are influenced by your inner qualities. Nourish your Sattva to naturally desire what is good for your soul.
- **The Chain of Karma:** Recognize that every action is a root. To be free from the "drama" of the world, we must act according to our duty without being entangled by the "shoots" of sensory desire.

**Bhagavān** is now moving to the third *śloka*, where **HE** will explain that this tree is not a physical place we can find, but a state of being. Would you like to explore how to "cut down" this tree of attachment? Lets see...

### 15.3

**na rūpamasyeha tathopalabhyate,  
nānto na cādirna ca sampratiṣṭhā,  
aśvatthamenam(m) suvirūḍhamūlam,  
asaṅgaśastreṇa dṛḍhena chittvā. 15.3**

The nature of this tree of creation, does not on mature thought, turn out what it is represented to be; for it has neither beginning nor end, nor even stability. Therefore cutting down this Pīpala tree, which is m

In the **third śloka**, HE clearly explains that this tree **cannot be grasped** the way we imagine. Bhagavān says: this tree has no graspable form, no beginning, no end and no fixed foundation. So do not try to locate it somewhere or visualize it like an ordinary tree. Bhagavān reminds us of a fundamental truth: **Whatever actions we perform, that alone we receive.** If we do **good karma**, we receive higher births, better lives, and favorable circumstances. If we do **bad karma**, we move downward—into lower realms and lower forms of life. This movement happens according to the **law of karma**, not by chance.

#### **The Fourteen Worlds (Chaturdaśa Bhuvanāni) and the Cycle of Birth**

**Bhagavān** explains that this tree represents the vastness of creation, consisting of **fourteen worlds** (*Chaturdasha Bhuvanani*). Our position on this tree depends entirely on our **Karma**:

- **The Higher Realms:** Above our human world are seven superior realms (Satyaloka, Tapaloka, Janaloka, Maharloka, Swargaloka, etc.). Those who perform virtuous deeds, fueled by *Sattva* and pure *Rajas*, are reborn in these divine planes as Devas or Gandharvas.
- **The Human Realm:** The ninth world is our Earthly plane (*Prithvi Loka*), where we have the unique opportunity to choose our path.
- **The Lower Realms:** If our actions are nourished by *Tamas* (ignorance and sin), we descend into the lower species or realms (Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala, Patala, etc.). This includes animals, birds, reptiles, and finally plants, which are "fixed" and cannot move.

**Bhagavān** reminds us that everyone knows the difference between right and wrong—even a child knows it. The challenge is not in the theory, but in the **practical application** of the Gita in our lives, regardless of our age. **The kind of karma we perform decides our next birth.**

#### **The Weapon of Detachment**

**Bhagavān** clarifies a vital point: this tree of *Samsara* (worldly existence) has no beginning, no end, and no physical foundation that you can touch. It is an internal state of bondage. Because its roots are so deep and firm, they cannot be untangled—they must be **cut**. **HE** instructs us to use the **Weapon of Detachment** (*Asanga-shastrena*). This weapon must be "firm" and "strong."

## The Lesson of King Janak and Sukhdev Ji

To illustrate true detachment, let's see the story of **Sukhdev ji** visiting **King Janak**. To test his focus, the King asked Sukhdev ji to walk through the beautiful city of Mithila while carrying a bowl filled to the brim with oil, without spilling a single drop. When Sukhdev ji returned, having not spilled a drop, King Janak asked, "How were the mountains? How were the rivers of Mithila?" Sukhdev ji replied that he saw nothing but his goal—the oil.

**The Lesson:** Living in the world (*Samsara*) is like walking through Mithila. We must perform our duties and play our "characters" (like actors on a stage playing Sita or Krishna), but we must remain so focused on **Paramātmā** that we do not get attached to the "scenery" of the world.

Once we have cut the roots of attachment, what is the next step? **Bhagavān** gives the direction in the fourth *śloka*.

### 15.4

**tataḥ(ph) padaṃ(n) tatparimārgitavyaṃ(ṡ),  
yasmingatā na nivartanti bhūyaḥ,  
tameva cādyaṃ(m) puruṣaṃ(m) prapadye,  
yataḥ(ph) pravṛttiḥ(ph) prasṛtā purāṇī.15.4**

Thereafter a man should diligently seek for that supreme state, viz., God, having attained which they return no more to this world; and having fully resolved that he stands dedicated to the Primeval Being (God Nārāyaṇa) Himself, for whom the flow of this beginningless creation has progressed, he should dwell and meditate on Him.

