

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 15: Puruṣottama-Yoga

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YouTube Link: <https://youtu.be/Qf-PLsH1cWI>

## Understanding Samsara through upright Asvattha tree

The 15th Chapter of the Bhagavadgītā is Purushottam Yoga.

This interpretation session aimed at covering the first half of the 15th chapter started with melodious prayers and lightening of the auspicious lamp.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

Purushottam means the one who is superior to Puruṣa, i.e., it refers to Bhagavān. We shall know and understand who is Bhagavān, where does He stay, what does He do?. Yes we shall study this in detail with the help of this chapter, but let us pay attention to the last verse of the chapter which highlights the significance of what we will learn in this chapter, it states,

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ 15.20॥

Sri Bhagavān said, "This knowledge shared by Myself is very mysterious (Guhyatamam). After knowing this secret science, the secret knowledge, the intelligent people shall be filled with gratitude for having received the knowledge. Bhagavān has incredibly experimented in this chapter while teaching, so that we understand this knowledge better.

### 15.1

#### śrībhagavānuvāca

ūrdhvamūlamadhaḥ(ś) śākham, aśvatthaṁ(m) prāhuravyayam,  
chandāṁsi yasya parṇāni, yastaṁ(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 compares the world with the Pipala tree (aśvatthaṁ(m)). He explained in the first five verses, the nature of samsara, using the example of the Pipala tree. The nature of this samsara is

truly beyond our imagination and, it feels like a dream/ illusion in which we get lost and wander easily. We often get stuck in the loop of birth and death again and again.

पुनरपि जननं पुनरपि मरणं

पुनरपि जननी जठरे शयनम् ।

इह संसारे बहु दुस्तारे

कृपयाऽपारे पाहि मुरारे □ 22 □

When we have the picture of the tree in front of our eyes, it helps us understand the concepts smoothly and also teaches how to learn to master/control the samasara. Hence, this experiment, this way of dealing and learning with this knowledge is truly incredible.

The normal tree in our knowledge has its roots below the ground, growing deeper in the soil while holding the tree strongly, and the branches rising higher up above in the sky. But the pipala tree (aśvattham(m)) in the example is exactly told to be upright. It has its roots rising above (urdhvamulam), and the branches are growing below (adhahshakham). It is said that (prahuh), the tree is imperishable (avyayam), it does not get perished, it keeps on rising, growing eternally, and becoming bigger and bigger in the matter of "Nimisha" means the time taken for an eyeblink. It grows faster beyond our imagination within an eyeblink. "Chandah" means "Vedas" are represented by the leaves of this tree (Chandamsi yasya parnani). As all the verses in the Vedas follow a Chandah (a creative structure called metre in Sanskrit), hence Vedas are also known as and referred to here as "Chandansi" (plural form of Chandah). The one who knows this very form of an upright structure of the world/ samsara knows the sara/ knowledge in the Vedas as well. This simple path is easier said than understood; that merely by knowing the upright structure of the pipala tree, we can absorb the knowledge of the Vedas as well. Our mind questions this upright structure and raises a lot of queries on hearing this.

Once, a child watched a horror serial on television, which showed a big tree out of a house. The moonlight entered the house in the night while traversing the branches of the tree, and a weirdly unpleasant sound was heard at that time. It was shown that a ghost stayed over that tree. On watching this, the kid could not sleep that night. He kept on thinking about that scene, and his eyesight was tied to the scenery out of the tree that was visible through the window of his house. The similar sight terrified the kid, and he could not even dare to get up and close the window to help him sleep peacefully. This went for many nights in a row, it affected his sleep and caused him Brain Hemorrhage.

The psychiatrist tried to analyse and tried to get to the roots of why he was in trouble. His interrogation resulted in kid answering that the ghost living over a tree outside his house stares at him all night, and hence he was very scared. The psychiatrist requested to solve this problem by staying there for a night. During his stay, as the night fell darker and the weirdly unpleasant sound could be heard, the doctor took out a bottle that was pre-filled with certain chemicals, and pouring in some more substances could produce smoke out of a chemical reaction as per the planning of the psychiatrist to resolve this. He followed the planned procedure, the smoke started fussing out and spreading around, the doctor recited a mantra repeatedly, and said that the ghost was captured in the bottle and it won't trouble the kid again. The doctor left and took the bottle with him.

