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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चदशोऽध्यायः - पुरुषोत्तम योगः

*pañca daśo'dhyāyaḥ - puruṣottama yogaḥ*

Chapter 15

Volume 6

यदादित्यगतं तेजो जगद्भासयतेऽखिलं ।

*yadādityagataṁ tejo jagadbhāsayate'akhilam ।*

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

15-12

*yaccandramasi yaccāgnau tattejo viddhi māmakam ॥*

गामाविश्य च भूतानि धारयामि अहं ओजसा ।

*gāmaviśya ca bhūtāni dhārayāmi ahaṁ ojasā ।*

पुष्णामि च ओषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

15-13

*puṣṇami ca oṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥*

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

*ahaṁ vaiśvānaro bhūtvā praṇinām dehamāśritaḥ ।*

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥

15-14

*prāṇa pāna samā yuktaḥ pacāmyannaṁ caturvidhaṁ ॥*

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

*sarvasya cāhaṁ hr̥di sannaviṣṭo mattaḥ smṛtirjñānamapohanaṁ ca ।*

वैदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥

15-15

*vaidaiśca sarvaiḥ ahameva vedyo vedāntakṛt vedavideva cāhaṁ ॥*

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



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Sri Krishna has been talking about ईश्वर विभूति *īśvara vibhūti* 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 *bhagavat gītā* is on ईश्वर विभूति *īśvara vibhūti*. The ईश्वर उपासन *īśvara upāsana* - the worship of परमेश्वर *parameśvar* that we do at this temple through विष्णु सहस्रनाम अर्चन *viṣṇu sahastranām arcana*, is again meditation and contemplation on परमेश्वर *parameśvar* through an appreciation and recognition of the glories of परमेश्वर *parameśvar*.

And the glory that manifests itself in anyone, in anything, anywhere, at any time, in this creation, is ONLY a glory of परमेश्वर *parameśvar*. In fact, this entire creation, everything in this creation, including every one of us here, both individually and collectively, is a glory of परमेश्वर *parameśvar* only. Any glory of परमेश्वर *parameśvar* that one can discover, appreciate and recognize is good enough for meditation on परमेश्वर *parameśvar*, and ultimately reaching परमेश्वर *parameśvar* itself, and enjoying ब्रह्मानन्द *brahmānand* - perennial happiness.

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

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

Anything one can objectify as "this" is इदं *idaṁ*. 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 *idaṁ*. We also know that इदं *idaṁ*, by its



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very nature, has only transient existence, and it is ever subject to change, and it is always limited.

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

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

The relationship between इदं *idaṁ* and परमेश्वर *parameśvar* 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.

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 *idaṁ* and परमेश्वर *parameśvar* 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 *parameśvar*, which means परमेश्वर *parameśvar* is सर्व व्यवहार आस्पदं *sarva vyavahāra āspadaṁ* - परमेश्वर *parameśvar* is That Seat, The Support, The Abode, तत् पदं *tat padaṁ*, वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ* 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 *parameśvar* is सर्वात्मा *sarvātmā*, सर्वभूतात्मा *sarva bhūtātmā* - The Self, The Abode, The तत् पदं *tat padaṁ*, the natural home, the natural destination of every individual self in this creation, which means परमेश्वर *parameśvar* is The Self



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I for every being in this creation. That is ईश्वर विभूति *īśvara vibhūti*, the glory of परमेश्वर *parameśvar*.

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

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

यत् आदित्यगतं तेजः जगत् भासयतेऽखिलं ।

*yat ādityagataṁ tejaḥ jagat bhāsayate'khilam* ।

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

*yat candramāsi yat ca agnau tat tejaḥ viddhi māmakam* ॥

विद्धि *viddhi*- Please understand . When भगवान् *bhagavān* says विद्धि *viddhi*, 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 *īśvara vibhūti* - the glory of परमेश्वर *parameśvar*, in particular the सर्वात्मत्वं *sarvātmatvaṁ* of परमेश्वर *parameśvar*, That परमेश्वर *parameśvar* is The आत्मा *ātmā* - The Self I of every Being in this creation, सर्व व्यवहार आस्पदत्वं *sarva vyavahāra āspadatvaṁ* - परमेश्वर *parameśvar* is the abode of all worldly transactions, events and personal experiences. Pointing out that ईश्वर विभूति *īśvara vibhūti*, भगवान् *bhagavān* says:

यत् अदित्यगतं तेजः *yat adityagataṁ tejaḥ* -That which is the तेजस् *tejas* of अदित्य *aditya*, that which is the brilliant light which emanates from the sun

यत् अखिलं जगत् भासयते *yat akhilaṁ jagat bhāsayate* - which light illumines the entire world

तत् तेजः मामकम् *tat tejaḥ māmakam* - That तेजस् *tejas*, that brilliant light is मामकम् *māmakam* (मदीयं *madiyaṁ*) Mine. That brilliant light belongs to Me, The परमेश्वर *parameśvar* only. परमेश्वर *parameśvar* being The आत्मा *ātmā* for the sun, the intrinsic nature of sun itself is परमेश्वर *parameśvar* only. The sun has no



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existence independent of परमेश्वर *parameśvar*. Hence the glory of the sun is indeed the glory of परमेश्वर *parameśvar* only. Similarly,

यत् चन्द्रमसि तेजः तत् तेजः च मामकम् *yat candramasi tejaḥ tat tejaḥ ca māmakam* - 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 *yat agnau tejaḥ, tat tejaḥ ca māmakam* - That which is the heat and the light which emanates from the fire, that heat and light also is Mine only.

Thus, भगवान् *bhagavān* 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 *upādhi* - the शरीर *śarīra*, manifests the glory of परमेश्वर *parameśvar* only.

तेजस् *tejas* also means ज्योति स्वरूप चैतन्य आत्मा  *jyoti svarūpa caitanya ātmā* - The Self-effulgent Pure Consciousness, which is the consciousness in all beings. Therefore, the consciousness of आदित्य देवता *āditya devatā*, चन्द्र देवता *candra devatā* and अग्नि देवता *agni devatā* is also परमेश्वर *parameśvar* only. Further, the sun, the moon, and the fire are उपलक्षणसु *upalakṣaṇas* - illustrations, which means, by implication, they stand for all beings in this creation. Therefore, परमेश्वर *parameśvar* is indeed all beings in this creation. That is the message here. Further,

गामाविश्य च भूतानि धारयामि अहं ओजसा ।

*gāmāviśya ca bhūtāni dhārayāmi ahaṁ ojasā*

पुष्णामि च ओषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 15-13

*puṣṇami ca oṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ ॥*

गां अविश्य अहं ओजसा *gām aviśya ahaṁ ojasā* - गां अविश्य *gām aviśya* means पृथिवीम् अविश्य *pṛthivīm aviśya* Having entered into the earth

अहं धारयामि *ahaṁ dharayāmi* - I, The परमेश्वर *parameśvar*, support and sustain भूतानि *bhūtāni* - all beings on earth. How?

ओजसा *ojasā* - by My inherent strength and power, by ईश्वर बल *īśvara bala*.



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

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

As we saw in the Taittiriya Upanishad, even while this universe was recalled into omniscient vision of परमेश्वर *paramēśvar* (ज्ञान दृष्टि *jñāna dr̥ṣṭi*), परमेश्वर *paramēśvar* 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 *paramēśvar* 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 *paramēśvar* has entered into this creation, into everything that happens to this creation, and into every being that exists in this creation.

Therefore गां अविश्य *gām aviśya* "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 *ojas*, ईश्वर बलं *īśvara balaṁ* - the inherent strength and power of परमेश्वर *paramēśvar*, which is again परमेश्वर *paramēśvar* itself, as भगवान् *bhagavān* said earlier "बलं बलवतां अस्मि काम राग विवर्जितं *balaṁ balavatāṁ asmi kāma rāga vivarjitaṁ* (7-11). It is that बलं *balaṁ*, that ईश्वर बलं *īśvar balaṁ*, that is pointed out here. That बलं *balaṁ* is परमेश्वर *paramēśvar* itself, independent of this creation.

