

॥ श्रीमद्भगवद्गीता ॥

BHAGAVAD GEETA – 15

*The Yoga of the
Supreme Spirit*

“THE SANDEEPANY EXPERIENCE”

Reflections by

SWAMI GURUBHAKTANANDA

TEXT

28.15





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List of All the Course Texts in Chronological Sequence:

Text No.	TITLE OF TEXT	Text No.	TITLE OF TEXT
1	<i>Sadhana Panchakam</i>	24	<i>Hanuman Chalisa</i>
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3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
4	<i>Bhaja Govindam</i>	27	<i>Kaivalya Upanishad</i>
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11	<i>Viveka Choodamani</i>	34	<i>Aitareya Upanishad</i>
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13	<i>Drig-Drishya Viveka</i>	36	<i>Taittiriya Upanishad</i>
14	<i>"Tat Twam Asi" – Chand Up 6</i>	37	<i>Jivan Sutrani (Tips for Happy Living)</i>
15	<i>Dhyana Swaroopam</i>	38	<i>Kena Upanishad</i>
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17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
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20	<i>Katha Upanishad</i>	43	<i>Shad Darshanaah</i>
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A NOTE ABOUT SANDEEPANY

Sandeepany Sadhanalaya is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

– The Author, February 2019, Shivaratri Day

Om Namah Shivaaya!

Text
28.15



पुरुषोत्तमयोगः

THE BHAGAVAD GEETA – 15

“Yoga of the Supreme Spirit”

Sri Veda Vyasaji

Reflections

by Swami Gurubhaktananda

on the 6 Lectures delivered by **Swami Advayanandaji**

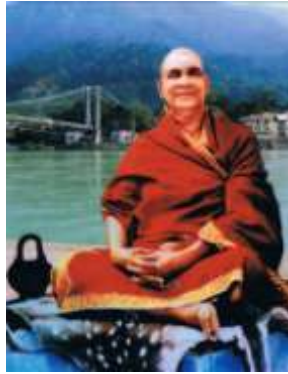
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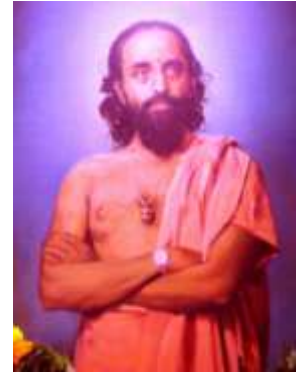
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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan

who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj

the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)

for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji

my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

BHAGAVAD GEETA – 15

“Yoga of the Supreme Spirit”

॥ श्रीमद्भगवद्गीता ॥

अथ पञ्चदशोऽध्यायः

पुरुषोत्तमयोगः

THE BHAGAVAD GEETA

Discourse – 15 (20 Verses)

“The Yoga of the Supreme Spirit”

INTRODUCTION

THE OVERALL BUILD-UP of this “**Asi Pada**” or Part III of the Geeta on Knowledge to this point has been of Matter pervaded by Spirit, the former seen in all its multiplicity as a changing superimposition upon the changeless substratum of Spirit. This has been well delineated in Chapter 13 as the Field (Kshetra) and the Knower of the Field (Kshetrajna).

In order to explain the infinite variety of forms and properties possible from the same Spirit-Matter combination, Chapter 14 expanded on the qualities of Nature inherent in all things created. These three “strands of creation” are the Gunas. A detailed discussion of the infinite names and forms produced from these three Gunas has been done.

Now in this Chapter is taken up the detailed explanation of the Nature of the Spirit, which forms the essence of creation. “The Yoga of the Supreme Spirit” explains the characteristics of the Spirit in terms of the known characteristics of Matter. From the Absolute standpoint, Spirit has no qualities. However, to us from the relative plane, Spirit appears as the very antithesis of Matter.

In the knowledge of the all-pervasiveness of the Spirit, the Lord gives out His greatest secret. He assures us that this knowledge is certain to make us more devoted to Him, as everything we behold would now remind us of Him alone.

In India, from the ancient days till today, this Chapter is recited before taking food, by Brahmin families.



BHAGAVAD GEETA – 15
“The Yoga of the Supreme Spirit”

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LORD RAMA & MOTHER SITA

15.1 THE TREE OF SAMSARA

(Verses 1-3a, 3 No.)

The Ashwattha Tree:

THE BOTANICAL NAME FOR this tree is *figus religiosa*. The common English term is the peepul tree, known in India as Ashwatha or Bodhi tree. It was under one such tree that the Buddha sat in meditation and became enlightened.

This is an extended metaphor. It represents the sea of Samsara. Each part of this tree has association with a different aspect of worldly life or Samsara. The Upanishads are the source of this symbolic representation. There is an identical reference to this metaphor in the *Katha Upanishad* in verse 6.1.

Verse 1: *The Indestructible Tree of Samsara*

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्

॥ १५-१॥

śrībhagavānuvāca |

ūrdhvamūlamadhaḥśākhamasvattham prāhuravyayam |

chandānsi yasya parṇāni yastam veda sa vēdavit

|| 15-1||

	<i>Shree Bhagavaan uvaacha:</i>	<i>The Blessed Lord said:</i>
1	<i>Oordhva-moolam adhah-shaakham,</i>	With <u>roots</u> 'above' and <u>branches</u> 'below',
2	<i>ashvattham praahuh avyayam;</i>	the wise speak of the indestructible Peepal tree ;
3	<i>chhandaamsi yasya parnaani,</i>	whose <u>leaves</u> are the Vedas.
4	<i>yah tam veda sah vedavit.</i>	He who knows it is a knower of the Vedas .

1-4 All Upanishadic symbols need to be interpreted philosophically and with great care. 'Above' here means "subtler or of higher importance", whilst 'below' means "grosser or lesser importance". No inverted tree need be imagined. This is typical of the language of the *Upanishads*. Taken literally, this has led to some very strangely pictured trees showing an inverted tree with roots growing into the air!

The word **Aswattha** means "that which will not be there tomorrow". Yet among trees it has the longest lifespan. Unless we axe the tree, it will go on living for ever. This contradiction turns out to be quite meaningful. The world is the same. It is never constant; it goes on changing; its changeability never ends! In fact, unless we get the knowledge to fell it down, the Samsaric tree will last forever.

There is significance in choosing a tree to symbolize Samsara. Firstly, it shows the endless capacity of worldly life to multiply itself as per the dictates of desire. Secondly, this

tree can be felled in one shot with the axe of dispassion for worldly objects, meaning that *there is an end to it after all!*

	THE SYMBOL		THE MEANING IT REPRESENTS	
	SAMSKRIT	ENGLISH	ENGLISH	SAMSKRIT
1	<i>Ashwatha or Bodhi (ficus religiosa)</i>	Peepul (fig) Tree	Ephemeral worldly existence; “it will not last till tomorrow”.	<i>Samsara Vriksha</i>
2	<i>Moola</i>	root	Pure Consciousness	<i>Brahman</i>
3	<i>Beeja</i>	seed	ignorance, desire	<i>Avidya, Kama</i>
4	<i>Angkura</i>	sprout	the Total Mind	<i>Hiranyagarbha</i>
5	<i>Darpa</i>	trunk, branches	the intellect and the other subtle body parts	<i>Sukshma Sharira</i>
6	<i>Pravala Angkura</i>	tender buds	sense objects	<i>Vishayas</i>
7	<i>Palasha</i>	leaves	learning, logic	<i>Vedas, Smritis</i>
8	<i>Supushpa</i>	the lovely flowers	good deeds: sacrifice, charity and austerity	<i>Yajna, Dana, Tapas</i>
9	<i>Aneka Rasa</i>	its various tastes	happiness and sorrow	<i>Sukha & Duhkha</i>
10	<i>Ananta Phala</i>	numerous fruits	means of subsistence of beings	<i>Prani Upajeewa</i>
11	<i>Baddha Moola</i>	secondary roots	water of desire	<i>Trishna Jala</i>
12	<i>Needa</i>	nests (of birds)	the seven worlds	<i>Sapta Loka</i>
13	<i>Bhoota-Pakshi</i>	birds	all living beings from Brahma downwards	<i>Sarva Prani</i>
14	<i>Bhoota-Maha-Ravo</i>	‘uproar’ (of birds)	dancing, singing, music, disport, clapping, crying, laughing, pulling	<i>Nritya, Geeta, Harsha, Shoka, etc.</i>
15	<i>Avak-Shakha</i>	inferior branches	heaven & hell, beasts, ghosts, etc.	<i>Swarga, Naraka, Tiryak, Preta, etc.</i>
16	<i>Asangha-Shastra</i>	Axe of detachment	felling of the tree, which is liberation	<i>Moksha</i>

THE EXTENDED METAPHOR OF THE TREE (from Katha Upanishad)