The kid started sleeping properly after that as the ghost in his imagination was closed in a bottle and taken afar in an imaginary way. Thus, the samsara/ world so vast beyond our imagination is explained in an imaginary picture of an upright pipala tree. We can understand that understanding this knowledge through Gītā, shows that the Gītā is itself a resource for the science of psychology, with which we can study and try to understand our mind.

It timelessly guides the mind in the times of depression, anxiety, and helps rise above it. It helped Arjuna who in the lowest state of his mind, and dropped the Gāṇḍīva, whose every body part was shivering with the arrival of battle, Bhagavān shared the knowledge of Gītā with him, made him pick up the Gāṇḍīva again, complete his karma as a fighter, strengthened him to rise over the darkness, fight and win the battle at the end.

We face similar depressing situations in our lives that shatter us from within, Bhagavān guides us here though Arjuna, that the one who studies BhagvadGītā, and sincerely follows it, shall win all the battles of the life as well. Some go through anger, stress very frequently or constantly that it becomes a habit. Working over this flaw and calming down the mind is taught in the YogaŚāstra of the Gītā. You must have learnt the Pushpika at the end of the 12th Chapter that states:

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

Yogashastre means this knowledge of Gītā is itself the primary or foundational resource of the science of Yoga. And if we attempt to understand this divine guidance, we can conquer every situation that shakes our mind, that distracts us, that makes us unstable. The mind understands and works on stabilizing itself with the help of the knowledge in Gītā. This will help us improve the quality of life and live a joyful life. The changes it makes within us also start showing externally in the physical body. We have heard from a lot of Sadhak of Geeta Pariwar while they share their experiences of how Gītā improved and transformed their lives. We heard from one of the Sevi that reciting the Gītā over and over in a span of 1.5 years helped her recover from 28 year old facial paralysis completely and she started talking perfectly due to consistent recital of Gītā. It astonished all of us when we saw the pictures shared for comparison of her appearance before 28 years vs today. Thus the consistent practice not only does the inner work, it heals the body and it becomes visible externally as well.

Another video that was shared a paralysed little girl who could not attend her school was completely dependent for living. Someone suggested even if she can't speak at least she can listen and hence make her listen to the Gītā constantly. Over duration of 3 months, as the girl listened to the Gītā every single day, she also tried to recite with her own vocal cords, even when she couldn't do it, she kept trying to sing with the air she breathed. This exercise of hers attempting to use her own muscles to speak and sing verses of Gītā, resulted into magic. She started speaking.

We heard in the childhood,

मूकं करोति वाचालं पंगुं लंघयते गिरि ।  
यत् कृपा तमहं वंदे परमानंद माधवम् ॥

The ones who cannot speak, start speaking; the ones who cannot walk, climb a mountain, with the help of the krupa of Mādhava. We must sit straight, breathe in and breathe out deeply, and recite the verse with every charana, one by one. Sanskrit words demand long deep breaths and an erect posture. In this manner, if correctly practiced, the level of oxygen in the body rises to a level that it heals the incurable diseases as well.

## 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 its roots which bind the soul according to its actions in the human body, are spread in all regions, higher as well as lower.

The ever-growing and ever-spreading branches of this tree are rising constantly. How do they rise? Some grow in the upward direction (urdhva), some grow in the downward direction (adha).

Bhagavān here explained that the branches are bound by the three Gunas.

The Gunatraya Vibhag Yoga explains the nature of the three Gunas, i.e., Sattva, Raja, and Tama, in greater detail. These three Gunas water the growing branches. We received the entire body as a result nature of Prakruti, except the soul, which is Ansh of Paramātmā. Hence the body is bound to the nature of Prakruti. It has to follow the rules governing the Prakruti.