Therefore, भगवान् *bhagavān* 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 *rasātmakaḥ somaḥ bhūtvā sarvāḥ oṣadhīḥ puṣṇamiḥ* - Here सोमः *somaḥ* means चन्द्र *candra* - the moon



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रसात्मकः सोमः भूत्वा *rasātmakaḥ somaḥ bhūtvā* means रसमयः चन्द्रः सन् *rasamayah candraḥ san* - By being the moon in the form of the watery sap in all plants

सर्वाः ओषधीः (अहं) पुष्णामि च *sarvāḥ oṣadhīḥ (aham) puṣṇāmi ca* - I, The परमेश्वर *parameśvar*, 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 *parameśvar*. Further,

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

*aham vaiśvānaro bhūtvā praṇinām dehamāśritaḥ ।*

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ 15-14

*prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥*

अहं प्राणिनां देहं आश्रितः वैश्वानरो भूत्वा *aham praṇinām deham āśritaḥ vaiśvānaro bhūtvā* - I, The परमेश्वर *parameśvar*, becoming, which means manifesting Myself as वैश्वानर देवता *vaiśvānara devatā* - the divine digestive fire, in the body of all जीवस *jīvas* - all living beings

प्राणापान समायुक्तः अहं चतुर्विधं अन्नं पचामि *prāṇāpāna samāyuktaḥ aham catur vidham annam pacāmi* - 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 *prāṇa devatā*, अपान देवता *apāna devatā*, etc., who are non-separate from Myself, The परमेश्वर *parameśvar*.

As the वैश्वानर देवता *vaiśvanara devatā* in the physical body of every person, I, The परमेश्वर *parameśvar*, 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 *aham annam aham annādaḥ* as we have seen already in Taittiriya Upanishad.

The divine functionaries involved in the digestive process are प्राण *prāṇa* - respiration, अपान *apāna* - waste elimination, व्यान *vyāna* - blood circulation, उदान *udāna* - the entire biochemical process of assimilation, and समान *samāna* - system reaction. All these five प्राणस *prāṇas* are देवतास *devatās*, both individually and collectively, non-



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separate from वैश्वानर देवता *vaiśvānara devatā*, The परमेश्वर *parameśvar* itself already in the body of every person.

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

प्राणाय स्वाहा *prāṇāya svāhā*, अपानाय स्वाहा *apānāya svāhā*, व्यानाय स्वाहा *vyānāya svāhā*, उदानाय स्वाहा *udānāya svāhā*, समानाय स्वाहा *samānāya svāhā* and ब्रह्मणे स्वाहा *brahmaṇe svāhā* - By the स्वाहा मन्त्र *svāhā mantra*, one does कर्मफल त्याग *karma phala tyāga* - renunciation of the कर्मफल *karma phala* arising from the action of eating. By such renunciation, the very action of eating becomes अन्न ब्रह्म उपासन *anna brahma upāsana* - worship of परमेश्वर *parameśvar*, and the food itself becomes ईश्वर प्रसादं *īśvara prasādam* - the very grace of परमेश्वर *parameśvar*.

Whether you do अन्न ब्रह्म उपासन *anna brahma upāsana* 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 *anna brahma upāsana* every time before you eat anything, that helps you to cultivate ईश्वर भक्ति *īśvara bhakti* and ईश्वर ज्ञानं *īśvar jñānam* in your continuing endeavour to reach The Highest in yourself.

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

भोज्यं *bhojyam*, भक्ष्यं *bhakṣyam*, चोष्यं *coṣyam* and लेह्यं *lehyam*

भोज्यं *bhojyam* - that which is eaten just by tasting

भक्ष्यं *bhakṣyam* - that which is masticated by teeth and then eaten

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

लेह्यं *lehyam* - that which is licked and eaten

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





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## ब्रह्मविद्या **Brahma Vidya**

वासुदेवः सर्वम् इति ज्ञानं *vāsudevaḥ sarvam iti jñānam* - the knowledge that परमेश्वर *parameśvar* is indeed everything there is in this creation - ईशावास्यं इदं सर्वम् ज्ञानं *īśāvāsyam idam sarvam jñānam*

Pointing out that glory of परमेश्वर *parameśvar*, Sri Krishna says:

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

*sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtirjñānamapohanaṁ ca ।*

वेदैश्च सर्वैः अहमेव वेद्यो वेदान्तकृत् वेदविदेव चाहं ॥

15-15

*vedaiśca sarvaiḥ ahameva vedyo vedānta kṛt vedavideva cāham ॥*

This is one of the famous verses in the भगवत् गीता *bhagavat gītā*, often recited during ईश्वर उपासन *īśvara upāsana* - one's personal worship of परमेश्वर *parameśvar*, and also during one's प्रात आत्मा अनुस्मरणं *prāta ātmā anusmaranaṇam* - early morning Self- recognition.

We will see this verse in detail next time.