Verse 2 & 3a: *Mystical Meaning of the Tree*

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके

॥ १५-२॥

adhaścōrdhvaṁ prasṛtāstasya śākhā
 guṇapravṛddhā viṣayapравālāḥ |
 adhaśca mūlānyanusantatāni
 karmānubandhīni manuṣyalōkē

॥ 15-2॥

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

॥ १५-३.१॥

na rūpamasyēha tathōpalabhyatē

nāntō na cādirna ca sampratīṣṭhā |

|| 15-3.1||

1	<i>Adhah cha oordhvam prasritaah tasya shaakhaah,</i>	<i>Below and above spread its <u>branches</u>.</i>
2	<i>guna-pravridhaah vishaya-pravaalaah;</i>	<i>The Gunas nourish the <u>buds</u> of sense-objects.</i>
3	<i>adhah cha moolaani anu-santataani,</i>	<i>And below stretch forth the <u>roots</u>;</i>
4	<i>karma anubandheeni manushya loke.</i>	<i>originating <u>action</u> in the world of men.</i>
5	<i>Na roopamasya iha tathaa upalabhyate,</i>	<i>Its form is not here perceived as such;</i>
6	<i>na antah na cha aadhih na cha sampratishthaa;</i>	<i>nor its end, origin or resting-place.</i>

1 We had said earlier that ‘above and below’ are to be interpreted in a mystical sense as ‘subtle and gross’. Here the branches spreading ‘above’ can be taken to mean spiritual evolution of the soul, the upward surge of the soul towards higher aspirations, higher ideals, a more refined sense of purpose in life.

‘Below’ will then represent the very antithesis of that movement. It will stand for everything that acts against Nature’s purpose. It will represent the downward pull into gross sensuality; the dissipation of life’s energies into channels of transient pleasures; activities that bring about the downfall of man to the level of animals.

The Lesson: Life’s energies are neutral. They can be utilised for our good or for our own detriment. The choice is ours.

2 Nourishing is in accordance with desires. The downward branches are nourished in such a way that they fulfill and increase the sensual desires of the Jeeva who is served by it. The upward growing branches are nourished so that the devotional and divine impulses in Jeeva are strengthened and developed.

This means that the buds on the two kinds of branches will not be the same. The former will be sensual in nature; the latter will be devotional in nature.

3-4 The roots that bring the nourishment to the branches are not concerned with what that nourishment is used for. They simply perform their function with neutral indifference. Both types of activities are nourished. The spectrum of human activity supported is as vast as the varieties of desires they serve.

The “world of men” represents the whole spectrum of types of people living here. The simile tells us that both good and evil are nourished by the ‘sap’ of Life’s energy. This, indeed, is how we are expected to understand it. It does not mean that both are the same. It only means that both are permitted, perhaps tolerated by Nature.

By the results that follow, we are to determine which desires we ought to encourage and which ones we ought to renounce. The results come in the form of joy and sorrow, as happiness or pain. These results educate us over time to be selective in our desires. It is a long learning curve, that can have many ups and downs in it.

5-6 The roots of a tree, as they are below the ground, cannot be perceived. This means that they represent a higher Order. The visible portion stands for the gross and

subtle manifested world, which we can see with our senses or our mind respectively. The roots that we do not see stand for the Unseen Power, the Supreme Brahman which supports and governs the entire tree.

The mystic meaning for the beginningless and endlessness of the roots is that Reality is not governed by Time. There is no beginning or end for Reality. It ever existed, ever exists, and ever will exist. We are now not talking of the physical roots of a tree, but the ‘mystical’ roots. They stretch to infinity.

Pujya Gurudev Chinmayanandaji gives this insightful meaning for **Mysticism**:

“Taking any convenient object of the world and describing it in such a poetic style so as to express some of the subtler philosophical truths, and thereby convey some deeper religious message is called Mysticism.”

THE MYSTICAL MEANING BEHIND METAPHORS

To gain access to the mystic meaning conveyed in the lines, we have to drop the literal meaning first. The lines are to be read as poetry, and the imagination is permitted a wider horizon of free play. Naturally, in such conditions, the meaning drawn out will vary from person to person as it quite rightly should. And why shouldn’t it? For the human mind itself is a part of this peculiar “tree of Samsara” that branches out in all directions!

There is one and only unchanging element in the metaphor – it is the Self. That never changes. That lies below the ground, unseen. Its presence can only be inferred by the prolific growth we see in the tree above the ground.

A **skyscraper** can serve as a modern metaphor in place of the tree. Its foundation and basement layer stands for the roots; the superstructure stands for Samsara. Every occupant of the building lives his own unique lifestyle, working on his own bundle of desires, and creating his own Karma. Just as the sap flows throughout the tree supplying the nourishment to the leaves and buds, within the skyscraper, too, there is a common network of services provided to all the apartments in the building. How those services are utilised varies from tenant to tenant.

A clear picture is painted in our mind of the changeless, infinite Substratum that supports an ever-changing, destructible tree of Samsara that is superimposed upon it.

No one knows where this tree came from, or what its destiny is. It is not what it appears to be. It is “Ashwatha”, it may not even be there tomorrow! It is extremely unstable. Acharyaji described it as a “convoluted mass of pain and sorrow” that just eats us up. We should not take refuge under such a tree. The best thing to do is to cut such a tree and escape from its entanglement.

That is what Sri Veda Vyasaji intends us to do . . .

15.2 FELLING THE TREE OF SAMBARA

(Verses 3b-6, 3 No.)

THE REAL FRUIT OF this tree of Samsara is . . . **Vairagya** or Dispassion. That is what it wants to give us, however long we take to pluck it. When we finally accept that fruit, the purpose of the tree is over. It has done its job. The time comes for it to be felled. That very fruit of detachment or dispassion becomes the axe which fells it to the ground.

This tree, which boasts of living on and on for ever, going on for countless births, is doomed to die as soon as it delivers to us its fruit of Vairagya. That fruit spells its own death.

In the next three verses, the text flows on to usher in the spring of spiritual life. When Samsara has been understood for what it actually is, not what it appears to be, then spiritual life proper begins. Dispassion marks the birth of an aspirant in this world. The outcome of it is a Path that gives us the glorious promise of leading us out of all pain and sorrow for ever. We need never live under the shadow of the Ashwatha tree any longer!

Verse 3b: *Felling the Tree of Samsara*

अश्वत्थमेनं सुविरूढमूलं

असङ्गशस्त्रेण दृढेन छित्त्वा

॥ १५-३.२ ॥

asvatthamēnam suvirūḍhamūlam

asaṅgaśastrēṇa dṛḍhēna chittvā

॥ 15-3.2 ॥

3	<i>ashvattham enam suviroodha-moolam,</i>	<i>This Peepal tree, so firmly-rooted,</i>
4	<i>asanga-shastrena dridhena chittvaa.</i>	<i>is felled with the strong axe of detachment;</i>

1-2 Even though the tree is beginningless, and even though it is so “*firmly-rooted*”, it does have an end if we choose to end it. The end of this tree represents the end of all sorrow. It marks the state of enlightenment; the goal of life in accordance with Vedanta; and India’s foremost gift to the world.

Joy and sorrow are the experience of all human beings on earth. Joy is only the “Knock, Knock” for the entry of sorrow!

3-4 A person who has developed distaste for the world becomes ripe for developing the fourfold virtues called *Sadhana Chatushtaya*. **Vairagya** is the first of these. The others are **Viveka** (discrimination), **Shat Sampati** (the sixfold virtues) and **Mumukshutva** (yearning).

All four qualities play their part in felling the tree of Samsara.

Vairagya is the axe’s sharp cutting edge. Shat Sampati is the steel and wood material with which the axe is made as well as the shape of the axe.

Viveka is the sharp, subtle and pure intellect that shapens and wields the axe. And Mumukshutwa is the firm, muscular grip and power behind the hand that holds up the handle to swing the axe into action.

Verse 4: *The Route Thereafter*

ततः पदं तत्परिमार्गितव्यं ,
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये । ,
यतः प्रवृत्तिः प्रसृता पुराणी

॥ १५-४॥

tataḥ padaṁ tatparimārgitavyaṁ
yasmingatā na nivartanti bhūyaḥ |
tamēva cādyam puruṣam prapadyē |
yataḥ pravṛttiḥ prasṛtā purāṇī

॥ 15-4॥

1	<i>Tatah padam tat parimaargitavyam,</i>	<i>Then, that Goal should be sought after,</i>
2	<i>yasmin gataah na nivartanti bhooyah;</i>	<i>whither having gone <u>none returns</u> again.</i>
3	<i>tam eva cha aadyam purusham prapadye,</i>	<i>Seek refuge in that primeval Purusha,</i>
4	<i>yatah pravrittiḥ prasritaa puraani.</i>	<i>from which streams forth <u>timeless activity</u>.</i>

Having cut asunder the tree of Samsara, what does the seeker do?