The Pancha tattva in the Prakruti were involved in creating the five senses and the karmendriyas of our body. This process of Prakruti resulted in the formation of our mind, intellect, and our ahamkara. The inherent nature (the nature that lasts: sthaya bhava) of Prakruti is Trigunatmakata (comprising the co-existence of three Gunas). Whichever Guna rises in the branches, they follow the associated direction. Rise of Sattva leads to upward rising, Rise of Raja leads to rising parallelly to the land, and Rise of Tama leads to downward rising branches.

These branches engage into indulgence of subjects (vishaypravalaha) and grow in the direction of the Guna that feeds it.

They keep rising and keep getting bound (anubandhini) in karma (karma) that happens in the Manushyaloka (the world of human society). The roots (mulani) keep rising (anusantatani) in both downward direction. This is exactly like the hundreds of years old banyan trees found in the nature, whose aerial roots grow downwards so deep that it gives rise to a new tree, and we can't even identify the original one among the huge network of the roots that is created due to vast growth of the tree. Samsara is vaster than such example and it occupies all the lokas.

### **What is Loka?**

Our shashtra mention following lokas. Pruthvi Lok (the world we live in), Atal Lok, Vital lok, Satal Lok, Rasatal Lok, Talatal Lok, Mahatal Lok, and Patal Lok. We cannot say which Loka the branch of the asvatta tree shall reach. If the Sattva Guna sustains, it shall ultimately reach the Brahmā Loka or Vaikuntha. However, if the Tamo Guna sustains, it shall ultimately reach the Patal Loka. Thus the Samsara is very vast and it comprises of these branches spreading everywhere. The Devas-deities, Asuras-devils, and Humans- Manushya are all the branches of these Samasara. They shall continue to rise as per what they are fed.

### **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

Bhagavān adds here that we cannot perceive the true swaroop as an exact match of the example. As it is extremely vast and beyond our imagination that it is difficult to put it into words that would describe it as it is. Hence, this form cannot be understood here as it exactly is. (Aya rupan tatha iha na upalabhyate). We can neither find its beginning nor its end. We cannot understand what its foundation is. It has been always been there and it does not have any beginning and end (Na adi na antaha). We have observed the stars of our galaxy but the infinite galaxies that are present in the entire bramhanda, are not even existing into our awareness.

We used to think earlier, that Earth is static it does not move. Some years before that we thought that earth is flat. But the sages while writing in the Vedas had very early used the ter "Bhugol" which where Bhu means land and Gol means round. The western scientists confused the people with their findings such as Sun is flat, Sun rises, Sun revolves and Sun sets. They later on discovered that the Sun was still and it is the earth that revolves around the Sun. And now it is very clear that even Sun is not still it is revolving around a bigger Sun. May be we will soon discover that Even the bigger Sun is revolving around the even bigger one that we don't know yet. But there is limit to our intellect, the eyes with which we see all these things, the telescopes that help us see them too have limitations in their capacities. We keep our efforts going on for discovering better inventions that can help us know the things and we can actually see how they are. We try to visit the planets themselves. We keep trying but the Bramhanda is extremely vast that we cannot even imagine its scope.

Bhagavān Himself adds here that the swaroop of Samsara is not exhaustive to what He described in the example. It is extremely vaster than the what we understand here and cannot be described exactly. Hence, we must with strong determination cut with the weapon of detachment the strongly rooted bondage of the Samasara. While driving in the hot summer, we often see the mirage over the road from far aside but never find water when we reach the exact spot. Mirage know as Mrugjala in Indian Marathi and Hindi languages has its roots into the similar belief found in deer's behaviour. When all the water resources go dry in the hot summer, deer wanders here and there in search of water. Often near the horizon it sees the mirage and thinks there is water pond and it runs towards it, only to find that the horizon is going further as he moves closer and there is not water pond over the horizon. As the mirage cannot quench the thirst, similarly the ordinary weapons in Manushyaloka like an axe is not capable of cutting off the bondage. Only detachment can cut off this bondage.

