



श्रीमद्भगवत् गीता
पुरुषोत्तम योगः
Chapter 15
Volume 6

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सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च । वैदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥	15-15

In these extraordinary verses, Sri Krishna calls attention, again very briefly, to another very important aspect of पूर्ण ईश्वरज्ञानं, namely ईश्वर विभूति – the glories of परमेश्वर. A full appreciation and constant realization and recognition of the glories of परमेश्वर is not only ज्ञान साधनं – a means helpful for gaining पूर्ण ईश्वरज्ञानं, it is also a means for enjoying ब्रह्मानन्दं – Supreme Happiness at all times.

Sri Krishna has been talking about ईश्वर विभूति in all the previous chapters, in different ways, using different words, appropriate to the different contexts. As we may recall, the entire 10th chapter of the भगवत् गीता is on ईश्वर विभूति. The ईश्वर उपासन – the worship of परमेश्वर that we do at this temple through विष्णु सहस्रनाम अर्चन, is again meditation and contemplation on परमेश्वर through an appreciation and recognition of the glories of परमेश्वर.

And the glory that manifests itself in anyone, in anything, anywhere, at any time, in this creation, is ONLY a glory of परमेश्वर. In fact, this entire creation, everything in this creation, including every one of us here, both individually and collectively, is a glory of परमेश्वर only. Any glory of परमेश्वर that one can discover, appreciate and recognize is



good enough for meditation on परमेश्वर, and ultimately reaching परमेश्वर Itself, and enjoying ब्रह्मानन्द – perennial happiness.

A collective meditation on all the glories of परमेश्वर that one can recognize, is even more effective, because such collective meditation on ईश्वर विभूति makes ईश्वर स्मरणं – meditation on परमेश्वर into ईश्वर अनुस्मरणं – contemplation on परमेश्वर, which makes union with परमेश्वर already in oneself, and enjoyment of ब्रह्मानन्द even more direct and immediate.

We usually commence our scripture reading here by reciting these Upanishad words ईशावास्यं इदं सर्वम् and conclude with these words पूर्णम् अदः पूर्णम् इदं. All that we see, or we can see in this creation is परमेश्वर Itself whose very nature is Eternal, unchanging, unlimited, fullness Itself, so says the Upanishad. That is the ईश्वर विभूति that we must learn to understand, appreciate, and grow up, to realize and recognize fully.

Anything one can objectify as "this" is इदं. Consequently, every object in this creation, including any event, any change, any experience, any worldly transaction in this creation, and the creation Itself is इदं. We also know that इदं, by its very nature, has only transient existence, and it is ever subject to change, and it is always limited.

That being the nature of इदं, how can there be identity between इदं and परमेश्वर?

Our mind and बुद्धि must be absolutely clear on this matter in order to be able to understand, appreciate, recognize and enjoy all ईश्वर विभूतिस, both individually and collectively.

The relationship between इदं and परमेश्वर is like the relationship between the waves in the ocean and the ocean itself. We see that every wave is different from every other wave, and each wave is transient in existence, ever-changing in form and name, and it is always limited in size, shape, power, etc., all of which being peculiar to that particular wave only. At the same time, we also realize that every wave arises from the ocean, is sustained by the ocean, and it ultimately merges back into the ocean, giving up all individual distinctions.

No wave has any existence independent of the ocean. When we see a wave, we are really seeing the ocean itself, not a symbol of the ocean, not a separate object standing as a symbol for the ocean. All limitations of the wave are only incidental to its transient form, and they have nothing to do with its intrinsic nature, which is, being ocean itself. When we touch a wave, we are truly touching the ocean itself.



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Thus, we recognize that every wave in the ocean is ocean itself, and there is no conflict in recognizing the identity between the limited wave and the limitless ocean in terms of their intrinsic nature. So is the case with respect to our recognition of the identity between इदं and परमेश्वर in terms of their intrinsic nature.

Thus, we must recognize that all beings in this creation, including all objects, all events, all experiences in this creation, and this entire creation itself, are like waves in the ocean of परमेश्वर, which means परमेश्वर is सर्व व्यवहार आस्पदं - परमेश्वर is That Seat, The Support, The Abode, तत् पदं, वैष्णवं परमं पदं for all beings, for all objects, for all events, for all changes and for all experiences in this creation, just as the ocean is the seat, the support, the abode for all the waves and their ever-changing manifestations.

