



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

दशमोऽध्यायः विभूति योगः

daśamo'dhyāyaḥ - vibhūti yogaḥ

Chapter 10

Volume 1

श्री भगवानुवाच *śrī bhagavān uvāca*

भूय एव महाबाहो शृणु मे परमं वचः ।

*bhūya eva mahabāho śrīṇu me paramaṁ vacaḥ ।*

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

10 - 1

*yatte'haṁ prīyamāṇāya vakṣyāmi hitakamyayā ॥*

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

*na me viduḥ surgaṇāḥ prabhavaṁ na maharṣayaḥ ।*

अहमादिहि देवानां महर्षीणां च सर्वशः ॥

10 - 2

*ahmādirhi devānām maharṣiṇām ca sarvaśaḥ ॥*

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

*yo māmajamanādiṁ ca veti loka maheśvaram ।*

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥

10 - 3

*asaṁmaūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate ॥*

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

*buddhir jñānamasaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ ।*

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥

10 - 4

*sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayameva ca ॥*

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

*ahiṁsā samatā tuṣṭiḥ tapo danaṁ yaśo'yaśaḥ ।*

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

10 - 5

*bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ ॥*

This 10<sup>th</sup> Chapter of भगवद्गीता *bhagavadgītā*, called विभूति योग *vibhūti yoga*, starts the second-half of the current cycle of our ब्रह्मविद्या *brahma vidyā* Scripture



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

Readings, already in progress. Sri Krishna's Discourse on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* in भगवद्गीता *bhagavadgītā*, begins, in fact, in verse 1 of chapter 1 itself, and formally in chapter 2 with Arjuna's request, asking Sri Krishna:

यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ 2-7  
*yat śroyaḥ syāt niścitaṁ brūhi tanme śiṣyaste'haṁ śādhi mām tvām pr pannaṁ*

"Krishna, please teach me in clear and unambiguous terms, what is it I should do, to gain श्रेयस् *śreyas* – Total Fulfillment in life; I am your Disciple; I commit myself totally to your Teachings."

Sri Krishna answers this request at the end of Chapter 9, by saying

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥ 9 – 34  
*manmanā bhava madbhkto madyājī mām namaskuru ॥*

"Arjuna, This is what you should do to gain The श्रेयस् *śreyas* you seek, namely, मन्मना भव *manmanā bhava* – Be in a perpetual State of ध्यानयोग *dhyāna yoga* in pursuit of ME, The परमेश्वर *paramesvar*, already in yourself as असंग आत्मा *asaṅga a ātmā* – The Unbound SELF in yourself

मद्भक्तो भव *madbhkto bhava* – Be My भक्त *bhakta*, Be a Devotee of परमेश्वर *paramesvar*, doing every कर्म *karma* as ईश्वर आराधन कर्म *īśvar ārādhana karma*, with कर्म फल त्याग बुद्धि *karma phala tyāga buddhi* and ईश्वर प्रसाद बुद्धि *īśvar prasād buddhi*, doing every कर्म *karma* as Worship of परमेश्वर *paramesvar*, with the attitude of Total Renunciation of कर्म फल *karma phala* and welcoming the results of your actions, whatever they are, as Blessings from ME – The परमेश्वर *paramesvar*, already in yourself

मद्याजी भव *madyājī bhava* – Recognizing every component of every कर्म *karma* as परमेश्वर *paramesvar* Itself, do every कर्म *karma* as यज्ञ कर्म *yarjña karma* as कर्म *karma* dedicated to Me, The परमेश्वर *paramesvar*, as कर्म *karma* whose only purpose is to gain अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purification of Mind and clarity of बुद्धि *buddhi*, so that you can recognize Me, The परमेश्वर *paramesvar* in yourself as Yourself itself, and



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

मां नमस्कुरु *mām namaskuru* - Do नमस्कार *namaskāar* to Me, The परमेश्वर *paramesvar*, recognizing and appreciating the presence of परमेश्वर *paramesvar* as The असंग आत्मा *asam̄ga ātmā* – as The Unbound SELF in yourself. Surrender your notions of doership and enjoyership at the Alter of That परमेश्वर *paramesvar*, and cultivate the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īshvar śarṇāgati* – Total surrender to ME – The परमेश्वर *paramesvar*, already in yourself as Yourself Itself.