We often get trapped in the differeny worldly matters, we get attached to Knowledge, beauty, wealth, power, position, and fall into pride. It is only possible to escape these false prides when we do not fall for different attractions- Moha such as Dhritarashtra's Moha for his kids. Vairāgya-detachment is hence only the weapon.

Arjuna asked Bhagavān how to detach from the bondage?

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् |**

**तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् || 6.34||**

How do I control my mind which is faster than the wind?

Bhagavān gave a one word solution in the very next verse.

**श्रीभगवानुवाच |**

**असंशयं महाबाहो मनो दुर्निग्रहं चलम् |**

**अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते || 6.35||**

## **PRACTICE!**

"Undoubtedly, the powerful mind is stubborn, difficult to control, but Kaunteya, you can achieve

control over your mind with Practice. You have to practice it every single day in all small habits, actions, and train your mind to achieve what you aim at. You have to practice consistently, putting in effort when it doesn't work. You have to keep at it, and ultimately you will achieve detachment.

We have accepted our wrong and bad habits, such as waking up late, having tea because we cannot let go off easily, etc, and we are continuing it thinking it is not possible to change them. This is only a wrong belief of our mind that we are stuck into and is taking us away from our progress.. But we have to stop this attitude and with strong determination, we have to change ourselves. We must not allow ourselves any deviation from our aimed good habits in spite of the pain of discipline we suffer from. Such small habits that are causing negative effect over any area in our life has to be changed by us. Our effort to change them must be practiced or executed again and again. This is called "Abhyasa". If we practice this with determination, we shall cut the bondage of the Samsara.

We decide a lot of resolutions for the new year and say that we shall start from January 01, 2026. But 10 days later, we don't even practice them well, and say we will do it from next year. It is our responsibility to stop giving such excuses and start practicing what is right.

**Can we ever damage the Gandharvanagari?** It is the beautiful land told to children in the stories. No it is an imaginary land how can we damage it?

**Can we pluck the flowers blooming in the sky- Akashfool?** No because it was all imagination like a dream. It all fell apart as soon as we woke up and reality hit us. The Mayavi Samsara is exactly similar to the imaginary world that can rise in any form to unimaginably expanding levels. You can only know it, become aware about it with consciousness and not fall into the delusion. We must pray to Bhagavān to guide us, thorough this delusionary world. We must follow his guidance. And where is guidance given?It is in the Srimad Bhagvad Gītā, the Bhagavan Himself exists in the form of the divine literature.

#### 15.4

**tataḥ(ph) padaṃ(n) tatparimārgitavyaṃ(ṃ),  
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.

We have to find that ultimate Paramrupi Parameshwar (Tatah padam tat). All those living beings who went in search of God (yasmin gata), never returned back (na nivartanti bhuyah) because their escape from the bondage and the ultimate spiritual progress shall definitely happen to them. The Parameshwar from whom (Yatah), these old (purani) repeating patterns (pravrttih) of the bondage happen, I am dedicated to/under the protection of that Bhagavān - AdiPuruṣa-Narayan Himself. I have surrendered to His feet. Unless the bhava of surrender arises within, nothing is possible ahead. Even the cutting off of the bondage of Samsara is not possible if one truly does not surrender. It is extremely essential that we completely surrender to the Bhagavān, and follow his guidance with true sincerity.

We even enter into trade with Bhagavān and go on asking for fulfillment of our desires in return for some offerings. Whereas the truth is Bhagavān already knows very well what you need, what is good

for you, what is to be given to you, what is to be denied. Whenever He denies for something, it is for your good. Hence, we must go to the temple or sit in front of Bhagavān only to thank him for everything He has given us. Some people do not have their bodies in good condition. Some don't have legs, or eyes. Some can't think properly, and it can never be resolved, but all our body parts are functioning well. We are doing all our karmas in good capacity, and similar other blessings like this, are truly already more than sufficient.

