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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चदशोऽध्यायः - पुरुषोत्तम योगः

pañca daśo'dhyāyaḥ - puruṣottama yogah

Chapter 15

Volume 5

ममैवांशो जीवलोके जीवभूतः सनातनः ।

mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

15-7

manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥

शरीरं यदवाप्नोति यच्चापि उत्क्रामतीश्वरः ।

śarīraṁ yadavāpnoti yaccāpi utkrāmatisvaraḥ ।

गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥

15-8

gṛhītvā etāni saṁyāti vāyuḥ gandhān iva āśayāt ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणं एव च ।

śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇam eva ca ।

अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥

15-9

adhiṣṭhāya manaścāyam viṣayān upasevate ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।

utkrāmantam sthitam vāpi bhujñānam vā guṇānvitam ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

15-10

vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ ॥

यतन्तो योगिनश्चैनं पश्यन्ति आत्मनि अवस्थितं ।

yatanto yoginaścainam paśyanti ātmani avasthitam ।

यतन्तोऽपि अकृतात्मानः नैनं पश्यन्ति अचेतसः ॥

15-11

yatanto'pi akṛtātmānaḥ nainam paśyanti acetasaḥ ॥

In today's verses, Sri Krishna calls attention to the nature of every individual जीव *jīva*. Every being endowed with both existence and consciousness in this creation is a जीव *jīva*. Thus, every being, whether it is manifest or unmanifest, is a जीव *jīva*. Sri



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Krishna is talking here particularly about every individual human being, every individual person as a जीव *jīva*.

As we may recall from Chapter 13, every जीव *jīva* as an individual person, is made up of a particular combination of स्थूल शरीर *sthūla śarīra* (gross physical body) सूक्ष्म शरीर *sūkṣma śarīra* (subtle body), अविद्या *avidyā* (self-ignorance) and आत्मा *ātmā* (the ever-existent, all-pervading परमेश्वर *parameśvar* Itself, in the increasing order of subtlety in manifestation. Here, as already pointed out, आत्मा *ātmā* alone is सत्यं *satyaṁ* - Absolute Reality, never subject to change, and It is everywhere at all times, while the other three are only मिथ्या *mithyā* - transient realities ever subject to change and ultimate disappearance. That is the लक्षण *lakṣaṇ* - the distinguishing mark of every individual person.

Until one gains आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, one does not really recognize both अविद्या *avidyā* and आत्मा *ātmā*. One recognizes oneself simply as a जीव *jīva* - as a living being, somehow endowed with existence and consciousness, with all of one's sense faculties, or in a more popular language, one is merely a living being endowed with a body and a soul, whatever these words may mean.

In terms of Upanishad knowledge, when the gross physical body (the स्थूल शरीर *sthūla śarīra*) falls dead, the person does not die. The person continues to exist as an unmanifest individual जीव *jīva* made up of सूक्ष्म शरीर *sūkṣma śarīra* (subtle body) अविद्या *avidyā*, (Self ignorance) and आत्मा *ātmā* (The Self I, The परमेश्वर *parameśvar* already in oneself), until such time, the subtle body - the सूक्ष्म शरीर *sūkṣma śarīra*, along with its current state of अविद्या *avidya*- Self ignorance, re-enters into another gross physical body (new स्थूल शरीर *sthūla śarīra*) appropriate to meet its current needs. How such transmigration of the subtle body, from one gross physical body into another takes place, is what Sri Krishna is talking here, in today's verses. भगवान् *bhagavān* says:

ममैवांशो जीवलोके जीवभूतः सनातनः ।
mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 15-7

manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati ॥



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जीवलोके जीवभूतः सनातनः ममः अंशः एवः *jīvaloke jīvabhūtaḥ sanātanaḥ mamaḥ aṁśaḥ evaḥ*

जीवलोके *jīvaloke* - In this जीवलोक *jīvaloka* - in this world of human beings

जीवभूतः *jīvabhūtaḥ* means जीव स्वरूपः *jīva svarūpaḥ* - every individual जीव *jīva* - every individual person who considers oneself as a कर्ता *kartā*, भोक्ता *bhoktā*, etc - as a doer of actions and experiencer of सुख दुःख *sukha duḥkha* and other experiences of worldly life, every such individual person, which means every ordinary person, is, in fact,

सनातनः *sanātanaḥ* - eternal in existence and consciousness, because

मम अंशः एव *mama aṁśaḥ evaḥ* - every ordinary individual person in this world is an अंशं *aṁśam* of Myself only, is a minute part of परमेश्वर *parameśvar* only. Every individual person, which means every one of us has no existence as a separate entity. Every one of us is in fact an ईश्वर अंशं *īśvar aṁśam* - a minute part of परमेश्वर *parameśvar* only, says Sri Krishna.