Guru Upasadana

1 The search for God begins. One is mysteriously led to a Guru. The Guru gives the knowledge of the Self to the aspiring seeker. Throughout this stage, the seeker has an attitude of receptivity and reverence towards the knowledge, as well as humility towards the teacher. There is a spirit of surrender and faith in the Guru.

Utter devotion, dedication and surrender are vital 'equipment' that is needed on the spiritual journey towards Liberation.

Transmigration of the Soul

2 The path is described by which none returns to this Samsaric existence. This is the path of "No Return". There is no further birth and death once one reaches the Goal of this spiritual Path. The endless round of births and deaths ceases once and for all. One is said to be liberated from Samsara. This is the Hindu interpretation of Salvation.

Surrender to the Divine

3 The Sadhana or spiritual practice to reach the Goal now begins in earnest. It calls for a total surrender to the Divine Will. The Divine Will is the purpose for which this human birth is taken. How it operates is a matter of great mystery, known only to the sincere seeker. By surrender, the seeker resigns himself with faith in the working of the Supreme Purusha to guide him all the way along this gruesome Path.

Purification of Karma

4 Initially, the Sadhana follows the **Pravritti Marga**, or the path of actions. Actions are required to erase the load of accumulated Karma. The burden of Karma earned over many births has to be cleaned out. This is the painstaking process of Purification. It requires much patience and dedicated action, called selfless service or Karma Yoga.

This aspect of the path has been well explained in Chapters 2 to 5 under Karma Yoga.

Verse 5 *The Spiritual Path to the Goal*

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-

गच्छन्त्यमूढाः पदमव्ययं तत्

॥ १५-५॥

nirmānamōhā jitasangadōṣā

adhyātmanityā vinivṛttakāmāḥ |

dvandvairvimuktāḥ sukhaduḥkhasamjñair-

gacchantyamūḍhāḥ padamavyayaṁ tat

|| 15-5||

1	<i>Nirmaana-mohaah jitasanga-doshaah,</i>	<i>Free from <u>pride</u> and <u>delusion</u>; victorious over the evil of <u>attachment</u>;</i>
2	<i>adhyaatma-nityaah vinivritta-kaamaah;</i>	<i><u>Dwelling</u> constantly in the Self; their <u>desires</u> having been completely retired;</i>
3	<i>dvandvaih vimuktaah sukha-duhkha-sanjñaih,</i>	<i>Freed from the <u>pairs of opposites</u>, such as pleasure and pain;</i>
4	<i>gachhanti amoodhaah padam avyayam tat.</i>	<i>the undeluded reach that Goal Eternal.</i>

This briefly describes the road map for the seeker. Although Arjuna has been blessed already by the Cosmic Vision and been told of the Lord's Nature in Part II of the Geeta, the detailed knowledge he is receiving now is more Sravana for him. Thereafter, he has to do all the practical aspects as outlined above. Karma Yoga is what Sri Krishna has prescribed for Arjuna to prepare the foundation of his spiritual life.

Progress Through Karma Yoga

1 This Pada represents the early development of the Sadhaka when he is learning the basic skills of treading the spiritual path. At this stage, most important is the cultivation of virtues and the eradication of vices. More details of the knowledge required to do this is given in the next chapter.

Pride and delusion are the dominant characteristics of the Tamasic nature. Attachment is the dominant characteristic of the Rajasic nature. When these are checked, it means that the aspirant has reached the state of predominance of Sattwa.

The aim of Karma Yoga is to develop **Chitta Shuddhi**, or purity of heart.

Progress Through Bhakti Yoga

2 This Pada represents the Sadhaka's development of his relationship with God. When his mind has been sufficiently purified by Karma Yoga, the Sadhaka steps up his devotional activities. The objective is to build up and establish a personal relationship with the Lord. Constant remembrance of God through repetition of the Lord's Name, through singing Kirtans and chanting the glories of the Lord become the key spiritual practices for the Sadhaka in this stage. The Sadhaka is called a **Bhakta** at this stage.

The aim in this stage of Sadhana is to develop one-pointedness of the mind, which is called **Chitta Ekagrata**. This represents the Sravana stage of Jnana Yoga.

Progress Through Karma Sannyasa

3 In Chapter 5 the Sadhaka who reaches the stage of Equipoise and balanced mind is called a Yoga-Yuktah, and becomes ready for the **Karma Sannyasa** stage of Sadhana. The Sadhaka becomes ready for the intense enquiry or Manana into the nature of the Self.

In this stage, the Sadhaka is considered to be a very advanced aspirant. He prepares himself for very intense meditation. At the end of this stage, he reaches Savikalpa Samadhi.

Progress To Nirvikalpa Samadhi

4 The final phase of Sadhana is described here. It is Nididhyasana or advanced meditation by which the aspirant arrives at the ultimate goal, **Nirvikalpa Samadhi**. This is the attainment of the 'Goal Eternal'. Why it is 'eternal' is explained in the next verse.

Verse 6: *The Goal is Full of Light*

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्वत्त्वा न निवर्तन्ते तद्धाम परमं मम

॥ १५-६॥

na tadbhāsayatē sūryō na śaśāṅkō na pāvakaḥ |

yadgatvā na nivartantē taddhāma paramam mama

|| 15-6||

1	<i>Na tat bhaasayate sooryah,</i>	<i>Nor does the <u>sun</u> shine there;</i>
2	<i>na shashaanka na paavaka;</i>	<i>nor the <u>moon</u>, nor the <u>fire</u>;</i>
3	<i>yat gatvaa na nivartante,</i>	<i>to which having gone they <u>return not</u>;</i>
4	<i>tat dhaama paramam mama.</i>	<i>that is My Supreme Abode.</i>

1-2 The Divine is self-luminous, requiring no other light to illuminate it. Lord Krishna speaks in glowing terms of the Goal reached. The age-old symbol of Light is used to describe the glorious Goal. The verse is very reminiscent of the famous verse 4.10 in the Mundaka Upanishad (Text 29):

*na tatra sooryo bhaati, na chandra, taarakam,
na imaah vidyuto bhaanti, kutah ayam agnih;
tam eva bhaantam anubhaati sarvam,
tasya bhaasaa, sarvam idam vibhaati.*

*“There the sun does not shine, nor the moon, nor the stars;
nor do these lightnings shine there – how then can this earthly fire? (the Arati lamp)
Merely reflecting His brightness, everything appears to shine as well.
With His light, this whole world is illumined.”*

3 In this Pada, the Phala or fruit of reaching the goal is mentioned. The place to which one goes is the fruit of one's Sadhana. There is “no return” from there. This means that one has transcended the plane of worldly existence and never returns to it again. There is no more rebirth for him. He has, in the words of Chapter 14, “crossed over” to the other side of the plane in which the three Gunas reign supreme. He becomes a Gunateeta.

4 He reaches the Lord's Abode, the state of Super-Consciousness, beyond all agitations of the mind and intellect. Pujya Gurudev says this is the place where “he makes an appointment with Truth and meets the Infinite!”

15.3 STRUCTURE & NATURE OF JEEVA

(Verses 7-11, 5 No.)

HOW THE INFINITE Self gets into association with the innumerable varieties of body-mind-intellect vehicles, and how with each association It appears differently according to the respective vehicle – this is our study in this section. When the Self is associated with a particular body, mind and intellect, it is called a **Jeeva**, or the individual soul, also known as the ego.

As the space in a room, although not separated in any way from the space outside the room, is given its own identity by saying “room-space”; so also the Jeeva, although no different from the Infinite Self, is given its own identity as an individual ego.

Verse 7: *The Jeeva's Subtle Body*

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति

॥ १५-७॥

mamaivāṁśō jīvalōkē jīvabhūtaḥ sanātanaḥ |

manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati

|| 15-7||

1	<i>Mama eva amshah jeeva-loke,</i>	<i>Just a portion of Myself, in the world of life,</i>
2	<i>jeeva-bhootah sanaatanah;</i>	<i>becomes an eternal soul – the Jeeva.</i>
3	<i>manah-shashthaani indriyaani,</i>	<i>The five senses with the mind as the sixth,</i>
4	<i>prakriti-sthaani karshati.</i>	<i>abiding in Prakriti, are drawn (to itself).</i>

The Jeeva's Structure

1 Amshah: The Self has no parts, but here ‘a portion’ of Himself is spoken of just to help us to visualize the individual soul as a spark of the Supreme Soul. In reality, there is no such division.

2 Jeeva: This ‘spark’ gets associated with a subtle body that is housed in a gross body, together known as the individual Upadhis. The subtle body – mind and intellect – is the key component with which the Self associates. The Pure Consciousness gets reflected in the intellect as Chidabhasa (reflected consciousness). This Chidabhasa is the **Jeeva**.

3 The Subtle Body: The Jeeva draws to itself the mind and the five senses, which stand for the subtle body. The ‘mind’ is to be taken as the whole Antahkarana, including the intellect, memory and egoism. The senses are understood to include the Pranas, as they cannot function without Prana. Each component of the subtle body does its function due to the presence of the Self in it. Consciousness associated with each component is called a Deity which presides over that sense function. Again, as in the case of the Jeeva, this is only visualized separately from the Self, but all the Deities are really the Self in their essence.