तू हि है सर्वत्र व्यापी  
तुझमे है सारा संसार  
इसी भावना से अन्तर भर  
मिलू सभी से तुझे निहार

I will go everywhere knowing that You have occupied all the surroundings and are present in everything while the entire world itself resides in You. I will meet everyone with the feeling that You are meeting me and I am meeting You; I will see You in everyone. I will practice awareness that You are expressing yourself in various different forms of Yours. I will look at them with love as all different versions of You only.

Even if the enemy comes in the front, still the enmity does not arise in the heart. We can have differences, but we must have the courage to face the enemy with a smile.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11.55॥

Bhagavān asked Arjuna to kill the enemies not for the sake of winning over them, but for the sake of performing his duty towards Bhagavan.

If you fight against Duryodhana and Dushshasana with the feeling of hatred or enmity against them, then it will turn the whole battle against you. Do it as your duty to fight for justice when the Atatayi (the ganster or bad person who cause damage out of his incontrolled bad actions) insensibly, lustfully, disrespectfully touch the women of your kingdom and trouble them, it is your duty to kill them. Here it is not your duty just because Draupadi is your wife, it is your duty because you are a Kṣatriya who must protect the dignity of women in his kingdom. Bhagavān explained that he had already punished them for their sins which was witnessed by Arjuna in the SriMukhadarshana that the Kauravas were getting burnt in the huge fire one by one and all the other sinners were being swollen and cut into pieces which terrified Arjuna immensely. He got scared on seeing the Bhīṣma pitāmaha, Dronacharya, Karna getting punished and dying in the mouth of Bhagavān.

15.5

**nirmānamohā jitasāṅgadoṣā,  
adhyātmanityā vinivṛttakāmāḥ,  
dvandvairvimuktāḥ(s) sukhaduḥkhasañjñaiḥ(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.

This great mission of inner transformation becomes successful only when a person rises above moha (delusion) and āsakti (attachment). One who remains established in spiritual life every day gradually begins to free oneself from the bondage of desires and cravings. The one whose mind becomes free from dualities, pleasure and pain, victory and defeat, honor and dishonor, heat and cold, who rises above all these, is truly called a jñānī. Such a wise one alone attains the imperishable Supreme State

and becomes worthy of that highest abode.

If one wishes to bring light into life, this can be understood through a simple example. When the ordinary air inside a glass bulb is removed and it is filled with a special gas like helium or neon, only then does it become capable of illumination.

In the same way, we must remove unnecessary thoughts, negativity, and inner impurities from within ourselves, and fill our being with spirituality.

Inside a bulb there is a tungsten filament, extremely strong, which does not break even when heated intensely. Similarly, within us there must be a strong filament of sādhanā, a disciplined spiritual practice, that does not break even under the heat of challenging circumstances.

In a bulb, there is a balance between the positive and negative terminals; only then does electric current flow, and only then does the bulb glow. Likewise, balance is essential in life, balance between pleasure and pain, victory and defeat, favorable and unfavorable situations. Electricity itself is invisible, yet the moment the switch is turned on, its effect becomes visible. In the same way, Śrī Bhagavān may not be visible to the eyes, but HIS presence and influence can certainly be experienced.

Arjuna was granted divya dṛṣṭi, the divine vision, to behold the Virāṭ Rūpa of Bhagavān. One who has experienced Bhagavān even once attains complete and unshakable faith.

Just as we have natural faith that our mother is truly our mother, in the same way we should have śraddhā and trust in Śrī Bhagavān. This very faith, this balance, and this discernment (viveka) lead us toward the Puruṣottama Param Pada, the Supreme and eternal state.

## 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.

That Supreme Abode cannot be illumined by the sun, nor by the moon, nor by fire. Even the rays of the sun are limited, whereas that Principle is self-luminous. The moon is called śaśi, and on its disc the image of a hare (śaśāṅka) is imagined, yet even the moon cannot illumine that Reality. Nor can pāvaka, fire, illuminate it.

That Supreme Abode in which Śrī Bhagavān abides is such that, having reached it, no other light is required, because HE Himself is Light. To attain that Supreme State, one must engage in constant, continuous worship.