Does that mean परमेश्वर *parameśvar* exists in parts and pieces divided among all the जीवसु *jīvas* in this world? No. Again such a division is only an appearance. Just as, while this great space is ONE and indivisible, it appears to exist as if divided among all individual spaces, such as building space, room space, pot space, etc., so also is परमेश्वर *parameśvar*.

परमेश्वर *parameśvar*, while being ONE and indivisible, appears to exist as if divided among all the objects in this creation. As भगवान् *bhagavān* said earlier

अविभक्तं च भूतेषु विभक्तं इव च स्थितं 13-16
avibhaktam ca bhūteṣu vibhaktam iva ca sthitam

आत्मा *ātmā* is ONE and indivisible (अविभक्तं *avibhaktam*), but it appears to exist as if divided among all beings, among all individual उपाधि *upādhi* - individual body vehicles (शरीरसु *śarīras*) in this world. Even that appearance of division is illumined, is lighted up by The ज्योति स्वरूप आत्मा *jyoti svarūpa ātmā*, The परमेश्वर *parameśvar* only.

Therefore, every limited individual person is nothing but a part of That unlimited परमेश्वर *parameśvar*, just as every limited space which we see, is only a part of the unlimited



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great space, which is again a manifestation of परमेश्वर *parameśvar* only. All perceptions of limitations of space are limitations of the उपाधिस *upādhis* - the शरीर *śarīrs*, the objects in space. One's उपाधि *upādhi* itself, one's body vehicle itself, is मायाकल्पित उपाधि *māyā kalpita upādhi*, an expression of माया *māyā*, which is ever non-separate and inseparable from परमेश्वर *parameśvar*.

Therefore, the very existence of any object, is itself the सत् स्वरूप *sat svarūpa* - the existence nature of सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*, सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūpa brahman* - The परमेश्वर *parameśvar*. In the case of any human being, in particular, both सत् स्वरूप *sat svarūpa* (Existence nature) and चित् स्वरूप *cit svarūpa* (consciousness nature) of परमेश्वर *parameśvar* are manifest. That is what भगवान् *bhagavān* points out by saying: ममैवांशो जीवलोके जीवभूतः सनातनः *mamaivāṁśo jivaloke jivabhūtaḥ sanātanaḥ*

Now भगवान् *bhagavān* proceeds to point out how any जीव *jīva* - any individual person, endowed with existence and consciousness, goes from one physical body into another.

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति 15-7
manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati

शरीरं यत् अवाप्नोति यश्चापि उत्क्रामति ईश्वरः ।
śarīraṁ yat avāpnoti yaścapi utkrāmati īśvaraḥ ।
गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥ 15-8
gṛhītvā etāni saṁyāti vāyuḥ gandhān iva āśayāt ॥

All these lines go together. The words यत् *yat* and ईश्वर *īśvara* (in line 2) must be properly understood with reference to the context here. Here यत् *yat* means "when" and ईश्वर *īśvara* refers to देहादि संघात स्वामी *dehādi saṁghāt svāmī* - That which controls all the actions of the person who considers oneself as the कर्ता भोक्ता *kartā bhoktā* - the doer of कर्म *karma* and experiencer of कर्मफल *karma phalas* in this ever changing worldly life. That स्वामी *svāmī* is only the अविध्या रूप सूक्ष्म शरीर



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avidhyā rūpa sūkṣma śarīra of the person - the subtle body in the person in its current state of Self ignorance.

Until the person gains Self-knowledge, पूर्ण ईश्वरज्ञानं *pūrṇa īśvar jñānam*, आत्म ज्ञानं *ātma jñānam*, the स्वामी *svāmī* in the person, the one who controls all the actions of the body, is really one's ego self, governed by self-ignorance.