### The Path of No Return

**Bhagavān** describes the supreme state as *Gata na nivartati bhūyaḥ*—the state of having gone to a place from which one never returns to the cycle of birth and death. **HE** explains that this creation is *Anādi* (without beginning). It is a continuous expansion of **HIS** divine energy. To escape the exhaustion of this endless cycle, we must take refuge in the **Original Being**, the source from which everything spreads.

We are not separate from **HIM**; we are fragments of that same conscious element. The goal of our journey is to move from "I am this body" to the Vedantic realization of "**Aham Brahmāsmi**" (I am the Infinite Consciousness). However, this is not a feeling we can simply "show off"—it must be earned through practice.

Bhagavan then explains that there are **specific practices and qualities** that help us reach this state. Referring to the fifth *śloka*, Bhagavan speaks of **four essential qualities** that a seeker must cultivate. These qualities purify the mind and prepare the individual to attain that supreme goal we have been discussing.

### 15.5

**nirmānamohā jitasāṅgadoṣā,  
adhyātmanityā vinivṛttakāmāḥ,**

## **dvandvairvimuktāḥ(s) sukhaduḥkhasaññaiḥ(r), gacchantyamūḍhāḥ(ph) padamavyayaṃ(n) tat. 15.5**

They who are free from pride and delusion, who have conquered the evil of attachment, and are constantly abiding in God, whose cravings have altogether ceased and who are completely immune to all pairs of opposites going by the names of pleasure and pain, and are undeluded, attain that supreme immortal state.

### **The Four Pillars of Spiritual Victory**

**Bhagavān** explains that reaching the Supreme state is not about external rituals, but about cultivating specific internal qualities. Spirituality is the constant awareness: "*I belong to **HIM**, and **HE** is the essence of my mind.*"

To reach the **Supreme Abode**, we must master these four primary transformations:

1. **Nirmāna-mohā:** We must become free from pride (*Māna*) and delusion (*Moha*). Pride is the wall that separates the individual soul from **Bhagavān**.
2. **Victory Over Attachment (*Jita-saṅga-doṣā*):** Attachment is the root of all problems. The person who conquers the "evil of attachment" is the only true victor in life. True spirituality is realizing that you are a part of that Eternal, Blissful, Conscious Form. When we dwell in the awareness of "*Shivo'ham*" (I am Shiva/Consciousness), we rise above negative emotions like hatred, greed, and anger.
3. **Adhyātma-nityā: Vinivṛtta-kāmāḥ:** Our selfish desires must fade away. When we stop asking **HIM** for things and start asking for **HIM** alone, we become eligible for liberation.
4. **Freedom from Conflicts (*Dvandvair-vimuktāḥ*):** Life is full of "pairs of opposites"—pleasure and pain, virtue and sin, right and wrong. To be free from conflict means to remain unshaken by these dualities. Those who achieve this balance are the *Amūḍhāḥ* (the undeluded), and they reach the *Padam Avyayaṃ*—the Imperishable Goal.

This is the state where worldly desires are "completely turned off." When the mind stops seeking fulfillment in temporary things, it becomes ready to receive the Eternal. Those who are free from the "dualities" (*Dvandvas*)—the swings between pleasure and pain, success and failure—are called *Amūḍhāḥ* (the undeluded). Only they reach the **Avyayaṃ Padam** (the Imperishable State).

## **15.6**

### **na tadbhāsayate sūryo, na śasāṅko 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.

In the sixth verse, Bhagavan describes the nature of that supreme abode. He says that **the sun does not shine there, the moon does not shine there, and fire does not shine there**. None of these sources of light illuminate that realm. The sun, the moon, and fire are the primary sources of light and energy in this world. Yet that supreme realm does not depend on them. Once one reaches that place, one never returns. That realm is pure light itself—not illuminated by anything external.