4 Prakriti: The association as far as the Self is concerned is not with many Upadhis but essentially with Prakriti, which includes all Upadhis. The Purusha is associated with Prakriti, Spirit is intermingled in Matter, exactly as has been described in Chapter 13.

The Self associated with Prakriti or Maya is called Ishwara. That is the highest level in the hierarchy. Thereafter, at every subsequent level, a name is given to the Self in association with different forms of Prakriti, each of which has a different name. In this way the individual human being is a form, Jeeva is the Self associated with that form, and Mr So-and-so is the name given to a particular Jeeva.

Thus, what constitutes the basic structural form of the Jeeva has been explained.

Verse 8: *The Subtle Body in the Gross Body*

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्

॥ १५-८॥

śarīraṁ yadavāpnōti yaccāpyutkrāmatīśvaraḥ |

grhītvaitāni samyāti vāyurgandhānivāśayāt

|| 15-8||

1	<i>Shareeram yat avaapnoti,</i>	<i>When it (the soul) <u>obtains</u> a body,</i>
2	<i>yat cha api atkraamati eeshwarah;</i>	<i>and also when it <u>leaves</u> it,</i>
3	<i>griheetvaa etaani samyaati,</i>	<i>it takes these (the <u>subtle body parts</u>) with it</i>
4	<i>vaayuh gandhaan iva aashayaat.</i>	<i>as wind takes the scents from their seats.</i>

1 The birth of a Jeeva is defined here as the moment when the subtle body unites with its physical body. Since this actually happens at some unknown time in the mother's womb, the moment is taken as the birth of baby when it emerges from the womb. Over that moment there can be no dispute.

2 Another significant moment in the life of the Jeeva is when the reverse happens. The subtle body components gradually start packing up, ready to depart from its physical gross encasement. The procedure of packing, like the nine months in the womb, takes place over an unknown extended period of time. But the moment of death settles all dispute regarding the departure of the subtle body from the physical body.

Eeshwarah: The term Ishwara is used when the Self is in association with the Total Upadhis of the universe. The Jeeva is a tiny part of that universe. The usage of the word Ishwara here, in this context, alludes to the identity between Ishwara and the Jeeva when both have been shorn of their respective Upadhis. Thus the Mahavakya identity is implied.

3 Thus, both birth and death are events during which the subtle and gross bodies come together and separate respectively. This is the only significance of birth and death. The physical body dissolves into its five constituent elements, while the subtle body continues its evolutionary journey (after an unknown period of rest) in another physical body.

4 This separation of the subtle body from the physical is described here with great dignity and poetic sensitivity. **Vaayuh Gandhaan Iva** – the sting is taken out of death by comparing it to how scent is carried away from a flower by the wind. The scent is the subtle body, the flower the gross body, and the process of carrying it away is called “Death”.

Acharyaji gave us another example relating to the same process. There is an “eye-opening” ceremony done for a Deity when it is installed in a temple. The blind-fold over the Deity’s eyes is removed. This is to draw our attention to the fact that the Deity is being given ‘life’ during the ceremony. It represents the entry of the Self into the senses – the eye being symbolic of all the senses.

Verse 9: *The Jeeva as Enjoyer*

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते

॥ १५-९॥

śrōtram cakṣuḥ sparśanam ca rasanam ghrāṇamēva ca |

adhiṣṭhāya manaścāyam viṣayānupasēvatē

॥ 15-9॥

1	<i>Shrotram chakshuh sparshanam cha,</i>	<i>The ear, the eye, the touch,</i>
2	<i>rasanam ghraanam eva cha;</i>	<i>the taste and the smell –</i>
3	<i>adhishtaya manah cha ayam,</i>	<i>presiding over them and also the mind,</i>
4	<i>vishayaan upasevate.</i>	<i>it (the Jeeva) enjoys the <u>sense objects</u>.</i>

Having discussed the moments of Birth and Death in the above verse, the Lord now focuses on the life lived between them. To all appearances, life for a Jeeva, the embodied soul, is essentially an encounter with sense objects with the aim of achieving happiness.

1-4 The Jeeva is universal consciousness reflected through the individual subtle body. A “Jeeva-consciousness” is the result of that reflection. Jeeva is the individualised soul. Nature has a purpose in producing an individualised version of Universal Consciousness. There is really no problem with this arrangement of the Creator. It has the noble intention of best serving the evolutionary need of the Jeeva. However, that need is fulfilled only under one very important condition:

The **Knowledge** of the origin of the Jeeva has to be known. Without this knowledge, a totally unnatural scenario raises its hood. The knowledge and the scenario are described in the next two verses . . .

Verse 10: *Knowledge of the Jeeva’s Origin*

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः

॥ १५-१०॥

utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam |

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ

॥ 15-10॥

1	<i>Utkraamantam sthitam vaa api,</i>	<i>The Departer, the Indweller, or also</i>
2	<i>bhoonjaanam vaa guna-aanvitam;</i>	<i>the Enjoyer is <u>united</u> to the Gunas (as the Jeeva).</i>
3	<i>vimoodhaah na anu-pashyanti,</i>	<i>The deluded ones (not knowing this) <u>do not see</u>.</i>
4	<i>pashyanti jnaana-chakshushah.</i>	<i>They alone <u>see</u> who have the “Eye of Wisdom”.</i>

Correct Knowledge tells us that the essence of the Jeeva is Pure Consciousness. All experiences are due to Pure Consciousness alone. Only Consciousness can actually know or enjoy any experience. Nothing else has the sentientcy to do so.

If we knew the true origin of the Jeeva, then we would naturally have some detachment from the sense world. From the altitude of the Self, sense objects will not tempt us any more. We will live a proper life in harmony with the laws of Nature.

The Composition of the Jeeva

1-2 The three constituents that make up the Jeeva are listed here. **Utkraamantam** is the subtle body which departs from the body at the time of death. **Sthitam** is the Indwelling Spirit or Pure Consciousness, the Atman, the Self, which dwells supreme in the body, imparting sentientcy, life and support to it. **Bhoonjaanam** is the reflected consciousness which is “united with the Gunas (the subtle body)”. Produced by the subtle body, it enjoys all experiences encountered by the Jeeva.

The following equation helps us to understand the composition of the Jeeva:

	STHITAM	+	UTKRAAMANTAM	+	BHOONJAANAM	
JEEVA =	CONSCIOUSNESS	+	SUBTLE BODY	+	REFLECTED CONSCIOUSNESS	
	INDWELLER	+	DEPARTER	+	ENJOYER	
<i>Simile =</i>	<i>Light</i>	<i>→</i>	<i>Mirror</i>	<i>→</i>	<i>Reflected light</i>	

Consciousness is the Reality, present everywhere, and responsible for the *knowing*; the subtle body is mainly the intellect where Consciousness gets reflected; and the reflected consciousness is the apparent Self or Ego produced by the subtle body. All three together make up the Jeeva. One may argue that the Jeeva is just the reflected consciousness, but then without the ‘mirror’ of the subtle body, how can there be reflected light?

Who “Sees” & Who “Sees” Not

3 In most cases, man does not recognise the existence of Pure Consciousness as the basis of his very being, the Jeeva. He does not see that he is connected to the Universal Consciousness. He deletes it from the above equation. The reflected consciousness is then seen, not as a reflection, but as having the status of an independent “I”, called the Ego, in partnership with the Ahamkara of the subtle body.

When this error is made, doership and enjoyership are erroneously attributed to the apparent “I”, the false “I”. There is no idea of the true “I”, the Pure Consciousness, the Reality. In fact, many people find it hard even to accept the reflected consciousness. To them the Ahamkara alone, which is merely a part of the inert subtle body, is mistakenly raised to the status of the “I”. Every experience then gets identified with the Ahamkara!

This is a serious mistake in identity. The Ego cannot bear such a high responsibility. It cannot because it has no idea of the universal laws under which the Jeeva has to operate. Without any knowledge of these laws, the false Ego abuses its privilege of association with the universal Consciousness; considers itself to be in charge; attributes all experiences to its own individual will; and incurs a deep debt of Karma in the process. The Jeeva endures the miseries of the fruits of actions engaged in due to the interference of this false “I”.

4 Only those with the “Eye of Knowledge” can recognise the Self (the Pure Consciousness). They have the insight of knowledge which arises from faith in the scriptures and accepting it as the valid means of Self-knowledge.

The wise clearly behold the true connection of the Jeeva to Pure Consciousness. They alone are not deluded into accepting the falsity of the Ego-consciousness. They know that beyond the Jeeva lies the pure Self. They also know from the scriptures that the subtle body is only another part of Creation – the unperceivable part. They are aware of the falsity of the Ego, the intellect and the mind, and do not give undue importance to them.