By being in such a state of All-inclusive भक्ति योग *bhakti yoga*, you will certainly recognize ME, you will certainly recognize Yourself, you will certainly gain the श्रेयस् *śreyas* – Total Fulfillment in Life that you seek.”

That is Sri Krishna’s complete answer to Arjuna’s original question in Chapter 2. All that has been said up to the end of Chapter 9 is only to unfold the basis for the above answer, together with the detailed practical Means\_by which any one\_can do, what needs to be done, to gain श्रेयस् *śreyas* – Total Fulfillment in life.

Thus, the first half of भगवद्गीता *bhagvadgītā*, up to the end of Chapter 9, is complete in itself, in terms of both Arjuna’s question and Sri Krishna’s answer. However, Sri Krishna continues with His Discourse on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* in the second half of भगवद्गीता *bhagvadgītā*, starting with this chapter (Chapter 10) formally concluding the Discourse in Chapter 18, where He repeats the same Message again, namely:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥

18 - 65

*manmanā bhava madbhkto madyājī mām namaskuru ॥*

which means, all that is said in the Second-half of भगवद्गीता *bhagvadgīta*, is a necessary extension and further elaboration of the same ब्रह्मविद्या *brahma vidyā* Knowledge, for the benefit of every ईश्वर भक्त *īshvar bhakta*.

Now, one might ask – why this repetition is necessary? There are two reasons:

1. The Discourse on ब्रह्मविद्या *brahma vidyā* and योग शास्त्र *yoga śāstra* is Knowledge to be understood, reflected upon and absorbed – not simply a matter of entertainment, information or belief.
2. Any knowledge that needs to be understood, beyond doubt, needs repetition and elaboration from different points of view, to ensure clarity, unambiguity and certainty.



## ब्रह्मविद्या **Brahma Vidya**

Further, The ईश्वर तत्त्वं *īśvar tattvaṁ* – The Truth about परमेश्वर *paramesvar*, is not easy to realize. The obstacles to such realization are many, and one can overcome those obstacles only through the strength of clarity of knowledge and intensity of personal experience. Therefore, the purpose of the second half of भगवद्गीता *bhagvadgītā* is to help every ईश्वर भक्त *īśvar bhakta* – every Devotee of परमेश्वर *paramesvar*, to understand The Truth about परमेश्वर *paramesvar*, beyond any doubt, and gain the necessary strength and inspiration born of clear knowledge, so that one can order and reorder one's daily life, to uplift oneself to the state of Total Fulfillment in Life.

Recognizing that the greatest difficulty in cultivating भक्ति योग *bhakti yoga* lies in the difficulty in recognizing परमेश्वर *paramesvar* in everything that exists, in recognizing the fact ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* – this difficulty arises from the fact that the Mind and बुद्धि *buddhi* are not accustomed to such recognition in daily life – therefore, भगवान् *bhagavān* starts the second half of गीतोपदेश *gītopadeśa*, with a Discourse on विभूति योग *vibhūti yoga*, to help the Mind and बुद्धि *buddhi* of an ईश्वर भक्त *īśvar bhakta* learn to recognize परमेश्वर *paramesvar* through what one sees in this very manifest creation.

विभूति *vibhūti* means “The Glory of परमेश्वर: *paramesvarah*; more exactly, “The glory of ईश्वर शक्ति *īśvar bhakti*” – The Glory of the Infinite Power of परमेश्वर *paramesvar*”. The Glories of परमेश्वर *paramesvar* are infinite. This entire creation, and everything in this entire creation, are Glories of परमेश्वर *paramesvar*. Some of these glories were mentioned briefly in Chapters 7 and 9, while unfolding the very Nature of परमेश्वर *paramesvar*.

In this Chapter, the focus of attention is recognition of परमेश्वर *paramesvar*, through the Glories of परमेश्वर *paramesvar*, as seen in this माया *māyā* – creation. That which makes anything Glorious, anything Great, anything Beautiful, anything Extraordinary – That is a Means for learning to recognize परमेश्वर *paramesvar*. In fact, there is nothing in this creation which is not परमेश्वर *paramesvar* – That is the Message in this Chapter. This is how Sri Krishna communicates This Message in this Discourse on विभूति योग *vibhūti yoga*.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

श्री भगवानुवाच

*śrī bhagavān uvāca*

भूय एव महाबाहो शृणु मे परमं वचः ।

*bhūya eva mahabāho śrīṇu me paramam vacaḥ ।*

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

10 -1

*yatte'ham priyamāṇāya vakṣyāmi hitakāmyayā ॥*

महाबाहो *mahābāho* – O! Mighty-armed Arjuna! If Arjuna's Glory is because of his extraordinary skill in archery, then that Glory also belongs to परमेश्वर *paramesvar* only; that is why भगवान् *bhagvān* tells a little later – “among the Pandavas, I am Dhananjaya (Arjuna).