That place from which there is no return is the **supreme abode of the Lord**. It is not a physical location like a city, a country, or a building. The supreme abode is **Brahman itself**, the Almighty Lord, who is of

the nature of **Sat-Chit-Ānanda**—existence, consciousness, and bliss. The abode and Bhagavan are not separate; Bhagavan Himself is that supreme abode.

The sun itself receives its light from that supreme conscious element. It does not possess independent light. Our ability to see, know, and act also arises from that same source. The sun, moon, stars, lightning—everything shines because of that divine light. Everything we experience becomes visible only because of that 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.

#### **The Divine Connection: We are HIS Portions**

Perhaps the most profound truth of the Gita is found in the seventh verse. **Bhagavān** clarifies our relationship with **HIM: Bhagavān** declares: "*An eternal portion of MY own Self becomes the living soul in this world of life.*" This means that you are not a separate, lonely entity. You are a *Mamaivāṃśo*—a fraction, a spark of the Divine. **HIS** portion is present in every living being. It is this eternal soul that draws the mind and the five senses toward worldly activities. When we realize we are **HIS** portion, we stop searching for happiness in the world and start looking toward our Source. **Bhagavān** explains that while we are **HIS** eternal portions, we have become entangled in the material world.

The living being (*Jiva*) is eternal, but it "draws" or "attracts" the five senses and the mind (the sixth sense) toward itself. Our primary mistake is the sense of ownership. We look at our organs, our mind, and our surroundings and constantly think, "**This is mine.**" These senses and the mind are parts of nature (*Prakṛiti*), not our true Self. We are essentially the form of *Sat-Chit-Ananda*—pure existence, consciousness, and bliss—which is unchanging and beyond all qualities. When we say "my mind" or "my eyes," we are mistakenly attaching our eternal soul to temporary tools. A common question arises: *How was this world made, and how does the soul move from one body to another?* **Bhagavān** addresses this by explaining the law of nature.

**वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि। तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २.२२**

As mentioned in the earlier chapters and echoed here, the soul is the "Master" that never dies. To illustrate this, **Bhagavān** uses the beautiful example of changing clothes:

- When our clothes become old and worn out (*Jirnani*), we discard them and put on new ones.
- Similarly, when a body becomes old or its purpose is served, the soul leaves it and enters a new one.

Bodies are temporary and subject to birth and death, but the **Dehi** (the soul residing within) is constant. In truth, no one is ever "born" and no one ever "dies"; it is simply the eternal soul moving from one experience to another, taking its mind and senses along with it to the next destination.

## 15.8

## śarīraṃ(ṽ) 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 the eighth and ninth verses, **Bhagavān** provides a deeper look into this transition. When the soul leaves one body and enters another, this transition itself is called living. Living does not mean remaining in one body forever; it means **leaving one body and accepting another**. The soul moves forward according to the law of karma. The Lord carries the soul onward, just as the natural process continues without interruption.

**Bhagavān** provides a beautiful metaphor to explain how the soul migrates between bodies: **HE** explains that when the soul (*Ishvara*, the master of the body) leaves one frame and enters another, **HE** carries the mind and senses with **HIM**, just as the wind carries fragrance from its source.

- **The Wind and the Scent:** When the wind blows through a garden of jasmine, it carries a sweet fragrance. When it blows through a place of decay, it carries a foul odor. The wind itself is neither the scent nor the decay—it is merely the carrier.
- **The Purity of the Soul:** Similarly, the soul is **Nirguna (without qualities), pure and unattached**. It does not possess attributes, and therefore it cannot truly cling to anything. Still, it carries the subtle impressions of actions—good or bad—from one life to another. This is why, even though the body changes, **karma and its results continue**. The experiences that must be enjoyed or endured follow the soul, even though the soul itself remains unchanged.. Thus, when one body is given up and another is accepted, the soul does not carry physical objects or gross attachments. It carries only the **subtle karmic impressions**, which determine future experiences. This is the deeper meaning of transmigration.

## 15.9

### śrotraṃ(ñ) cakṣuḥ(s) sparśanaṃ(ñ) ca, rasanāṃ(ñ) ghrāṇameva ca, adhiṣṭhāya manaścāyaṃ(ṽ), 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.

In the ninth *shloka*, **Prabhu** begins to describe how **HE** experiences the world through us.