This does not mean sitting in a temple for twenty-four hours performing rituals alone. True worship is to remember the Divine Name with every breath. When one chants the Divine Names, such as in the repetition of one hundred and eight names, the mind becomes completely absorbed in that remembrance. At times, tears may flow from the eyes during contemplation of Śrī Bhagavān; this is not weakness, but an experience of HIS compassion. Service to Śrī Bhagavān is not merely ritualistic action; it must arise from the heart. To see Śrī Bhagavān in one's customer, to behold Śrī Bhagavān in students as a teacher, this alone is true devotion.

When this feeling becomes firmly established, “Wherever one is, whatever one is doing, Śrī Bhagavān alone is present there”, then life itself becomes worship.

## 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.

Śrī Bhagavān declares: “HE has established HIS own fragment within every living being in the form of the Ātmā.”

This eternal jīvātmā resides within all of us. It is this very Ātmā which, while situated in prakṛti, illumines the senses and infuses them with consciousness. The symbol of the senses is the tortoise. The five limbs of the tortoise represent our five senses.

When danger arises, the tortoise withdraws its limbs inward. In the same way, when impulses of sense-gratification, vice, or sin arise in the mind, one must restrain the senses with the reins of viveka (discriminative intelligence). The very moment an improper thought arises and discernment awakens, that itself is sādhanā.

The state of war is not limited to the Mahābhārata alone; it occurs daily within our own lives. At such moments, one must contemplate deeply that one is not the body. The body is like an earthen pot. There is space inside the pot and space outside it. When the pot breaks, there remains no distinction between the inner and outer space.

Similarly, when the body comes to an end, the apparent distinction between the Ātmā and Paramātmā dissolves. The waves that rise in the ocean appear separate, yet in truth they are nothing but the water of the ocean itself. In the same manner, the coming and going of birth and death continues, but the jīvātmā is never destroyed; it journeys through various embodiments. This Ātmā originates from Paramātmā, yet it is pure and uncontaminated. Just as water has no inherent color of its own, so too the Ātmā possesses no defect or intrinsic tendency. If sin or impurity is perceived within, it belongs not to the Ātmā but is the influence of prakṛti.

When this truth is understood and life is lived with discernment, the true knowledge of Puruṣottama Yoga manifests.

With this understanding, today’s exposition of this beautiful chapter comes to a close, and the experience of the Supreme is awakened. In the coming week, the profound mysteries of Puruṣottama Yoga will be explored in even greater depth.

This chapter delves deeply into these concepts, and as we continue to explore, understanding will grow even clearer in the coming discussions. **Let’s Now Dive Into Some Questions & Answers!**

### **QUESTION AND ANSWER**

**Jitendra ji**

**Question: While living a householder’s life, what should we do to destroy tamoguṇa and develop sattvaguṇa?**

**Answer:** We should begin with small, consistent efforts. Every night before sleeping, remember the name of Śrī Bhagavān and reflect on how many times we became angry during the day. For every instance of anger, chant the Lord's name ten times more than that number. Pray to the Lord to make us more alert the next day. Learn to accept situations naturally. Through such small practices, our inner state gradually rises.

### **Meghmani ji**

**Question: Please explain again the second line of the second verse.**

**Answer:** Guṇa-pravṛddhā viṣaya-pravālāḥ, This refers to the three guṇas: sattva, rajas, and tamas. Through the nourishment of these guṇas, the branches expand. Sattvaguṇa causes growth upward, while tamoguṇa causes growth downward. Sense objects and vices also promote downward growth.

### **Avadhesh ji**

**Question: Why are verses 2 to 5 of Chapter 15 chanted differently?**

**Answer:** The Bhagavad Gītā is composed in two poetic meters. All verses in Chapter 12 are in the Anuṣṭup meter, which has 24 syllables per verse. Some verses in Chapter 15 are in the Triṣṭup meter, which has a different syllabic structure. The entire Gītā is written using these two meters.

The session concluded with a heartfelt prayer and the recitation of the **Hanumān Chālīsā**, marking the end of a spiritually enriching discourse.



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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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