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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चदशोऽध्यायः - पुरुषोत्तम योगः

pañca daśo'dhyāyaḥ - puruṣottama yogaḥ

Chapter 15

Volume 4

निर्मानमोहा जितसङ्ग दोषाः अध्यात्मनित्या विनिवृत्त कामाः ।

nirmānamohā jitasan̄ga doṣāḥ adhyātma nityā vinivṛtta kāmāḥ ।

द्वन्द्वै र्विमुक्ताः सुख दुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥

15-5

*dvandvairvimuktaḥ sukha duḥkha samjñaiḥ gacchantya mūḍhah
padamavyayaṁ tat ॥*

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।

na tat bhaisayate sūryo na śaśaṅko na pāvakaḥ ।

यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥

15-6

yat gatvā na nivartante tat dhāma paramaṁ mama ॥

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 *karma*, कर्मफल *karmaphala*, सुख *sukha*, दुःख *duḥkha*, possessions, relationships, etc., in this संसार *saṁsār* - this ever-changing world, and also commits oneself to a proper inquiry on तत् पदं *tat padaṁ* - That Destination reaching which there is no rebirth, then one will discover, one will recognize, by oneself, that तत् पदं *tat padaṁ* - That Destination, That वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ*, That ब्रह्म पदं *brahma padaṁ* - That abode of परमेश्वर *parameśvar*, That परमेश्वर *parameśvar* itself is one's own प्रत्यग आत्मा *pratyaga ātmā* - one's own innermost self, The Self I, in oneself Itself. Such discovery, such recognition of oneself, is indeed gaining Self knowledge - आत्म ज्ञानं *ātma jñānaṁ*, ब्रह्मज्ञानं *brahma jñānaṁ*, ईश्वर ज्ञानं *īśvar jñānaṁ*.

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 *jñāna sādhanam*, such as अमानित्यं



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amānitvaṁ, अदम्भित्वं *adambhitvaṁ* 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 *bhagavān* calls attention to those personal qualities again, very briefly, specifically mentioning some of them. भगवान् *bhagavān* says:

निर्मानमोहा जितसङ्ग दोषाः अध्यात्मनित्या विनिवृत्त कामाः ।

nirmāna mohā jitasan̄ga doṣāḥ adhyātma nityā vinivṛtta kāmāḥ ।

द्वन्द्वै विमुक्ताः सुख दुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥

15-5

*dvandvairvimuktaḥ sukha duḥkha samjñaiḥ gacchantya mūḍhaḥ
padamavyayaṁ tat ॥*

निर्मानमोहा *nirmānamohā* - Those who seek Self-knowledge must be निर्मानाः *nirmānah* as well as निर्मोहाः *nirmohāḥ*

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

निर्मोहाः *nirmohāḥ* means they should also be free from मोह *moha* - 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 *puruṣārth* - one's overriding purpose in life, one's ultimate destination in life.

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

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



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जितसङ्ग दोषाः *jitasan̄ga doṣāḥ* - They should be those who have won over सङ्ग दोष *saṅga doṣa*, the very सङ्ग *saṅga* - the very associations with worldly experiences is a दोष *doṣa* - an impediment to gaining आत्मज्ञानं *ātma jñānaṁ*. Because आत्मा *ātmā* is असङ्गः *asaṅgaḥ*, It is ever unattached and unbound. If one seeks identity with आत्मा *ātmā*, one must totally free oneself from all attachments of all kinds in this संसार *saṁsāra*, 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 *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvara bhakti* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*.

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

अध्यात्मनित्याः *adhyātma nityāḥ* - Those who always enjoy incisive inquiry on परमात्म स्वरूपं *paramātma svarūpaṁ* - the true nature of Self I in oneself, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanaṁ*, which means they should be those who enjoy ब्रह्म अभ्यासं *brahma abhyāsaṁ* - repeated inquiry on तत् पदं *tat padaṁ*, That ब्रह्म पदं *brahma padaṁ*, That Ultimate Destination in life. Who are those kind of people? As भगवान् *bhagavān* said earlier:

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम् ।
maccittā madgataprāṇāḥ bodhayantaḥ parasparam ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 10-9
kathayantasch mām nityaṁ tuṣyanti ca ramanti ca ॥

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

When they talk to each other, the topic of conversation is always about परमेश्वर *parameśvar*, and the glories of परमेश्वर *parameśvar*, and they engage themselves



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in such talks endlessly. By being so and doing so, they enjoy themselves in the company of परमेश्वर *paramēśvar* already within themselves, and the company of like minded people outside.