Thus, परमेश्वर is सर्वात्मा, सर्वभूतात्मा - The Self, The Abode, The तत् पदं, the natural home, the natural destination of every individual self in this creation, which means परमेश्वर is The Self I for every being in this creation. That is ईश्वर विभूति, the glory of परमेश्वर.

To understand and appreciate ईश्वर विभूति - glories of परमेश्वर, is simply to realize and recognize fully this extraordinary fact of nature, namely, परमेश्वर is सर्वात्मा, सर्वभूतात्मा, the natural destination for every human being in this creation.

It is that ईश्वर विभूति, that glory of परमेश्वर, to which Sri Krishna calls attention in today's verses. भगवान् says:

यत् आदित्यगतं तेजःजगत् भासयतेऽखिलं ।

यत् चन्द्रमसि यत् च अग्नौ तत् तेजः विद्धि मामकम् ॥ 15-12

विद्धि - Please understand . When भगवान् says विद्धि, it means what is being pointed out is not a trivial matter. It must be listened to, understood, realized and recognized beyond doubt, through proper inquiry. What is being pointed out here is ईश्वर विभूति - the glory of परमेश्वर, in particular the सर्वात्मत्वं of परमेश्वर, That परमेश्वर is The आत्मा - The Self I of every Being in this creation, सर्व व्यवहार आस्पदत्वं - परमेश्वर is the abode of all worldly transactions, events and personal experiences. Pointing out that ईश्वर विभूति, भगवान् says:

यत् आदित्यगतं तेजः - That which is the तेजस् of अदित्य, that which is the brilliant light which emanates from the sun



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यत् अखिलं जगत् भासयते - which light illumines the entire world

तत् तेजः मामकम् - That तेजस्, that brilliant light is मामकम् (मदीयं) Mine. That brilliant light belongs to Me, The परमेश्वर only. परमेश्वर being The आत्मा for the sun, the intrinsic nature of sun itself is परमेश्वर only. The sun has no existence independent of परमेश्वर. Hence the glory of the sun is indeed the glory of परमेश्वर only. Similarly,

यत् चन्द्रमसि तेजः तत् तेजः च मामकम् - That which is the cool reflected light which emanates from the moon, that light also is Mine only

यत् अग्नौ तेजः, तत् तेजः च मामकम् - That which is the heat and the light which emanates from the fire, that heat and light also is Mine only.

Thus, भगवान् says "I am the sun. I am the moon. I am the fire, the glory of the sun, the glory of the moon, the glory of the fire, all that glory is My glory alone". The sun, the moon, the fire, each according to its own उपाधि - the शरीर, manifests the glory of परमेश्वर only.

तेजस् also means ज्योति स्वरूप चैतन्य आत्मा - The Self-effulgent Pure Consciousness, which is the consciousness in all beings. Therefore, the consciousness of आदित्य देवता, चन्द्र देवता and अग्नि देवता is also परमेश्वर only. Further, the sun, the moon, and the fire are उपलक्षणस - illustrations, which means, by implication, they stand for all beings in this creation. Therefore, परमेश्वर is indeed all beings in this creation. That is the message here. Further,

गामाविश्य च भूतानि धारयामि अहं ओजसा ।

पुष्णामि च ओषधीः सर्वाः सोमो भूत्या रसात्मकः ॥ 15-13

गां अविश्य अहं ओजसा - गां अविश्य means पृथिवीम् अविश्य. Having entered into the earth

अहं धारयामि - I, The परमेश्वर, support and sustain

भूतानि - all beings on earth. How?

ओजसा - by My inherent strength and power, by ईश्वर बल.

Having entered into the earth, I The परमेश्वर, support and sustain all beings on earth, including the earth itself, by My ओजस्, by My inherent strength and power.



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Now, "गां अविश्य - having entered into the earth" means what? परमेश्वर is already everywhere in this creation. That being so, where does परमेश्वर enter?

As we saw in the Taittiriya Upanishad, even while this universe was recalled into omniscient vision of परमेश्वर (ज्ञान दृष्टि), परमेश्वर had already entered into this creation as the laws governing the very existence of this creation. Thus, the very nature of these laws is परमेश्वर Itself. These laws, which we call as the unchanging laws of nature, permeate into all aspects of existence in this grossified created universe. That is how परमेश्वर has entered into this creation, into everything that happens to this creation, and into every being that exists in this creation.

Therefore गां अविश्य "having entered into the earth" means permeating everything that happens to this earth, and to every being on this earth as the unchanging, all-pervading, and all-powerful laws of nature, which we see and experience every day in life.