महाबाहो *mahabāho* – O! Arjuna

भूयः एव *bhūyaḥ eva* – Once again

शृणु मे परमं वचः *śrīṇu me paramam vacaḥ* – listen to My words, which reveal The Supreme Being

भूयः *bhūyaḥ* means “again” – it stands for repetition of the topic. The topic here is ईश्वर तत्त्वं *īśvar tattvam* – The Truth about परमेश्वर *paramesvar*, which includes the Glories of परमेश्वर *paramesvar*, some of which were mentioned in the earlier chapters.

शृणु मे परमं वचः *śrīṇu me paramam vacaḥ* – Listen to My words which are परमं *paramam* – Supreme; the words are Supreme because, they reveal the Supreme Being.

यत् ते अहं वक्ष्यामि तत् शृणु *yat te aham vakṣyāmi tat śrīṇu* – Listen to My words which I will tell you

प्रीयमाणाय *priyamāṇāya* – I am telling you these words, because you seem to love what I have been teaching you so far; you seem to enjoy learning about परमेश्वर *paramesvar* and भक्ति योग *bhakti yoga* from Me.

Arjuna's mood has changed dramatically from what it was at the beginning of Chapter 2. Then, he was depressed, confused, and at a loss to know as to what to do. Now, after Sri Krishna's Teachings, that mood has disappeared. His original question has also disappeared. He got the answer he sought. The All-inclusive भक्ति योग *bhakti yoga* is the answer, which is both enlightening and exhilarating. If he has any question in his mind, it is only on how to do successfully what Sri Krishna has advised him to do, to gain श्रेयस् *śreyas*. In this respect, any further help he can get from Sri Krishna would be most welcome indeed.



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

That Sri Krishna knows, being a सर्वज्ञः *savarjñah* – all knowing परमेश्वर *paramesvar*. Therefore Sri Krishna says “Listen to My words which I will tell you. Since you are ready for this Message, I am telling you these words.

हितकाम्यया *hitakamyayā* – with a desire to bring good to you; these words are beneficial to you, in understanding the Nature of परमेश्वर *paramesvar*, beyond doubt, and gaining श्रेयस् *śreyas* for certain.

The greatest good that one can do to a person is to make that person recognize that he or she is परमेश्वर *paramesvar* Itself – That is why भगवान् *bhagavān* says here चक्ष्यामि हितकाम्यया *vakṣyāmi hita kamyayā*. “The ultimate knowledge you can gain is ईश्वर तत्त्वं *īshvar tattvam* – The truth about

परमेश्वर *paramesvar*, for, gaining such knowledge, recognition and appreciation of ईश्वर विभूति *īshvar vibhūti*– The Glories of परमेश्वर *paramesvar*, is beneficial to you. It is हितं *hitam* – beneficial, because, if you recognize that all Glories in this creation belong only to परमेश्वर *paramesvar* – that recognition itself deflates your अहंकार *ahaṅkāra* – your ego, and releases you from very many obstacles, such as pride, jealousy, complexes of various kinds, etc. which stand in the way of your clear vision of परमेश्वर *paramesvar*.

Now, who is qualified to tell the Glories of परमेश्वर *paramesvar*? Only परमेश्वर *paramesvar* Itself is really qualified, because, Sri Krishna says:

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

*na me viduḥ suragaṇāḥ prbhavaṁ na maharṣayaḥ ।*

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

10 - 2

*ahmādirhi devānām maharṣīṇāṁ ca sarvaśaḥ ॥*

सुरगणाः न महर्षयः *suragaṇāḥ na maharṣayaḥ* – Even the whole host of Devas like Indra, Vayu, Varuna etc., and not even the Great Sages

न विदुः मे प्रभवं *na viduḥ me prbhavaṁ* – do not know all My glories and Powers

हि *hi* – because

अहं आदिः देवानां महर्षीणां च सर्वशः *aham ādiḥ devānām maharṣīṇāṁ ca sarvaśaḥ* – I have been there before all of them. I am the cause of all the Devas and



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

Sages. Everything they know came from ME – The परमेश्वर *paramesvar*, and naturally everything I know they cannot know.

