



श्रीमद्भगवत् गीता
पुरुषोत्तम योगः
Chapter 15
Volume 4

निर्मानमोहा जितसङ्ग दोषाः अध्यात्मनित्या विनिवृत्त कामाः ।
द्वन्द्वै विमुक्ताः सुख दुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 15-5

न तत् भासयते सूर्यो न शङ्को न पावकः ।
यत् गत्या न निवर्तन्ते तत् धाम परमं मम ॥ 15-6

As we saw last time, in the previous verse Sri Krishna says:

When one completely dissociates oneself from all associations with all bondages of कर्म, कर्मफल, सुख, दुःख, possessions, relationships, etc., in this संसार – this ever-changing world, and also commits oneself to a proper inquiry on तत् पदं – That Destination reaching which there is no rebirth, then one will discover, one will recognize, by oneself, that तत् पदं – That Destination, That वैष्णवं परमं पदं, That ब्रह्म पदं – That abode of परमेश्वर, That परमेश्वर itself is one's own प्रत्यग आत्मा – one's own innermost self, The Self I, in oneself Itself. Such discovery, such recognition of oneself, is indeed gaining Self knowledge - आत्म ज्ञानं, ब्रह्मज्ञानं, ईश्वर ज्ञानं.

Now, who in this world can make such discovery? Who in this world can gain such Self-knowledge? The answer is, anyone can, provided one has all the pre-required personal qualities necessary for gaining Self-knowledge. Those pre-required personal qualities are what Sri Krishna called earlier as ज्ञान साधनं, such as अमानित्यं, अदम्भित्यं etc., the 20 personal qualities indicated earlier in Chapter 13, together with all the other related qualities pointed out in the earlier chapters.

Here, भगवान् calls attention to those personal qualities again, very briefly, specifically mentioning some of them. भगवान् says:

निर्मानमोहा जितसङ्ग दोषाः अध्यात्मनित्या विनिवृत्त कामाः ।
द्वन्द्वै विमुक्ताः सुख दुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ 15-5

निर्मानमोहा – Those who seek Self-knowledge must be निर्मानाः as well as निर्मोहाः



ब्रह्मविद्या **Brahma Vidya**

निर्मानाः means they should be totally free from **मानित्यं** – any tendency to crave for self praise, because, such tendency moves one's mind and **बुद्धि** farther away from **परमेश्वर**, which makes gaining **ईश्वर ज्ञानं** more difficult

निर्मोहाः means they should also be free from **मोह** – mental delusion, mental confusion, caused by one's inability to use one's own natural intellect. Here, the confusion is with respect to one's **पुरुषार्थ** – one's overriding purpose in life, one's ultimate destination in life.

Those who seek **आत्म ज्ञानं** – Self-knowledge, must absolutely be clear about one's **पुरुषार्थ**, particularly about **तत् पदं परिमार्गितव्यं**, about **तत् पदं** – That Destination whose nature they are inquiring into.

मोह – mental delusion, is an expression of **तमस् गुण**, which is a combination of ignorance, laziness and indifference. One must first overcome such **मोह** with respect to one's ultimate goal in life. **मोह** manifests itself as **क्रोध** – anger, arising from unfulfilled worldly desires, which themselves arise from associations and identification with worldly experiences (recall G.2-62/63)

जितसङ्ग दोषाः – They should be those who have won over **सङ्ग दोष**, the very **सङ्ग** – the very associations with worldly experiences is a **दोष** – an impediment to gaining **आत्मज्ञानं**. Because **आत्मा** is **असङ्गः**, It is ever unattached and unbound. If one seeks identity with **आत्मा**, one must totally free oneself from all attachments of all kinds in this **संसार**, in this ever-changing world. That means those who seek Self-knowledge must have no sense of dependence on anything other than oneself, for one's security, happiness, etc. in life. That is possible only through **कर्म योग बुद्धि**, **अनन्य ईश्वर भक्ति** and **पूर्ण ईश्वर शरणागति**.

Again, those who seek **आत्मज्ञानं** – Self-knowledge, must be

अध्यात्मनित्याः – Those who always enjoy incisive inquiry on **परमात्म स्वरूपं** – the true nature of Self I in oneself, through **श्रवणं**, **मननं** and **निदिध्यासनं**, which means they should be those who enjoy **ब्रह्म अभ्यासं** – repeated inquiry on **तत् पदं**, That **ब्रह्म पदं**, That Ultimate Destination in life. Who are those kind of people? As **भगवान्** said earlier:



मच्चिन्ता मदत्तप्राणाः बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

10-9

Their thoughts are always about परमेश्वर. They always love to see, love to hear, and love to sing glories of परमेश्वर. They spend their times in the company of each other, mutually teaching, listening and learning more about परमेश्वर, and the glories of परमेश्वर, and thereby gaining a greater appreciation of परमेश्वर, and also of themselves.