Therefore, in the context here, ईश्वर *īśvara* is simply one's सूक्ष्म शरीर *sūkṣma śarīra* - subtle body, governed by अविद्या *avidyā* - Self-ignorance. Therefore

यत् *yat* (यदा *yadā*) ईश्वरः *īśvaraḥ* (सूक्ष्म शरीरः *sūkṣma śarīraḥ*) शरीरं उत्क्रामति *śarīraṁ utkrāmati* - When the subtle body departs from the gross physical body, that means at the time of death

कर्षति *karṣati* means आकर्षति *ākārṣati* - the subtle body attracts to itself, it carries with itself

मनः षष्ठानि इन्द्रियाणि प्रकृतिस्थानि *manaḥ ṣaṣṭhāni indriyāṇi prakṛtisthāni* - the six sense organs including five ज्ञानेन्द्रियसु *jñānendriyas* and मनः *manaḥ* the entire अन्तःकरण *antaḥ karaṇa* - the five senses of hearing, touch, sight, taste and smell together with all the internal organs of perception, namely mind, बुद्धि *buddhi*, अहंकार *ahaṁkāra* (ego), and चित्तं *cittaṁ* (the faculty of memory) - all in their subtle states which were in the body just before death, and then

संयाति च *saṁyāti ca* - departs from the gross physical body. Thus, at the time of death, the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body, attracts to itself all the above six senses of perception in their subtle forms, and also departs from the gross physical body, again in a subtle form. How does this happen?

आशयात् गन्धान् गृहीत्वा वायुः संयाति इव *āśayāt gandhān gṛhītvā vāyuḥ saṁyāti iva* - Just as the wind attracts to itself the smells from their sources, from the objects in the environments, and moves from one place to another carrying that smell with itself, just as for example, the wind attracts to itself the fragrances of the flowers in a garden, and moves away from the garden carrying that smell with itself, similarly, at the time of death, the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body, attracts to itself all the six subtle senses of perception and departs from the gross physical body, carrying all the senses with itself. Then what happens?



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अपि च यत् (यदा) ईश्वरः (सूक्ष्म शरीरः) शरीरं अवाप्नोति *api ca yat (yadā) īśvaraḥ (sūkṣma śarīraḥ) śarīraṁ avāpnoti* - Then, again, when the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body (carrying with it all the six subtle senses of perception), finds and gains another suitable gross physical body to occupy

एतानि इन्द्रियाणि गृहीत्वा संयाति *etāni indriyāṇi grhītvā saṁyāti* (संयक् याति *saṁyak yāti*) - it goes into the new physical body, naturally, with the same six senses carried with it, in a suitable form

Thus, at the time of death of the gross physical body of a person, the subtle body of that person departs from the body, carrying with it the senses of hearing, touch, form, taste, smell and the entire अन्तःकरण *antaḥ karaṇa*, namely mind, बुद्धि *buddhi*, अहंकार *ahaṁkāra* (ego), and चित्तं *cittaṁ* (memory), all in their subtle states. And when that subtle body finds and gains another suitable gross physical body to occupy, it enters into the new physical body, naturally, with the same six senses carried with it, in order to continue its evolution. Thus, the subtle body of every person - a जीव *jīva* enjoys existence and consciousness, both before the death and after the death of the gross physical body. There is never any death for the जीव *jīva* itself.

Next, भगवान् *bhagavān* points out how an individual सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body, the जीव *jīva*, on gaining a new physical body, operates in the new physical body.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणं एव च ।

śrotraṁ cakṣuḥ sparśanaṁ ca rasanam ghrāṇam eva ca ।

अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥ 15-9

adhiṣṭhāya manaścāyaṁ viṣayān upasevate ॥

अयं *ayaṁ* (जीवः *jīvaḥ*) विषयान् *viṣayān* (संसार विषयान् *saṁsār viṣayān*) उपसेवते *upasevate* - This जीव *jīva* - this subtle body, in its new physical body, as a person, again experiences all the sense objects of this worldly life. How?