Being परमेश्वर *paramesvar* Himself, Sri Krishna is naturally the most qualified person to tell ईश्वर विभूति *īśvar vibhūti* – The Glories of परमेश्वर *paramesvar*. If even the Devas and Maha Rishis do not know the full Glory of परमेश्वर *paramesvar*, how can an ordinary human being recognize and appreciate परमेश्वर *paramesvar*? Sri Krishna says:

यो मां अजमनादिं च वेत्ति लोकमहेश्वरम् ।

*yo mām ajamanādiṁ ca vetti loka mahesvaram ।*

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते

10 - 3

*asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate*

मर्त्येषु *martyeṣu* – Among human beings

यः असंमूढः *yaḥ sammūḍhaḥ* – The one who, being free from delusions, the one who is free from the notions of doership, enjoyership, etc., and also

यः मां वेत्ति *yaḥ mām vetti* – the one who recognizes Me, The परमेश्वर *paramesvar* as

अजं अनादिं लोकमहेश्वरम् च *ajam anādiṁ loka mahesvaram ca* – Unborn, Uncaused, and The Lord of all worlds, all beings and all experiences; recognizes Me as Unborn, Causeless and the Lord of all worlds.

सः सर्वपापैः प्रमुच्यते *saḥ sarvapāpaiḥ pramucyate* – that person is released from all पापs *pāpas* and पुण्यs *puṇyas* alike. That person is released from all bondages and obstructions to the vision of the full Glory of परमेश्वर *paramesvar* and hence to the vision of परमेश्वर *paramesvar* Itself.

भगवान् *bhagavān* is अजः *ajah* and अनादि *anādi*. अजः *ajah* means, Unborn, which means not कर्म *karma* -born. अनादि *anādi* means, having no cause. भगवान् *bhagavān* is the Ultimate cause for everything and for भगवान् *bhagavān* Itself, there is no cause. Therefore, for भगवान् *bhagavān*, causelessness is the cause for being unborn.

How भगवान् *bhagavān* is लोकमहेश्वरम् *loka mahesvaram* – Lord of all that we experience in nature, is told in the next two verses.



## ब्रह्मविद्या Brahma Vidya

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

*buddhirjñānama saṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ ।*

सुखं दुःखं भवोऽभावो भयं चाभयमव च ॥

10 - 4

*sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayamava ca ॥*

अहिंसा समता तुष्टिस्तपोदानं यशोऽयशः ।

*ahimās samatā tuṣṭistapodānaṁ yaśo'yaśaḥ ।*

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

10 - 5

*bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ॥*

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः

*bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ*

पृथक् विधाः भूतानां भावाः *pṛthak vidhāaḥ bhūtāanāam bhāavaah*, मत्त एव

भवन्ति *matta eva bhavanti* - The many and varied (पृथक् विधाः *pṛthak vidhāḥ*)

natural attributes of living beings (भूतानां भावाः *bhūtānāṁ bhāvāḥ*), are only from

ME – The परमेश्वर *paramesvar* (मत्त एव भवन्ति *matta eva bhavanti*)

The भावाः *bhāvās* – the natural attributes are many, but the source of all of them is

only ONE and That is परमेश्वर *paramesvar*. भूतानां भावाः *bhūtānāṁ bhāvāḥ*

means the natural attributes of all living beings – the qualities, dispositions etc. with

which living beings are endowed. They are many and Sri Krishna lists some of them

here. They are: बुद्धिः *buddhiḥ*, ज्ञानं *jñāanam*, असंमोहः *asaṁmohaḥ*, क्षमा

*kṣamā*, सत्यं *satyaṁ*, दमः *damaḥ*, शमः *śamaḥ*, सुखं *sukhaṁ*, दुःखं *duḥkhaṁ*,

भवः *bhavaḥ*, अभावः *abhāvaḥ*, भयं *bhayaṁ*, अभयं *abhayaṁ*, अहिंसा *ahimāsā*,

समता *samatā*, तुष्टिः *tuṣṭiḥ*, तपः *tapaḥ*, दानं *danam*, यशः *yaśaḥ*, अयशः

*ayaśaḥ*. All these are भावाः *bhāvāḥ* – some of the commonly experienced human

attributes and all of them are Glories of परमेश्वर *paramesvar*. By learning to

recognize all of them as Glories of परमेश्वर *paramesvar*, one ultimately recognizes

परमेश्वर *paramesvar* itself in all of them, and also in every other such human

attribute, and ultimately in everything including oneself.