Such people are अध्यात्मनित्याः *adhyātmanityāḥ* – people naturally fit for undertaking an incisive inquiry into the nature of तत् पदं *tat padam* - तत् ब्रह्मन् *tat brahman* - Sri Krishna pointed out this particular personal quality earlier as अध्यात्मज्ञान नित्यत्वं तत्त्वज्ञानार्थदर्शनं *adhyātmajñāna nityatvam tatvajñānārtha darśanam* in Chapter 13. Again, those who seek आत्म ज्ञानं *ātma jñānam* – Self-knowledge should be

विनिवृत्त कामाः *vinivṛtta kāmāḥ* – those from whom all binding desires have naturally vanished, leaving no वासनाs *vāsanās* 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 *saṁsār* – in this world of transient existence, With the mind and बुद्धि *buddhi* filled with the ever uplifting thoughts on परमेश्वर *paramēśvar*, there is just no place for lesser thoughts of any kind. Again those who seek आत्म ज्ञानं *ātma jñānam* – Self-knowledge should be:

द्वन्द्वै विमुक्ताः सुख दुःखसंज्ञैः *dvandvairvimuktāḥ sukha duḥkha saṁjñaiḥ* – 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 *samacittatvam* – equanimity of mind and बुद्धि *buddhi* 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:

अमूढाः *amūdhāḥ* – they are not deluded or confused about their पुरुषार्थ *puruṣārtha*. They ever remain alert and steadfast in their तत् पदं परिमार्गितव्यं *tat padam parimārgitavyam* – in their pursuit of the inquiry on तत् पदं *tat padam* - That ब्रह्मन् *brahman*, That आत्मा *ātmā*, The Self I.

गच्छन्ति *gacchanti*, पदम् अव्ययं तत् *padam avyayam tat* – Such people तत् अव्ययं पदम् गच्छन्ति *tat avyayam padam gacchanti* – as a result of proper inquiry on the nature of तत् पदं *tat padam*, such people do ultimately go to That



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imperishable ब्रह्मन् *brahman*, That तत् पदं *tat padam*, That Destination from which there is no return to संसार *samsāra*, which means on reaching That ब्रह्मन् *brahman*, there is no rebirth for them.

गच्छन्ति *gacchanti*, तत् पदं *tat padam* 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 *tat padam* 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 *jñāna sādhanam* - the personal qualities necessary for one to gain ब्रह्मज्ञानं *brahma jñānam* - ईश्वर ज्ञानं *īśvara jñānam* - आत्म ज्ञानं *ātma jñānam* - Self knowledge which is the ज्ञेयं वस्तु *jñeyam vastu* - that which is to be understood and recognized in terms of knowledge.

That ज्ञेयं वस्तु *jñeyam vastu* itself is तत् पदं *tat padam* - The Ultimate Destination for every human being. About That तत् पदं *tat padam*, तत् ब्रह्मन् *tat brahman* 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 *tat padam* - That ब्रह्मन् *brahman*, That आत्मा *ātmā*, The परमेश्वर *paramēśvar* already in oneself, in this manner:

न तत् भासयते सूर्यो न शशाङ्को न पावकः ।

na tat bhāsayate sūryo na śaśāṅko na pāvakaḥ ।

यत् गत्वा न निवर्तन्ते तत् धाम परमं मम ॥

15-6

yat gatvā na nivartante tat dhāma paramam mama ॥

तत् धाम *tat dhāma* means तत् पदं धाम *tat padam dhāma*, means the abode and पदं *padam* - the destination, indicating the same वस्तु *vastu* - That ब्रह्मन् *brahman*. Therefore, भगवान् *bhagavān* says:

तत् धाम परमं मम *tat dhāma paramam mama* meaning तत् परमं धाम, *tat paramam dhāma* मम धाम *mama dhāma* - That exalted abode, That Ultimate



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Destination of all beings in this creation is My Abode, the abode of That ब्रह्मन् *brahman*, That आत्मा *ātmā*, That परमेश्वर *parameśvar* already in oneself, as one's innermost Self Itself. That तत् धाम *tat dhāma*, तत् पदं *tat padam*,

यत् गत्वा न निवर्तन्ते *yat gatvā na nivartante* - reaching which Abode, which Destination, people do not return back to संसार *saṁsār*, because That Destination is not other than oneself. It is प्रत्यग आत्मा *pratyaga ātmā* - the innermost Self in oneself itself.

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

Thus the nature of तत् पदं *tat padam* is ब्रह्मन् *brahman*, and that is प्रत्यग आत्मा *pratyaga ātmā* - the innermost Self in oneself, and that is तत् धाम *tat dhāma* - the exalted abode of परमेश्वर *parameśvar*, वैष्णवं परमं पदं *vaiṣṇavam paramam padam*.

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

ज्योतिषां अपि तत् ज्योतिः तमसः परं उच्यते
jyotiṣā ām api tat jyotiḥ tamasaḥ param ucyate
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितं
jñānam jñeya jñāna gamyam hr̥di sarvasya viṣṭhitam 13-17

The nature तत् पदं *tat padam*, तत् प्रत्यग आत्मा *tat pratyaga ātmā* - the nature of The Self in oneself and in every self is ज्योति स्वरूपः *jyoti svarūpaḥ*. It is परं ज्योति *param jyoti*. It is all light, the most exalted resplendent self effulgent light.