These are the truly wise ones in society. They are the realised sages. They see with the “Eye of Wisdom”. All others are still groping in the dark, having no knowledge of what their true identity is. Some of them even take the mind or the intellect to be the Reality. Indeed, without faith in the scriptures, it is virtually impossible to conceive the Truth.

Verse 11: *Scenario Arising from Ignorance*

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः

॥ १५-११॥

yatantō yōginaścainaṁ paśyantyātmanyavasthitam |

yatantō:'pyakṛtātmānō nainaṁ paśyantyacētasah

॥ 15-11॥

1	<i>Yatantah yoginah cha enam,</i>	<i>And This, the seekers who strive for perfection</i>
2	<i>pashyanti aatmani avasthitam;</i>	<i>they alone <u>see</u>, dwelling in their Self.</i>
3	<i>yatantah api akrita-aatmaana,</i>	<i>The unrefined, even though striving,</i>
4	<i>na enam pashyanti achetasah.</i>	<i>being unintelligent, they <u>see This not</u>.</i>

The very same terms as in the previous verse are used to describe the two types of people – **Pashyanti** and **Na Pashyanti**, “those who see and those who do not”.

In the previous verse the focal point of the difference was knowledge. The key point made in this verse is different. The focus is on the striving; on the self-effort needed to make an advance in spiritual progress; on the sustained Sadhana required to have any chance of reaching the goal successfully. Both attempts, the successful as well as the unsuccessful, to behold the indwelling Self are described:

1-2 Successful attempts are made by those who strive with sincerity for perfection, and who have the knowledge of the Self as mentioned earlier. It is clear that striving in itself is not a virtue; it has to be accompanied by sincerity of purpose and knowledge.

3-4 There is another group of seekers who do not succeed, in spite of their striving. These people are characterized by **Akriataatmaana**, lack of refinement and **Achetasah**, lack of intelligence.

The former is due to **Impurity** in the mind which is still tossing about restlessly amidst the sense objects due to Vikshepa, the power of projection. The cure for mental agitations is the practice of Bhakti Yoga.

The latter is due to **Delusion** wherein the mind has no clarity of understanding due to Avarana, the power of veiling. The cure for veiling of the intellect is the practice of Karma Yoga, by which the thick ego is thinned out.

Only after a thorough training in Karma and Bhakti Yoga, does the intellect become subtle and sharp enough for Jnana Yoga to have any positive effect in enabling the seeker to “see” the Truth with clarity.



15.4 “FOOTPRINTS” OF THE LORD

(Verses 12-15, 4 No.)

THESE VERSES INDICATE the Sopadika Drishti, i.e. seeing the Lord at the level of the Upadhis. The error highlighted in the previous section is basically non-recognition of Consciousness in ourselves. This section shows us four ways of recognising Him. Acharyaji started this section with a beautiful story to illustrate this recognition of God:

Story of the Bedouin Arab and Scientist:

A Bedouin Arab in the deserts of the Middle East was sojourning with a scientist from the West. At a certain point the Bedouin stopped and knelt down. The visitor asked him, “What are you doing, Sir?” “Praying,” came the answer.

The scientist’s curiosity was aroused. “Praying to whom? You can’t see Him, you can’t touch him – is He really there?” There was no reply from the Arab.

When they were ready to start their journey, they discovered that the camel was missing. The Bedouin wondered where it could have wandered off. The scientist followed the footprints and brought back the camel.

They rested for the night, and early the next morning, at the crack of dawn, the Bedouin stood admiring the brightening eastern horizon. The scientist joined him in the admiration. The Bedouin, still gazing at the scene, quietly said, “God’s footprint!”

This story well announces the subject matter of this section of the Chapter. God is not remote from us. The Brahman of the Upanishads is immanent in His Creation. The discerning can see His “footprints”, follow the track He leaves behind, and find Him!

We now have four verses on the Immanence of the Lord, i.e. His indwelling Presence within each individual. The sub-topics are:

- a. **Verse 12** *The All-Illumining Light of Consciousness.*
- b. **Verse 13** *All-Sustaining Vitality.*
- c. **Verse 14** *The Subjective Warmth of Life.*
- d. **Verse 15** *The Self in the Hearts of All.*

Verse 12: *The All-Illumining Light of Consciousness*

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्

॥ १५-१२॥

yadādityagatam tējō jagadbhāsayatē:'khilam |

yaccandramasi yaccāgnau tattējō viddhi māmakam

|| 15-12||

1	<i>Yat aaditya gatam tejah,</i>	<i>That light residing in the <u>sun</u>,</i>
2	<i>jagat bhaasayate akhilam;</i>	<i>and which illumines the whole world,</i>
3	<i>yat chandramasi yat cha aagnau,</i>	<i>and that which is in the <u>moon</u> and in <u>fire</u> –</i>
4	<i>tat tejah viddhi maamakam.</i>	<i>know that light to be Mine.</i>

The Bedouin's story applies literally to the message of this verse. If we are looking for the east direction early in the morning, what better "footprint" can there be than the rising sun! This verse is on the self-effulgence of the Self. **Effulgence** is a characteristic used to locate the Lord's Presence. It is not a difficult footprint to follow.

Three other similes are used, each one describing different intensities of this effulgence:

i) **Aaditya** – As the Sun: This is a simile representing the maximum intensity we can imagine in nature. The blazing effulgence, that blinding fullness, that powerful light residing in the sun, which covers the entire half of the earth's surface, gives us some idea of the intensity of the Self.

ii) **Chandramasi** – As the Moon: The above glorifies intensity, but intense light is not comfortable to look at. Hence, the cooling, inviting light of the moon is preferred to look at and admire. The Self, too, may not be seen directly, but we see it reflected fully in the full moon. In India, the full moon is dedicated as the birthday of one or other of the great saints known in history. Each full moon day is dedicated to the memory of a saint.

The saint radiates a spiritual aura that is full of compassion and benevolence. All mankind benefits from his presence on earth. He sends out a peaceful and soothing vibration to all with whom he comes in contact. Even a recollection of a saint fills our mind with solace, hope and inspiration.

iii) **Agni** – As Fire: Both the above lights have the disadvantage of being very distant. The Lord is both distant and very near to us. The nearness of the Lord is captured in the simile of fire. One can "feel" the warm, loving glow of fire in the fireplace. The effulgence of the Self is equally palpable and cannot escape our heart. God is felt easily in the warmth and compassion of near and dear ones. Why, He may also be seen by advanced aspirants in the scalding heat of anger, bitterness and oppression, too.

Thus, Light, whether it is blazing, cooling or comforting, becomes an unmistakable "footprint" by which we can recognize the Presence of the Lord.

There are other ways in which Light resembles the Lord. Light reveals knowledge of an object by removing the darkness covering it; similarly, when we suddenly get a flash of understanding, we say "I now see the light!" Light indicates freedom from doubt and clarity of knowledge.

One who always beholds the Self is said to an "enlightened being". Light here indicates the manifestation of spiritual wisdom.

Verse 13: *All-Sustaining Vitality*

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः

॥ १५-१३॥

gāmāviśya ca bhūtāni dhārayāmyahamōjasā |

puṣṇāmi cauṣadhīḥ sarvāḥ sōmō bhūtvā rasātmakaḥ

|| 15-13||

1	<i>Gaam aavishya cha bhootaani,</i>	<i>Permeating the earth and all <u>beings</u>,</i>
2	<i>dhaarayaami aham ojasaa;</i>	<i>I support them by My <u>energy</u>;</i>
3	<i>pushnaami cha aushadheeh sarvaah,</i>	<i>and I nourish all the <u>herbs</u></i>
4	<i>somah bhootvaa rasaatmakah.</i>	<i>by having become the <u>Soma juice</u>.</i>

This verse highlights the **Sustaining Power** of the Lord, also not too difficult a “footprint” to follow.

1-2 The Lord is that because of which the Earth becomes habitable. The Lord is the life-giving principle that supports all life on Earth. Many are the blessings we can count in Nature that provide our every need. God has made all the arrangements necessary for us to survive comfortably. If we want anything more than this, we have to pay for it in Pain, which is the price of greed.

Besides being our Support, the Lord also supplies us with the Prana or energy we need. It is free; most of it comes from the air we breathe and the water we drink. In the civilisation that we have born into, even these come at a price nowadays. Clean air and potable water have price tags on them. That is not God’s doing, but a sign of our own degeneration.

3-4 The earth supports profuse vegetation. Natural forests help to keep the balance in Nature by holding excess carbon, and by preventing erosion, besides being an eco-system for the flourishing life that they support. When man attempts to advance by indiscriminate destruction of these forests, not only does he suffer but all life on earth suffers, too.

In spite of all the evidence science has filed against pollution of the planet, deaf are the ears of man to hear the scientist’s plea for sanity. Blinded are man’s eyes to the pollution of Earth. In the mad quest for progress, even the great Himalayas are not spared the wrath of man’s ‘civilisation’.