When they talk to each other, the topic of conversation is always about परमेश्वर, and the glories of परमेश्वर, and they engage themselves in such talks endlessly. By being so and doing so, they enjoy themselves in the company of परमेश्वर already within themselves, and the company of like minded people outside.

Such people are अध्यात्मनित्याः - people naturally fit for undertaking an incisive inquiry into the nature of तत् पदं - तत् ब्रह्मन् - Sri Krishna pointed out this particular personal quality earlier as अध्यात्मज्ञान नित्यत्वं तत्त्वज्ञानार्थदर्शनं in Chapter 13. Again, those who seek आत्म ज्ञानं - Self-knowledge should be

विनिवृत्त कामाः - those from whom all binding desires have naturally vanished, leaving no वासना s behind, which means, leaving no lingering impressions of any kind, such as subtle feelings of loss or regret or any sense of vacuum or longing in life, which again means, those who have outgrown all associations and identifications with objects and experiences in this संसार - in this world of transient existence, With the mind and बुद्धि filled with the ever uplifting thoughts on परमेश्वर, there is just no place for lesser thoughts of any kind. Again those who seek आत्म ज्ञानं - Self-knowledge should be:

द्वन्द्वै विमुक्ताः सुख दुःखसंज्ञैः - those who are totally free from all pairs of opposites, such as those commonly known as happiness and unhappiness, love and hatred, success and failure, etc. That means at all times, they have समचित्तत्वं - equanimity of mind and बुद्धि capable of dealing with every situation as it is, with no mental distress or regrets whatsoever. Those who have all the above personal qualities are:



ब्रह्मविद्या **Brahma Vidya**

अमूढाः - they are not deluded or confused about their पुरुषार्थ. They ever remain alert and steadfast in their तत् पदं परिमार्गितव्यं - in their pursuit of the inquiry on तत् पदं - That ब्रह्मन्, That आत्मा, The Self I.

गच्छन्ति, पदम् अव्ययं तत् - Such people

तत् अव्ययं पदम् गच्छन्ति - as a result of proper inquiry on the nature of तत् पदं, such people do ultimately go to That imperishable ब्रह्मन्, That तत् पदं, That Destination from which there is no return to संसार, which means on reaching That ब्रह्मन्, there is no rebirth for them.

गच्छन्ति, तत् पदं means "they go to That Destination". Since That Destination is The Self I in oneself itself, there is really no going involved. Going is only a commonly used expression. What really goes is only one's ignorance about the true nature of oneself. They go to तत् पदं only means that they recognize That Destination in themselves.

In the above verse, Sri Krishna has briefly and effectively pointed out all that he has already said before on ज्ञान साधनं - the personal qualities necessary for one to gain ब्रह्मज्ञानं - ईश्वर ज्ञानं - आत्म ज्ञानं - Self knowledge which is the ज्ञेयं वस्तु - that which is to be understood and recognized in terms of knowledge.

That ज्ञेयं वस्तु Itself is तत् पदं - The Ultimate Destination for every human being. About That तत् पदं, तत् ब्रह्मन् Sri Krishna has talked extensively in various details, in all the previous chapters, and we have also been already exposed to that knowledge through the Upanishads.

In the next verse, Sri Krishna calls attention to that knowledge, तत् पदं - That ब्रह्मन्, That आत्मा, The परमेश्वर already in oneself, in this manner:

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।
यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥

15-6

तत् धाम means तत् पदं-धाम, means the abode and पदं - the destination, indicating the same वस्तु - That ब्रह्मन्. Therefore, भगवान् says:



ब्रह्मविद्या **Brahma Vidya**

तत् धाम परमं मम meaning तत् परमं धाम, मम धाम – That exalted abode, That Ultimate Destination of all beings in this creation is My Abode, the abode of That ब्रह्मन्, That आत्मा, That परमेश्वर already in oneself, as one's innermost Self Itself. That तत् धाम, तत् पदं

यत् गत्वा न निवर्तन्ते – reaching which Abode, which Destination, people do not return back to संसार, because That Destination is not other than oneself. It is प्रत्यग आत्मा – the innermost Self in oneself itself.

Therefore, reaching तत् धाम, तत् पदं, reaching The Self I in oneself, one remains Oneself, there is no question of going or returning anywhere.

Thus the nature of तत् पदं is ब्रह्मन्, and that is प्रत्यग आत्मा – the innermost Self in oneself, and that is तत् धाम – the exalted abode of परमेश्वर, वैष्णवं परमं पदं.