ज्योतिषां अपि तत् ज्योतिः *jyotiṣām api tat jyotiḥ* - It is The Light for all other lights. It is because of that आत्मा *ātmā* - that परं ज्योति *param jyoti*, the sun, the moon, the stars, the fire and indeed all our इन्द्रिया *indriyās*, mind, बुद्धि *buddhi*, etc., shine, which means they gain the power to do what they are naturally endowed to do. Further,



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

Thus आत्म ज्ञानं *ātma jñānam* - Self knowledge is one's realization and recognition by oneself, that one's स्वरूप *svarūpa* - one's true nature is आत्म चैतन्यं *ātma caitanyam* - Pure Consciousness Itself.

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

ब्रह्मवित् आप्नोति परं *brahmavit āpnoti param* - The Knower of ब्रह्मन् *brahman* becomes ब्रह्मन् *brahman* Itself. The Knower of आत्मा *ātmā* becomes आत्मा *ātmā* Itself, Pure Consciousness Itself, सत् चित् आनन्द *sat cit ānand* Itself. Therefore ज्ञानं ज्ञेय ज्ञानगम्यं *jñānam jñeya jñāna gamyam* - all qualities necessary for gaining आत्म ज्ञानं *ātma jñānam*, The आत्म ज्ञानं *ātma jñānam* Itself and what one gains from आत्म ज्ञानं *ātma jñānam*, namely आत्मा *ātmā* Itself, all the above हृदि सर्वस्य विष्ठितं *hr̥di sarvasya viṣṭhitam* - they already exist, exist together without any distinctions among them in the heart of every being in this creation, which means

तत् धाम *tat dhāma*, तत् पदं *tat padam*, तत् ब्रह्मन् *tat brahman* - That ब्रह्मन् *brahman*, That परमेश्वर *paramēśvar*, That आत्मा *ātmā*, already being in every person, is available to every person for realization and recognition by oneself.

Pointing out that exalted nature of तत् पदं *tat padam* - That ज्योति स्वरूप आत्मा *jyoti svarūpa ātmā* already in every person, as तत् धाम *tat dhāma*, The Ultimate Destination to be reached by oneself, भगवान् *bhagavān* says:

न तत् भासयते सूर्यो न शशाङ्को न पावकः *na tat bhāsayate sūryo na śaśāṅko na pāvakaḥ*



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तत् पदं *tat padaṁ* - सूर्यः न भासयते *sūryaḥ na bhāsayate*

- शशङ्कः न भासयते *śaśāṅkah na bhāsayate*
- पावकः न भासयते *pāvakaḥ na bhāsayate*

The sun does not light up तत् पदं *tat padaṁ* - That आत्मा *ātmā*, 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-effulgent आत्मा *ātmā*, because आत्मा *ātmā* is not an object in this creation.

That आत्मा *ātmā* is ज्योति स्वरूप *jyoti svarūpa*. 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 *ātmā*. It is self-luminous, and It is The Light for all other lights. Everything in this creation shines after That आत्मा *ātmā*, That ब्रह्मन् *brahman*, That परमेश्वर *parameśvar*, already in oneself, and indeed every self in this creation, as it is so beautifully pointed out in कठोपनिषत् *kāthopaniṣat* (5-15)

न तत्र सूर्यो भाति न चन्द्रतारकं
na tatra sūryo bhāti na candra tārakam
नेमा विद्युतो भान्ति कुतोऽयं अग्निः ।
nemā vidyuto bhānti kuto'yaṁ agniḥ ।
तमेव भान्तं अनुभाति सर्वम्
tameva bhāntaṁ anubhāti sarvam
तस्य भासा सर्वम् इदं विभाति ॥
tasya bhāsā sarvam idaṁ vibhāti ॥

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

आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar* already in oneself भाति *bhāti* - shines by itself, as well as

विभति च *vibhati ca*- 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 *ātmā*, That ब्रह्मन् *brahman*, That परमेश्वर *parameśvar*, That ऊर्ध्वमूलम् *ūrdhva mūlam*, which Sri Krishna referred to in the opening verse of this chapter.



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

न तत्र सूर्यो भाति न चन्द्रतारकं
na tatra sūryo bhāti na candra tārakam
नेमा विद्युतो भान्ति कुतोऽयं अग्निः ।
nemā vidyuto bhānti kuto'yaṁ agniḥ ।
तमेव भान्तं अनुभाति सर्वम्
tameva bhāntam anubhāti sarvam
तस्य भासा सर्वम् इदं विभाति ॥
tasya bhāsā sarvam idaṁ vibhāti ॥

We will continue next time.