Indeed, this is one “footprint” of God that is fast disappearing from the face of Earth!

Somah Rasaatmakah: “the Soma juice”. This refers to the influence of the moon on agricultural productivity. Only recently is this being acknowledged by the world of science. The ancient Indians knew of this, and worked in harmony with the moon to increase their agricultural yield. More on this topic can be obtained from further reading on this topic.

An excellent account of the influence of the full moon on sowing and reaping of crops is given by Sri Swami Chinmayanandaji in his commentary on the same verse. Ancient India knew strange secrets of Mother Nature, which modern scientists are now unearthing. Indian agricultural traditions have shown that not all lunar influence is “lunacy”; there is a lot that is “luminous” in it, too.

Verse 14: ***Vaishvanara – the Digestive Fire***

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्

॥ १५-१४॥

aham vaiśvānarō bhūtvā prāṇināṃ dēhamāśritaḥ |

prāṇāpānasamayuktaḥ pacāmyannaṃ caturvidham

॥ 15-14॥

1	<i>Aham vaishvaanarah bhootvaa,</i>	<i>I, having become the digestive fire,</i>
2	<i>praaninaam deham aashritah;</i>	<i>abide in the body (<u>stomach</u>) of beings.</i>
3	<i>praana apaana samaayuktah,</i>	<i>Through association with <u>Prana and Apana</u>,</i>
4	<i>pachaami annam chaturvidham.</i>	<i>I digest the <u>fourfold food</u>.</i>

The heat within the stomach of living beings is another “footprint” of the Lord by which life is sustained on Earth. Body temperature is maintained at a steady level. But an increase of it at the right time and in the right organ, aids the digestion of food.

1-2 Vaishvanara is the digestive fire. The most noteworthy function of this heat lies in its power to digest food material and transform it into energy-giving nutrients which sustain the entire body.

Partnership of Prana and Vaishvanara

3 The stomach muscles are set into motion through Prana. Heat is produced by Samana, which is the sub-division of Prana that controls digestion. The nutrients are distributed throughout the body by Vyana, which is the Prana that controls the blood circulation system. After digestion, the waste materials are ejected from the body by Udana, another aspect of Prana that governs ejection from the body, secretion from the glands, and the final ejection of the subtle body at the time of death.

Similarly, the pumping action of the heart is governed by bodily heat. The muscles around the heart are set into motion automatically by differential temperatures. These movements are controlled by the Lord Himself in the form of Pranic Life-Force.

4 Chaturvidham: “the fourfold food”. These processes are explained as follows:

- i) **Bhakshyam:** Food that is chewed, by being masticated by the teeth and saliva.
- ii) **Bhojyam:** Food that is just swallowed, using the tongue, as drinking of water.
- iii) **Lehyam:** Food that is licked by the tongue, such as sweets.
- iv) **Choshyam:** Food that is sucked, as juice from sugar-cane, and the fibre discarded.

India’s Famous “Food Prayer”

This verse is chanted at mealtimes throughout India. It is a recognition of the role of the Lord in our digestion and sustenance thereof. When the food prayer is recited, the food is purified of subtle impurities in it, such as that which arises when it is given with disrespect; when it is not hygienically prepared; when it is not cooked with love; or when it is prepared with greed in mind by food vendors.

The present verse helps the eater to become aware of all the needful that the Lord is doing to convert food into energy within our body. The same power converts grass into milk in cows; converts food into silk in the silkworm; and converts food into a thin, strong thread in spiders. The first website was designed by spiders!

Verse 15: *The Triad of Knower, Knowledge & Known*

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्

॥ १५-१५॥

sarvasya cāhaṁ hṛdi sanniviṣṭo
 mattaḥ smṛtirjñānamapōhanañca |
 vēdaiśca sarvairahamēva vēdyo
 vēdāntakṛdvēdavidēva cāham

|| 15-15||

1	<i>Sarvasya cha aham hridi sannivishtaḥ,</i>	<i>And I am seated in the hearts of all;</i>
2	<i>mattaḥ smṛtiḥ jñānam apohanam cha;</i>	<i>From Me are memory, knowledge, and their absence;</i>
3	<i>vedaiḥ cha sarveḥ aham eva vedyah,</i>	<i>In the <u>Vedas</u>, I am all that is to be known; I am</i>
4	<i>vedaanta-kṛt vedavit eva cha aham.</i>	<i>both author of <u>Vedanta</u> and knower of the <u>Vedas</u>.</i>

Finally, we come to the most convincing, yet the most difficult to grasp, “footprint” of the Lord – His nature as knowledge, the knower and the object to be known, all rolled in one. Books upon books may be written on the Lord’s nature as Consciousness, but we restrict ourselves to the principle behind it. Not least of the obstacles in understanding this “footprint” is our own intellectual leaning!

The intellect has its own yardstick to measure knowledge. It understands knowledge only as some information to be acquired. And somewhat arrogantly it places itself in the position of the knower of this knowledge. All such ideas are blasted by this single “footprint” of the Lord. This is a footprint that stands at the very doorstep of the Lord’s Abode!

The Lord of the Intellect

1 The heart, in Upanishadic literature, stands not so much for the emotional centre or the physical heart, but the intellectual or discriminating centre which is the intellect. At the outset, the Lord tells us that He is the Indweller present in our very intellect. This is the bastion of a man’s Ego, and the Lord has just stormed it and claimed it as His own.

2 Knowledge is the pride of our intellect. The Ego feels great pleasure in possessing knowledge. As an outfit of the Ego, the more complex the knowledge is, the better; the more secretive and concealed it is, the more treasured it becomes. But, it is the Lord who makes this knowledge possible, for it comes from Him. The sentiency of Consciousness is responsible for all our knowing. Yet, our Ego dares to claim it for itself!

In Vedanta, Consciousness is an aspect of the Reality. It is Absolute Knowledge. Any knowing, even of secular knowledge, is made possible only because of Consciousness. I, the Jeeva, am Consciousness in essence, even if it be a reflected version of It. Knowledge of objects, concepts, theories, etc, is made possible by the Consciousness working through the intellect where thoughts are analysed, concepts are deduced, and conclusions drawn.

Apohanam: “absence” or “forgetfulness”. Even the absence of objects, etc, is made known by Consciousness only. The superfluous information that is not required for processing into knowledge is discarded by the commonly known process of forgetfulness. Forgetfulness is a naturally provided waste-paper bin for undigested thoughts. We cannot imagine how burdensome our memory would be if we did not have forgetfulness!

So, the power of knowing really belongs to Consciousness, to ‘**Me**’. Can we ever know Consciousness itself? Yes, we can, but not in the way we know objects. Consciousness is said to be self-revealing. The intellect can take us up to a certain point in understanding it; thereafter it fails us.

3-4 The object of knowledge, i.e. the thing known, is also the Lord. Normally, I, the knower, am the subject that has knowledge of the object to be known. In the case at hand, the Lord tells us that He is the author, the subject, who created the Vedas as well as that which is to be known in the Vedas. I am Consciousness and so is the object. It is clear that we are speaking of a totally different kind of knowing than knowledge in the usual sense.

Knowledge of the Self is non-objectified knowledge; the senses do not have any input to make; the mind also has no say in the matter. Consciousness, being self-revealing, is only knowable by direct self-awareness, not via the medium of thoughts or the senses. The “footprint” of Absolute knowledge can be ‘seen’ only when all thoughts cease in the mind. It is said that the mind that is free of thoughts is itself pure Consciousness.

Such is the deep subject that Lord Krishna has opened up to Arjuna in this vital verse that has the potential to bring us to the very doorstep of the Lord.

The Vedas are the source of all our knowledge. They contain every conceivable item of knowledge that man needs in order to have a meaningful relationship with the world around us as well as with the Supreme Spirit within us.

The Vedas are treasure troves of knowledge and wisdom. All categories of knowledge are contained in them.

The finest portions of the Vedas are the Vedanta, or “the end and aim of the Vedas.” Everything in the Vedas leads us towards this end, even though it may temporarily contradict the final goal. Eventually, all the earlier theories and practices given in the Vedas culminate in the Vedanta philosophy.

Vedanta itself then culminates in the realisation of the Non-dual Reality.



15.5 THE THREE PURUSHAS

(Verses 16-18, 3 No.)

(Verses 16-18, 3 No.)

THIS SECTION SPEAKS of three **Purushas**. The very fact of there being three of them, gives us the hint that the word 'Purusha' is being used in its most general sense. The widest meaning of **Purusha** is "*a male person*" or just "*a person*". It is used in common language to refer to a man. Its opposite would be **Stree** or "*a woman*".

At the other extreme is the philosophical meaning of Purusha as being the Supreme Reality. This is the meaning of the word in the “Purusha Sukta”, the famous composition where the whole of Creation is regarded as one Supreme Being, and every part of creation is matched with a certain part of the Supreme Purusha’s cosmic Body.