Let us now briefly understand the 20 human attributes mentioned here:

1. बुद्धिः *buddhiḥ* refers to सूक्ष्म बुद्धि *sūkṣma buddhi* – the capacity to recognize and

appreciate things which are subtle, and more and more subtle, in nature. Even though

such subtle things may not be available for direct perception, the capacity to recognize

them and appreciate them, is बुद्धि *buddhi*. Whatever बुद्धि *buddhi* one has is from





## ब्रह्मविद्या **Brahma Vidya**

परमेश्वर *paramesvar* only. Hence, one's बुद्धि *buddhi*, as it is, is a manifestation of परमेश्वर *paramesvar*.

2. ज्ञानं *jñānam* is knowledge, which is the product of बुद्धि *buddhi*. Knowledge is gained by बुद्धि *buddhi*. Whether it is objective knowledge or spiritual knowledge, the source of all knowledge is only परमेश्वर *paramesvar*, because परमेश्वर *paramesvar* is सर्वज्ञः *savajñah* - all-knowledge. Anytime any one gains any knowledge about anything, that knowledge has come only from परमेश्वर *paramesvar*.

Since the Omniscience (सर्वज्ञत्वं *savajñatvam*) of परमेश्वर *paramesvar* is ever existent, knowledge is never created, only ignorance – which is the obstacle to knowledge, is removed. The faculty of knowing anything is from भगवान् *bhagvan*, and the source of any knowledge is also भगवान् *bhagavān*. If this fact is recognized and appreciated, one's अहंकार *ahamkār* – ego naturally diminishes and ultimately disappears.

3. असंमोहः *asammohaḥ* is Freedom from delusion and confusion resulting from the ability of one's Mind and बुद्धि *buddhi* to see, understand and appreciate things as they really are. Such ability is rooted in विवेक बुद्धि *vivek buddhi* and प्रज्ञाबलं *prajñā balaṁ* – discriminative knowledge and mental strength.

4. क्षमा *kṣamā* is forgiveness – a state of Mind in which one does not internalize an external abuse to the point of retaliation. The ability to handle an abuse with understanding, kindness and generosity is a Divine quality, and That is क्षमा *kṣamā*.

5. सत्यं *satyam* is total identity between what you speak and what you know to be true, the word being totally faithful to the thought and deed. As the शान्ति मन्त्र *śānti mantra* says:

वाङ् मे मनसि प्रतिष्ठिता *vāṅ me manasi pratiṣṭhitā*  
मनो मे वाचि प्रतिष्ठितम् *mano me vāci pratiṣṭhitam*  
That is सत्यं *satyam*.

6. दमः *damaḥ* is बाह्य इन्द्रिय निग्रहं *bāhya indriya nigrahaṁ* – Total control of external organs of perception and action.



## ब्रह्मविद्या **Brahma Vidya**

7. शमः *śamaḥ* is मनो निग्रहं *nigrahaṁ* – Total control over one's ways of thinking, maintenance of tranquility of Mind under all situations.

सत्यं *satyaṁ*, दमः *damaḥ* and शमः *śamaḥ* are all भगवान्'s *bhagavān*'s creations of a moral order for a meaningful life in this transient world. When one has them, one is in harmony with the entire creation and one is with भगवान् *bhagavān* Itself. Further,

8. सुखं is चित्त प्रसादं *sukhaṁ citta prasādaṁ* – cheerfulness, joy and inner feelings of comfort, pleasure or happiness. The source of all such सुखं *sukhaṁ* is only भगवान् *bhagavān*, whatever be its apparent cause. So is the case also with

9. दुःखं *duḥkham*, pain, sorrow, distress etc. That is also from भगवान् *bhagavān*. All सुख *sukha* and दुःख *duḥkha*, are in accordance with the Eternal Law of कर्म *karma* which is भगवान् *bhagavān* Itself.

10. भवः *bhavaḥ* means “birth or creation”. Any creation, within this creation, is also from भगवान् *bhagavān*. The popular notion of “invention” as one's own creation is absolutely meaningless for an ईश्वर भक्त *īśvar bhakta*.