The power here is ओजस्, ईश्वर बलं - the inherent strength and power of परमेश्वर, which is again परमेश्वर Itself, as भगवान् said earlier " बलं बलवतां अस्मि काम राग चिर्वर्जितं (7-11). It is that बलं, that ईश्वर बलं, that is pointed out here. That बलं is परमेश्वर Itself, independent of this creation.

Therefore, भगवान् says here: "By the strength and power of My laws alone, the earth is earth, the space is space, the earth remains firmly in place as it does, and all the beings on earth are being supported and sustained". Further

रसात्मकः सोमः भूत्वा सर्वाः ओषधीः पुष्णामिः - Here सोमः means चन्द्र - the moon

रसात्मकः सोमः भूत्वा means रसमयः चन्द्रः सन् - By being the moon in the form of the watery sap in all plants

सर्वाः ओषधीः (अहं) पुष्णामि च - I, The परमेश्वर, nourish and sustain the entire plant kingdom. The cool rays of the moon are necessary for the conversion of water into the necessary sap to keep the plants healthy and productive so that they can serve as the sources for the nutritious food for all living beings on earth. The watery sap in every plant is itself a manifestation of the glory of परमेश्वर. Further,

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥

15-14



ब्रह्मविद्या **Brahma Vidya**

अहं प्राणिनां देहं आश्रितः वैश्वानरो भूत्वा - I, The परमेश्वर, becoming, which means manifesting Myself as वैश्वानर देवता - the divine digestive fire, in the body of all जीवs - all living beings

प्राणापान समायुक्तः अहं चतुर्विधं अन्नं पचामि - I cook, which means, I am the very process of digesting, all the four kinds of food, which process involves the divine functionaries of प्राण देवता, अपान देवता, etc., who are non-separate from Myself, The परमेश्वर.

As the वैश्वानर देवता in the physical body of every person, I, The परमेश्वर, is the digester of the food eaten, and hence, really, I am the eater of the food, which itself is Myself only - अहं अन्नं अहं अन्नादः as we have seen already in Taittiriya Upanishad.

The divine functionaries involved in the digestive process are प्राण - respiration, अपान - waste elimination, व्यान - blood circulation, उदान - the entire biochemical process of assimilation, and समान - system reaction. All these five प्राणs are देवताs, both individually and collectively, non-separate from वैश्वानर देवता, The परमेश्वर Itself already in the body of every person.

Eating food is an act of worship of परमेश्वर. That is why, every time, before we eat, we offer the food to all the प्राण देवताs through मन्त्रs:

प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा, उदानाय स्वाहा, समानाय स्वाहा and ब्रह्मणे स्वाहा - By the स्वाहा मन्त्र, one does कर्मफल त्याग - renunciation of the कर्मफल arising from the action of eating. By such renunciation, the very action of eating becomes अन्न ब्रह्म उपासन - worship of परमेश्वर, and the food Itself becomes ईश्वर प्रसादं - the very grace of परमेश्वर.

Whether you do अन्न ब्रह्म उपासन or not, your food will be digested in accordance with the unchanging laws of nature, which are independent of your own actions. But, if you do the अन्न ब्रह्म उपासन every time before you eat anything, that helps you to cultivate ईश्वर भक्ति and ईश्वर ज्ञानं in your continuing endeavour to reach The Highest in yourself.

चतुर्विधं अन्नं - Vedanta classifies food under four broad categories. They are:

भोज्यं, भक्ष्यं, चोष्यं and लेह्यं



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भोज्यं - that which is eaten just by tasting

भक्ष्यं - that which is masticated by teeth and then eaten

चोष्यं - that which is eaten by biting and eating only the juicy part, and

लेह्यं - that which is licked and eaten

Thus we understand that all food is परमेश्वर, and the one who digests the food is also परमेश्वर, which means the eater also is परमेश्वर. All this is only to point out that

वासुदेवः सर्वम् इति ज्ञानं - the knowledge that परमेश्वर is indeed everything there is in this creation - ईशावास्यं इदं सर्वम् ज्ञानं

Pointing out that glory of परमेश्वर, Sri Krishna says:

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥

15-15

This is one of the famous verses in the भगवत् गीता, often recited during ईश्वर उपासन - one's personal worship of परमेश्वर, and also during one's प्रात आत्मा अनुस्मरणं - early morning Self- recognition.

We will see this verse in detail next time.