**HE** explains that by presiding over the ears, eyes, skin, tongue, and nose—along with the mind—**HE** experiences the objects of the senses. This transition shows **HIS** journey from the "Macro" (the Sun and the Stars) to the "Micro" (the human body).

**Bhagavān** enters the body to give it life. Without **HIS** presence as the conscious observer, our eyes could not see and our ears could not hear. We will dive deeper into how **HE** creates and sustains our physical form from the energy of the Sun in our next session.

## Question and Answer sessions:

### Pallavi ji:

**Q:** If **Bhagavān** has such a wonderful abode and is the most supreme, why did **HE** feel the need to create the world, animals, and humans, and keep track of their deeds? What is **HIS** motivation?

**A:** This exact question is explored in the *Brahmasutras*. Commentators explain that creation is **Bhagavān's Lila**—**HIS** divine play or sport. There is no deep, selfish intention behind it; it is a natural process. For us, the world feels like a serious reality, but when we "wake up" spiritually, we realize it was like a dream. In a dream, everything feels real while you are in it, but upon waking, your perspective changes entirely.

### Mrinal ji:

**Q:** Why did **Bhagavān** describe an upside-down tree? Why not just say, "I am the root, and branches come from Me"?

**A:** The terms "upright" and "inverted" are used to show hierarchy. In spiritual terms, "Upright" (*Urdhva*) means superior. **Paramātmā** is the most superior, so **HE** is the Root located at the top. The branches represent the world, which is considered "inferior" because it leads to ignorance and suffering. This inverted imagery helps us understand that while we live among the branches (the world), our source and support come from above (**HIM**).

### Chinmay ji:

**Q:** What is the concept of the 14 realms and the mention of "legs"?

**A:** We are currently in the middle realm (the realm of death/Earth). Above us are seven superior realms of happiness (heavens), and below are realms of suffering. Regarding "legs," this is a way to classify species. Humans, with two legs, have the power of discernment and decision-making. Insects (six legs) or animals (four legs) do not have this power of choice; they act on instinct. When a person grows excessively in *Tamas* (ignorance), they risk being reborn into these "inferior" species.

### Balaji Ji

**Q:** If creation is Bhagavān's play, why should we practice sādhanā? Can we attain mokṣa just by being good?

**A:** **Bhagavān** never insists that you must pray only to **HIM** in a specific way. However, rituals, chanting, and meditation serve a vital purpose: **Chitta-Shuddhi** (purification of the mind). As Vachaspati Mishra explains in the *Bhamati* commentary, these practices are tools to clean the mirror of the mind. If you can achieve a perfectly pure mind through other means of service, you can move toward liberation, but these spiritual disciplines are the most proven path to reach that purity.

### Kailash ji:

**Q:** In Chapter 15, Verse 8, what exactly does the soul carry from one body to another? Hindi says *dehātma buddhi*, English says *conceptions of life*.

**A:** The soul is like the wind. Just as wind carries fragrance without becoming the fragrance, the soul carries our **Samskaras** (tendencies) and the results of our **Karma**. This includes *Dehatma-buddhi* (the habit of identifying as a body) and other strong mental impressions. This is why some children understand the Gita very quickly—they are carrying that intellect from a past life. In Vedānta, mind, intellect, and ego are different names for the same flow of consciousness, and this flow moves with the soul to the next body.

**Q:** If the world is like a dream, then why do actions here have consequences, unlike dreams?

**A:** Even in dreams, we experience consequences—fear, joy, pain. Dreams also have **artha-kriyākāritva** (functional meaning). Some karmic experiences are exhausted through dreams instead of waking life, by Bhagavān's grace. Scriptures acknowledge dreams as meaningful experiences.

**Shankar ji:**

**Q:** Science says the sun burns hydrogen to give light. How does this fit with the idea that the sun gets its light from **Bhagavān**?

**A:** There is no contradiction. Science explains the "how"—the physical process of hydrogen combustion. Spirituality looks at the "where"—the ultimate source of that energy. The molecules and the laws of physics themselves require a supreme source of power to exist. That original, divine spark is what we call **Bhagavān**.



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:

<https://vivechan.learngeeta.com/feedback/>

**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

---

**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

---

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

---

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**