अधिष्ठाय *adhiṣṭhāya* - by pervading all over the new physical body, and presiding over all the subtle organs of perception, which have now taken their appropriate places in the new physical body. These organs of perception are:

श्रोत्रं चक्षुः स्पर्शनं रसनं घ्राणं मनः च *śrotraṁ cakṣuḥ sparśanaṁ rasanam ghrāṇam manaḥ ca* - the ear, the eyes, the sense of touch (the skin), the sense of taste (the tongue), the sense of smell (the nose), and the entire अन्तःकरण *antaḥ*



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karaṇ, namely the mind, the बुद्धि *buddhi*, the ego, and the faculty of memory, all in their subtle states, in the respective organs of perception.

It is like one moving into a new house and getting settled there, putting all the appliances in their proper places and starting to live again as usual. By pervading all over the new physical body, and presiding over all the body elements with all the sense instruments in place, the जीव *jīva*, as a new person, again experiences all worldly life, naturally.

As भगवान् *bhagavān* said earlier, every जीव *jīva*, every living being in this creation is ईश्वर अंशं *īśvar aṁśam*, which means परमेश्वर *parameśvar* is already in every person, as the ONE because of whom alone, each of the sense organs has the capacity to function naturally as they do. As we have already seen in Kenopanishad, परमेश्वर *parameśvar* is already in every जीव *jīva* - in every person, as श्रोत्रस्य श्रोत्रं *śrotrasya śrotram* - ear of the ear, मनसो मनः *manaso manaḥ* - mind of the mind, चक्षुषः चक्षुः *cakṣuṣaḥ cakṣuḥ* - eyes of the eyes, etc., which means, परमेश्वर *parameśvar* is the ONE which is all इन्द्रिय *indrayas* without itself being an इन्द्रिय *indraya*, and परमेश्वर *parameśvar* is all organs of perception and action in ONE, as भगवान् *bhagavān* said earlier:

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।
sarvataḥ pāṇipādam tat sarvato'kṣiśiro mukham ।
सर्वतः श्रुति मल्लोके सर्वम् आवृत्य तिष्ठति ॥ 13-13
sarvataḥ śruti malloke sarvam āvṛtya tiṣṭhati ॥

Thus, the ONE presiding over all the organs of perception and action in one's physical body is indeed परमेश्वर *parameśvar*, and that which is behind all the experiences of a person in one's worldly life is also परमेश्वर *parameśvar*. That is आत्मतत्त्वं *ātma tatvaṁ* - the Truth about The Self in oneself in every जीव *jīva* - in every person. Even though that is the case, भगवान् *bhagavān* points out:

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।
utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 15-10
vimūdhā nānupaśyanti paśyanti jñāna cakṣuṣaḥ ॥

उत्क्रामन्तं *utkrāmantam* - whether one departs from the physical body or



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स्थितं वा अपि भुञ्जानं वा गुणान्वितं *sthitam vā api bhujñānam vā guṇānvitam* - whether one remains in the body enjoying worldly experiences and one's स्वभाव गुण *svabhāva guṇas* such as likes and dislikes of various kinds, That one, That Self in the body, must be other than the body itself. This fact about the nature of the Self in oneself must be obvious to every person, but it is not so.

विमूढाः *vimūdhā* - Those who are deluded, those who are confused about one's पुरुषार्थ *puruṣārtha* - the ultimate goal in life, and those who cannot discriminate between नित्यं *nityam* and अनित्यं *anityam* - the Eternal and the transient, those who do not have विवेक ज्ञानं *viveka jñanam*, such deluded people

न अनुपश्यन्ति *na anupaśyanti* - they do not see the fact as it is. They confuse one's physical body as oneself, and they are incapable of recognizing the true nature of themselves. On the other hand

ज्ञान चक्षुषः पश्यन्ति *jñāna cakṣuṣaḥ paśyanti* - Those who have the eyes of wisdom, only those who have विवेक ज्ञानं *viveka jñanam*, आत्मतत्त्व ज्ञानं *ātmatatva jñanam* - knowledge rooted in Self enquiry, only such people see the truth about the true nature of जीव *jīva* - true nature of every person as ईश्वर अंशं *īśvara aṁśam* and सनातनं *sanātanam* - as परमेश्वर *parameśvar* itself and hence eternal.