In this section, neither of the above two meanings is taken. We allow the text itself to introduce the three Purushas to us as we proceed . . .

Verse 16: *The Perishable & Imperishable Purushas*

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते

॥ १५-१६॥

dvāvimau puruṣau lōkē kṣaraścākṣara ēva ca |

kṣarah sarvāṇi bhūtāni kūṭasthō:'kṣara ucyatē

|| 15-16||

1	<i>Dvauh imau purushau loke,</i>	Two Purushas are there in this world;
2	<i>ksharah cha aksharah eva cha;</i>	the <u>Perishable</u> and the <u>Imperishable</u> .
3	<i>ksharah sarvaani bhootaani,</i>	All beings are the Perishable,
4	<i>kootastha aksharah uchyate.</i>	and the Kootastha is the Imperishable.

1-2 Here Sri Krishna describes two Purushas, none of which are Him. They are:

i) **Ksharah Purusha**: “*The Perishable Purusha*”. **3** The Kshara Purusha is described as “all beings”. This means that for the purpose being served here, only the living creatures need be taken as representative of creation as they have both gross as well as subtle bodies. The Consciousness associated with all living beings in the world is Kshara Purusha. It is divided into two aspects: the gross and the subtle. Ksharah Purusha is the manifested, Perishable Purusha. It covers all that has both the subtle and gross bodies of all beings.

The Consciousness associated with the total **Gross Body** is **Ksharah Purusha** called **VIRAT**.

The Consciousness associated with the total **Subtle Body** is **Ksharah Purusha** called **HIRANYAGARBHA**.

The gross is manifest to the senses, and the subtle is manifest to the mind. Both are Upadhis or limiting adjuncts, also called ‘conditioners’ of consciousness. The collective Total Upadhis that limit Pure Consciousness at the cosmic level is called Ksharah Purusha or the Perishable Manifestation of Consciousness.

The words ‘perishable’ and ‘manifested’ go together. Manifested refers to everything that is constituted of the five elements, whether in subtle form or in gross form. All such manifestations are perishable. They have a birth and a death, i.e. a lifespan. They cannot last forever. That is the main feature of the Kshara Purusha.

ii) **Aksharah**: “*The Imperishable*”. **4** This second Purusha is called **Kootastha**. This word can have three possible meanings:

a. In its meaning as ‘koota’, an anvil, Kootastha means “*unchanging*”, and would refer to the Pure Consciousness or Brahman, which never changes.

b. In its meaning as ‘vaanchana’, cheating or illusion, Kootastha means “*Delusion*” and would refer to Maya or Prakriti as we called Her in Chapter 13.

c. There is yet a third meaning of Kootastha as ‘raashi’, a heap or stockpile, which refers to “*the stock of all our Samskaras or Vasanas*”, the latent tendencies in our subconscious mind. This is the meaning that applies to this Purusha.

The Consciousness associated with the total **Causal Body** is **Aksharah Purusha**, and is also called **EESHWARA**.

The words ‘imperishable’ and ‘unmanifested’ go together. Aksharah Purusha, or the Imperishable Purusha, is unmanifested to both mind and senses, so it is neither the subtle nor the gross. It consists of the total Samskaras or Vasanas that form the causal body of each being, due to which beings take birth. It awaits manifestation as the Ksharah Purusha in the manifested world. It is called ‘imperishable’ since the Samskaras go on existing in their causal form even after the beings have died. They form the root unmanifested cause which returns the Jeeva to another birth in a manifested form again and again.

The indestructibility of the Akshara Purusha is with reference to the Samskaras or Vasanas of the Jeeva. It is a relative indestructibility, lasting only while the Jeeva still exists, birth after birth. It ends only when the Jeeva gets liberated at the moment of realisation.

Above these two Purushas is a third Purusha, after which this chapter is named, and which is linked to the first meaning of Kootastha as Brahman . . .

Verse 17: ***The Supreme or ‘Highest’ Purusha***

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः

॥ १५-१७॥

uttamaḥ puruṣastvanyaḥ paramātmētyudāhṛtaḥ |

yō lōkatrayamāviśya bibhartyavyaya īśvaraḥ

॥ 15-17॥

1	<i>Uttamah purushah tu anyah,</i>	<i>But distinct from these is the Highest Purusha</i>
2	<i>paramaatmaa iti udaahritah;</i>	<i>known also as the “Highest Self” (in man).</i>
3	<i>yah loka-trayam aavishya,</i>	<i>He who pervades the <u>three worlds</u>,</i>
4	<i>bibhati avyayah eeshwarah.</i>	<i>is the Indestructible Lord who sustains them.</i>

Brief Review: We have been going up in the hierarchy of Divinity. First we had Consciousness associated with the subtle and gross bodies. It was called Hiranyagarbha and Virat respectively. They were called the **Kshara Purusha** or Perishable Purusha, because these Upadhis are perishable: the gross Upadhi upon death of the individual; and the subtle Upadhi upon realisation of Brahman.

1 The “Highest Purusha”, or **Purushottama**, is now being described. This is the same as the Supreme Non-dual, Indestructible Brahman of the Upanishads.

The indestructibility of Purushottama, is quite different from that of Akshara Purusha. It is an Absolute indestructibility. It is Eternal, and can never change.

Then we had the Consciousness associated with the causal body of Vasanas or latent desires. It was called Ishwara, associated with the Upadhis of Vasanas at the causal level. It was called the **Akshara Purusha** or Imperishable Purusha, because the cosmic impulse of Vasanas does not die at the time of death nor at the time of realisation of one individual, but is ever present as Maya with Brahman.

Now we go to the highest level, the Pure Consciousness itself, unassociated with any Upadhis, including Prakriti or Maya. Although He has Prakriti always with Him, He is beyond the reach of Prakriti, His illusory power. This pure Brahman is called **Purushottama** or “Highest Purusha”.

2 The word Purushottama is used when we are speaking of the universal or Total context, called the Samashti in Samskrit. However, with reference to the individual being, it is more common to refer to it as **Paramaatma**, “the Highest Self”, to differentiate it from the lesser known selves in the individual:

- i) Paramatma is to be differentiated from Jeeva, the individual soul;
- ii) it is also differentiated from the Ego-sense or “I”, the Ahamkara;
- iii) It is also not to be confused with the Mind, which is what is commonly considered to be “me” by most people.

3 This Purushottama is superior to the other two for the following reason: It is beyond the “three worlds”. The three worlds are the gross world, the subtle world and the causal world. The Kshara is the subtle and gross together, and the Akshara is the causal. The Purushottama pervades all these three realms. By this fact alone, it can be confirmed that it can only be Brahman Himself beyond any doubt.

The reason for making this clear is seen in the next Pada, where some ambiguity could easily arise due to use of the word ‘Ishwara’.

4 Eeshwarah: “Brahman, the Supreme”. This Ishwara is, technically speaking, superior to that mentioned earlier as Akshara Purusha, where Ishwara was in association with the causal Upadhis contained within Maya. Now Brahman is unassociated with Maya. The use of the word Ishwara is the ambiguity. Perhaps it is used only to indicate that in the context of Creation, He is superior to the other two Purushas. For, beyond doubt, He is Brahman Himself, as we have seen in **3** above.

Brahman, the Pure Consciousness is the great Substratum of this whole universe. Whenever He is referred to in connection with creation, His dynamic power called Prakriti is always with Him. Brahman and Maya are always together, as Purusha and Prakriti, and as the Lord of Creation, they are known jointly referred to as **Eeshwarah**.

Verse 18: The Purushottamah – Pure Consciousness

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः

॥ १५-१८॥

yasmātkṣaramatītō:'hamakṣarādapi cōttamaḥ |

atō:'smi lōkē vēdē ca prathitaḥ puruṣōttamaḥ

|| 15-18||

1	<i>Yasmaat ksharam ateetah aham,</i>	<i>As I transcend the <u>Perishable</u>,</i>
2	<i>aksharaat api cha uttamah;</i>	<i>and am even higher than the <u>Imperishable</u>,</i>
3	<i>atah asmi loke vede cha,</i>	<i>therefore, in the world and in the <u>Vedas</u>,</i>
4	<i>prathitah purushottamah.</i>	<i>I am declared to be the Highest Purusha.</i>

This verse has the purpose of clarifying the hierarchy of the three Purushas. The following summarises verses 16 and 17, in the light of verse 18:

i) First we have the **Purushottamah** (Pure Consciousness), the Highest Purusha, which is not associated with any Upadhis whatsoever. This is equivalent to the Kshetrajna of Chapter 13. When Lord Krishna uses the term **Me**, He is speaking from the level of Purushottama.

ii) Then we have the **Akshara Purusha** (Consciousness in association with the causal body). This stage of the hierarchy is referred to in the *Geeta* as Ishwara.

iii) Then we have the **Kshara Purusha** (Consciousness in association with the subtle and gross bodies). This is equivalent to the Consciousness in association with the Kshetra of Chapter 13, and is referred to in the *Geeta* as Hiranyagarbha.