11. अभावः *abhāvaḥ* is the opposite of भावः *bhāvaḥ*. Therefore, अभावः *abhāvaḥ* means destruction of something that is created. There is a law that governs life. Because of that law, life continues and because of the same law, life terminates. The law here is from भगवान् *bhagavān*. Therefore both creation and destruction are from भगवान् *bhagavān* only.

12. भयं *bhayaṁ* is fear. भगवान् *bhagavān* says, Fear also is from Myself only. Fear arises from the vast and multitudinous nature of this creation, which itself is from भगवान् *bhagavān*. Therefore, भगवान् *bhagavān* is भयकारणं *bhayakāraṇaṁ*.

13. अभयं *abhayaṁ* is Fearlessness. The same भगवान् *bhagavān* is also अभयकारणं *abhaya kāraṇaṁ*. If one recognizes one's total identity with परमेश्वर *paramesvar*, there is अभयं *abhayaṁ* – Fearlessness.

14. अहिंसा *ahimsā* is Nonviolence in thought, word and deed. Not hurting any living being, deliberately, is अहिंसा *ahimsā*. अहिंसा *ahimsā* exists as an integral part of the moral order, which is part of this creation. This moral order is universal, not man-made.



## ब्रह्मविद्या **Brahma Vidya**

Consequently, अहिंसा *ahimsā* as Universal Moral Order for life in this world is from भगवान् *bhagavān* only.

15. समता *samatā* is समचित्तता *samacittatā* – Equanimity in attitude towards things and situations, whether they are desirable or undesirable. समत्वं योग अच्यते *samattvaṁ yoga acyate* as भगवान् *bhagavān* said earlier (2 - 4) – Such attitude of समत्वं *samattvaṁ* leads one ultimately to the recognition of परमेश्वर *paramesvar* in everything.

16. तुष्टिः *tuṣṭiḥ* means संतोषः लाभेषु पर्याप्त बुद्धि *saṁtoṣaḥ lābheṣu paryāpta buddhi* – A sense of full satisfaction, total contentment, अलं बुद्धि *alaṁ buddhi* – a sense of what one is blessed with is “enough” is called तुष्टिः *tuṣṭiḥ* and that is अलं बुद्धि *alaṁ buddhi*. Such अलं बुद्धि *alaṁ buddhi* keeps a person cheerful, and that State of Mind is a Glory of परमेश्वर *paramesvar*.

17. तपः *tapah* is तपस् *tapas* – Any act of self-discipline in the pursuit of परमेश्वर *paramesvar* is तपस् *tapas*. Any practice of austerity undertaken for gaining अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – purification of Mind and clarity of बुद्धि *buddhi* is तपस् *tapas*. As we have already seen, the all-inclusive भक्ति योग *bhakti yoga* is तपस् *tapas* – a Means for reaching परमेश्वर *paramesvar*.

18. दानं *dānam* is यथा शक्ति संविभागः *yathā śakti saṁvibhāgaḥ* – proper sharing of one's resources with others in need, upto one's capacity, is called दानं *dānam*. Such giving, sharing requires a certain culture, maturity and humility. People who have that quality Give and continue to Give. Such Giving is the very Glory of परमेश्वर *paramesvar*.

19. यशः *yaśaḥ* is धर्म निमित्ता कीर्ति *dharma nimittā kīrti* – Fame born of धर्म *dharma* – activities which are proper, is called यशस् *yaśas*. The source of all such Fame is only भगवान् *bhagavān*.

20. अयशः *ayaśaḥ* is अधर्म निमित्ता अकीर्ति *adharmā nimittā akīrti* – Even notorious fame born of improper activities is also from भगवान् *bhagavān* only,



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

because both fame and shame arise from the eternal Law of कर्म *karma*, which is भगवान् *bhagvān* Itself.

Thus, all the various भाव *bhaavas* s mentioned above are भूतानां भावs *bhūtānām bhāvas* – they are connected to human beings, and they are पृथक् विधाः *prthak vidhāḥ* - many and varied. By learning to recognize all of them as Glories of परमेश्वर *paramesvar*, one ultimately recognizes परमेश्वर *paramesvar* Itself in all of them and also in everything else that exists in this creation, including oneself.

More on this topic – we will see next time.