Who are those people who do have such ज्ञान चक्षुषः *jñāna cakṣuṣaḥ* - eyes of wisdom? भगवान् *bhagavān* says:

यतन्तो योगिनश्चैनं पश्यन्ति आत्मनि अवस्थितं ।

yatanto yoginaścainam paśyanti ātmani avasthitam ।

यतन्तोऽपि अकृतात्मानः नैनं पश्यन्ति अचेतसः ॥ 15-11

yatanto'pi akṛtātmānaḥ nainam paśyanti acetasaḥ ॥

यतन्तः *yatantaḥ*, ध्यानपराः निदिध्यासन पराः *dhyānaparāḥ nididhyāsana parāḥ* - Those who put forth efforts striving to gain and absorb ईश्वर ज्ञानं *īśvara jñanam* in daily life through diligent and continued Upanishad studies and contemplation on परमेश्वर *parameśvar*, and also



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योगिनः च *yoginaḥ ca*, समाहित चित्ताः कर्म योगिनः *samāhita cittāḥ karma yoginaḥ* - those who constantly seek ईश्वर ज्ञानं *īśvara jñānaṁ* through undistracted कर्म योग बुद्धि *karma yoga buddhi* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, such people

आत्मनि अवस्थितं एनं *ātmani avasthitam enam* (आत्मानं *ātmānam*) पश्यन्ति *paśyanti* - they see, they recognize the आत्मा *ātmā* - The Self abiding in oneself as अयं आत्मा अहं अस्मि इति *ayaṁ ātmā ahaṁ asmi iti* - I am That आत्मा *ātmā*.

Thus they gain अपरोक्ष ज्ञानं *aparokṣa jñānaṁ* - direct and immediate knowledge of आत्मा *ātmā* - The Self I as परमेश्वर *parameśvar* Itself, already in oneself. That knowledge takes place in their बुद्धि *buddhi*. Such people have ज्ञान चक्षुषः *jñāna cakṣuṣaḥ* - they have eyes of wisdom. On the other hand, there are others who

यतन्तः अपि *yatantaḥ api* - even though they put forth lots of efforts, striving to gain ईश्वर ज्ञानं *īśvara jñānaṁ* through Vedantic studies and seeking the help of आचार्यसु *ācāryas* - teachers of various kinds, etc., they are still

अकृतात्मानः *akṛtātmānaḥ* means असंस्कृतात्मानः *asamskṛtātmānaḥ* - their mind and बुद्धि *buddhi* are not ready for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*, because they do not have अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity in thought, word and deed, and they are still governed by their राग-द्वेष *rāga-dveṣa* forces, forces of likes and dislikes. They have not yet gained mastery over their senses. They have not yet gained mastery over their राग-द्वेष *rāga-dveṣa* forces, and consequently they have not yet withdrawn themselves completely from all improper or unbecoming activities. They have not yet cultivated the necessary self-discipline and all the other personal qualities necessary for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्मज्ञानं *ātma jñānaṁ*, - Self-knowledge. Further, they are:

अचेतसः अविचेकिनः *acetasaḥ avivekinaḥ* - in spite of all their studies and efforts, they still do not have विवेक ज्ञानं *viveka jñānaṁ* - clarity of knowledge and steadfastness of pursuit, on one's overriding पुरुषार्थ *puruṣārtha* - ultimate goal in life.



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Such people do not have ज्ञान चक्षुषः *jñāna cakṣuṣaḥ* - eyes of wisdom, eyes of बुद्धि *buddhi*, capable of recognizing आत्मा *ātmā*- The Self I, The परमेश्वर *parameśvar* already in oneself as ONESELF Itself.

न एनं पश्यन्ति *na enaṁ paśyanti* - They do not see, and hence they cannot recognize the truth about the nature of जीव *jīva* - the nature of oneself as a person, the nature of Self I as परमेश्वर *parameśvar* Itself already in oneself. Naturally, therefore, they do not recognize that every जीव *jīva* is ईश्वर अंशं *īśvara aṁśam* and सनातनं *sanātanaṁ* - the real unchanging nature of every person is indeed परमेश्वर *parameśvar* Itself, and hence Eternal, both in existence and in consciousness.

So much about जीव *jīva*, every individual human being in this creation. We will continue next time.