Purushottamah is the highest, addressed as the 'Most High'. He is called Brahman in the Upanishads, although the words Param and just Purusha are also used there.



15.6 THE FRUIT OF THIS YOGA

(Verses 19-20, 2 No.)

Verse 19: *Purushottamah – Beyond the Delusion of Maya*

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत

॥ १५-१९॥

yō māmēvamasammūḍhō jānāti puruṣōttamam |

sa sarvavidbhajati mām sarvabhāvēna bhārata

|| 15-19||

1	<i>Yah maam evam asam moodhah,</i>	<i>He who is thus free from Delusion,</i>
2	<i>jaanaati purushottamam;</i>	<i>knows Me as the Supreme Purusha,</i>
3	<i>sah sarva-vit bhajati maam,</i>	<i>he, the all-knowing, <u>worships</u> Me</i>
4	<i>sarva-bhaavena bhaarata.</i>	<i>with his <u>whole being</u>, O Bharata.</i>

1-2 Evam: “in this way”. This refers to the route to **Purushottamah** as just described in the previous section, i.e. as the Supreme Being distinct from the causal, subtle and the gross worlds; as being totally detached or unassociated even from His power of Maya, yet inseparable from Her and from the Creation that stems from Her.

From the practical viewpoint of what we see among people in general, “in this way” has the greater significance of distinguishing between all the various goals that men set for themselves, not only the various secular goals, but also within the field of religion, various goals lesser than Purushottamah. Any goal lesser than Purushottamah will fall on ‘this’ side of Maya, and therefore be subject to the deluding power of Maya. Purushottamah is the only goal that “crosses over” Maya. There is great significance in just this fact alone.

The seeker is shown the importance of going beyond the reach of Maya. Only when he crosses Her, does he attain Liberation from transmigration. Then alone is there no return to the worldly life of Samsara any longer. The sage arriving at this point is a liberated being.

Although the pursuit of the lesser goals may be appropriate and in some way assist and fulfill the religious needs of man, they need to be seen as steps leading eventually to the ultimate destination of the spirit of man – which is the Purushottamah. That alone terminates the spiritual quest. All else leads up to it.

3-4 Knowing that such is glorious goal to be attained, seekers or devotees (it is the same thing) worship the Lord with their whole being. They become completely engrossed in the thought of attaining the Lord.

If we have to meet the country’s President, how excited we become. We would prepare for the meeting for days or weeks ahead of the meeting. It will absorb virtually all our attention. In the same way, devotees, in their overwhelming aspiration to be united with the Supreme Being, spend all their hours in His contemplation until, by His Grace, their name is called in the waiting room of God’s Abode, and they step into His august Presence!

This verse captures that most awaited moment of realisation of the Supreme Lord.

Verse 20: *The Most Secret Science*

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत

॥ १५-२०॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha |

ētabuddhvā buddhimānsyātkṛtakṛtyaśca bhārata

|| 15-20||

1	<i>Iti guhyatamam shaastram,</i>	<i>Thus the most secret science</i>
2	<i>idam uktam mayaa anagah;</i>	<i>has been <u>taught</u> my Me, O sinless one.</i>
3	<i>etat buddhvaa buddhimaan syaat,</i>	<i>Knowing this a man becomes <u>wise</u>,</i>
4	<i>krita-krityah cha bhaarata.</i>	<i>and all his <u>duties</u> are accomplished, O Bharata.</i>

1 Shaastram: The entire Geeta is considered to be a Shaastra, a complete science on the Self, a science that transforms our lives from ordinary man to God-man.

This Chapter is so exceptional in its width of coverage, that the status of Shaastra has been placed upon it. In Vedantic literature, a Shastra is a technical term reserved for texts which contain all the topics dealt with under the subject of Vedanta. When examined carefully (see Table that follows) this Chapter is found to cover all the topics.

Briefly, Vedanta is the science that deals with the following nine topics:

1. **Samsara Vichara:** - Enquiry into phenomenal Existence
2. **Jagat Vichara:** - Enquiry into the nature of the World
3. **Punarjanma Vichara:** - Enquiry into Transmigration
4. **Dharma Vichara:** - Enquiry into universal Laws and Morality
5. **Jnana Vichara:** - Enquiry into Knowledge of Reality
6. **Sadhana Vichara:** - Enquiry into Spiritual Practices
7. **Jeeva Vichara:** - Enquiry into the Individual Soul
8. **Eeshwara Tattva Vichara:** - Enquiry into Spirit & Matter
9. **Moksha Vichara:** - Enquiry into Liberation from Samsara

The Table below indicates in detail the vast number of subjects that are touched upon in this chapter. The purpose of this chapter may thus be inferred to be a complete summation of all that has been taught in the Geeta so far. The three chapters yet to come fill in more details but do not add any new topic to our study.

2 Anagah: “sinless”. Arjuna is addressed with this word because of his pure heart. Sri Krishna’s assessment of his character is that he has a very open personality, he is guileless, free from any harmful intentions towards anyone. He is a pure soul, with a sinless character.

3 Buddhimaan: “the wise man”. The knowledge covered in this Chapter leads one to become a wise man if one follows what is prescribed by it.

4 Krita-Kritya: “the fulfillment of all duties”. *Buddhimaan* and *Krita-Kritya* have to be present together in a person; the two go together. This was Acharyaji’s interpretation of these two words. One has to be a knower as well as a doer. Being one of them implies a lop-sided personality. What we learn should be put into practice immediately. Then the journey progresses smoothly.

TABLE of TOPICS COVERED in CHAPTER 15

Verse	Item	REFERENCE	SUBJECT
1	1	Vedavit	<i>Secular Science</i>
	2	Ashvattham Avyaya	Samsara – the indestructible tree of worldliness
2	3	Adhah Cha Oordhwam	The Choice – higher and lower; Apra and Para; Sreyas and Preyas
	4	Karma-Anubandha	Bondage – the binding effect of Action
	5	Adhah Moolaani	Desire – the root of entanglement
3	6	Asanga- Shastrena	Vairagya – the Axe of dispassion
4	7	Na Nivartanti	Mumukshutwa – desire for liberation
	8	Purusham Prapadye	The Guru – Surrender and Refuge in knowledge
5	9	Nirmaana Mohah	The Obstacles – Pride and Delusion
	10	Adhyaatma Nityah	Sadhana – Sravana, Manana & Nididhyasana
	11	Dvandvai Vimukta	Advaita – Freedom from Duality
6	12	Dhama Paramam	The Goal – Supreme Abode
7	13	Jeeva-Bhootah	Jeeva – the Individual soul
	14	Prakriti-Sthaani	Prakriti, Maya
8	15	Shareeram	The Gross body
	16	Griheetva Etani	The Subtle body
9	17	Vishayan Upasevate	Enjoyership through the senses
10	18	Gunaanvitam	The Gunas – the qualities of nature
	19	Jnana-Chakshusha	Knowledge - the “Eye of Wisdom”
11	20	Yoginah	Yoga - the striving for Union with God, Sadhana
12	21	Tat Tejah	Consciousness – the self-luminous Self
13	22	Dharayami	Preservation – Sustaining power of Lord
14	23	Vaishvanara	The Nourisher – Lord of Digestion
15	24	Hridi Sam-Nivishtah	Indweller in the hearts of all.
	25	Vedyah	The Vedas – the knowledge to be known
	26	Vedanta-Krit	Vedanta – the philosophy of Truth
16	27	Ksharah	Virat & Hiranyagarbha – the subtle and gross
	28	Aksharah	Ishwara – the causal
17	29	Paramatman	Atman – the Supreme Self (individual)
18	30	Purushottama	Brahman – the Supreme Reality (universal)
19	31	Asam-Moodhah	Maya – Crossing over Delusion
	32	Bhajati Maam	Bhakti Yoga – the Path of Devotion
20	33	Buddhimaan	Jnana Yoga – the Path of Knowledge
	34	Krita-Krityah	Karma Yoga – the Path of Action



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 **KAPWING**

The Anubandha Chatushtaya

The verse also contains the Anubandha Chatushtaya, since it is a complete Shastra by itself:

Adhikari: The qualified student – **Anagha**; the sinless one.

Vishaya: The subject – **Purushottamah**; the Highest Self.

Prayojan: The purpose or Goal – **Buddhimaan** and **Krita-Krityah**; the attainment of wisdom through combining Jnana Yoga and Karma Yoga.

Sambandha: The relationship between this text and the Goal – **Etat Buddhvaa**; by knowing this, one becomes Buddhiman and Krita-Krityah, and reaches the goal.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे
पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

ōṃ tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yōgaśāstrē śrīkṛṣṇārjuna saṁvādē
puruṣōttamayōgō nāma pañcadaśo:'dhyāyaḥ || 15 ||

Om Tat Sat!

END OF DISCOURSE 15

“THE YOGA OF THE SUPREME SPIRIT”