Again, as भगवान् said earlier (13-17), the nature of that प्रत्यग आत्मा – one's innermost Self is

ज्योतिषां अपि तत् ज्योतिः तमसः परं उच्यते
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितं

13-17

The nature तत् पदं, तत् प्रत्यग आत्मा – the nature of The Self in oneself and in every self is ज्योति स्वरूपः. It is परं ज्योतिः. It is all light, the most exalted resplendent self effulgent light

ज्योतिषां अपि तत् ज्योतिः – It is The Light for all other lights. It is because of that आत्मा – that परं ज्योतिः, the sun, the moon, the stars, the fire and indeed all our इन्द्रिया s, mind, बुद्धि, etc., shine, which means they gain the power to do what they are naturally endowed to do. Further,

तमसः परं उच्यते – That आत्मा is beyond darkness, which means ignorance itself is lighted up by That आत्मा only. One is aware of one's knowledge, as well as one's ignorance, only by the blessings of That आत्मा. Thus all knowledge and all ignorance are lighted up by That आत्मा only. Therefore, The ज्योति स्वरूप आत्मा – The Self I in oneself, is indeed आत्म चैतन्यं – Pure Consciousness.



Thus आत्म ज्ञानं – Self knowledge is one's realization and recognition by oneself, that one's स्वरूप – one's true nature is आत्म चैतन्यं – Pure Consciousness Itself.

What does one get out of such आत्म ज्ञानं ? What one gets is आत्मा Itself, which means one becomes आत्मा Itself, The Self I Itself, The परमेश्वर Itself, The ब्रह्मन् Itself, as the Upanishad says:

ब्रह्मवित् आप्नोति परं – The Knower of ब्रह्मन् becomes ब्रह्मन् Itself. The Knower of आत्मा becomes आत्मा Itself, Pure Consciousness Itself, सत् चित् आनन्द Itself. Therefore ज्ञानं ज्ञेय ज्ञानगम्यं – all qualities necessary for gaining आत्म ज्ञानं, The आत्म ज्ञानं Itself and what one gains from आत्म ज्ञानं, namely आत्मा Itself, all the above हृदि सर्वस्य विष्टितं – they already exist, exist together without any distinctions among them in the heart of every being in this creation, which means तत् धाम, तत् पदं, तत् ब्रह्मन् – That ब्रह्मन्, That परमेश्वर, That आत्मा, already being in every person, is available to every person for realization and recognition by oneself.

Pointing out that exalted nature of तत् पदं – That ज्योति स्वरूप आत्मा already in every person, as तत् धाम, The Ultimate Destination to be reached by oneself, भगवान् says:

न तत् भासयते सूर्यो न शशाङ्को न पावकः

तत् पदं – सूर्यः न भासयते

- शशाङ्कः न भासयते
- पावकः न भासयते

The sun does not light up तत् पदं – That आत्मा, nor does the moon, nor the fire. The sun, the moon, the fire, and indeed all other luminaries are themselves objects in this creation, and they can light up only other objects in this creation. They have no capability to light up the self-effluent आत्मा, because आत्मा is not an object in this creation.

That आत्मा is ज्योति स्वरूप. It is ONE without a second, and hence there is, and there can be, no source of light, external to Itself, which can light up आत्मा. It is self-luminous, and It is The Light for all other lights. Everything in this creation shines after That आत्मा, That ब्रह्मन्, That परमेश्वर, already in oneself, and indeed every self in this creation, as it is so beautifully pointed out in कठोपनिषत् (5-15)



न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयं अग्निः ।
तमेव भान्तं अनुभाति सर्वम्
तस्य भासा सर्वम् इदं विभाति ॥

We have seen this verse already, and we are going to see this verse again a little later. In brief, it says:

आत्मा, The ब्रह्मन्, The परमेश्वर already in oneself

भाति – shines by Itself, as well as

विभाति च – It shines also as various objects of knowledge such as sun knowledge, moon knowledge, fire knowledge, and indeed any object knowledge. That means, whatever one sees anywhere at any time, one sees only That आत्मा, That ब्रह्मन्, That परमेश्वर, That ऊर्ध्वमूलम्, which Sri Krishna referred to in the opening verse of this chapter.

The recognition of परमेश्वर as ज्योति स्वरूप ब्रह्मन्, as ज्योति स्वरूप आत्मा, is deep rooted in our culture, especially in Temple culture. When we do दीप आराधन and आरति in front of the Lord, we worshipfully recognize परमेश्वर as ज्योति स्वरूप आत्मा, already in oneself. And that is why, in our mode of worship, दीप आराधन and आरति are always high points of both emotional and intellectual अनन्य ईश्वर भक्ति – devotion to परमेश्वर already in oneself, non-separate from oneself. Hence, during every दीप आराधन and आरति an ईश्वर भक्त recalls this verse, while being totally absorbed in such devotion, enjoying recognition of आत्मा – The Self I as परमेश्वर Itself:

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयं अग्निः ।
तमेव भान्तं अनुभाति सर्वम्
तस्य भासा सर्वम् इदं विभाति ॥

We will continue next time.