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श्रीमद्भगवत् गीता

षोडशोऽध्यायः - दैवासुर सम्पद्धिभागयोगः

ṣoḍaśo'dhyāyaḥ - daivāsura sampadvibhāga yogaḥ

Chapter 16

Volume 2

श्री भगवानुवाच *śrī bhagavān uvāca*

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।

abhayaṁ sattva saṁśuddhiḥ jñāna yoga vyavasthitiḥ ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप अर्जवम् ॥ 16-1

dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam ॥

अहिंसा सत्यं क्रोधः त्यागः शान्तिरपैशुनम् ।

ahimsā satyaṁ krodhaḥ tyāgaḥ śāntirapaiśunam ।

दयाभूतेष्वलोलुप्त्वम् मार्दवं ह्रीरचापलम् ॥ 16 - 2

dayā bhūteṣvaloluptvam mārdaṁ hrīracāpalam ॥

तेजः क्षमा धृति शौचं अद्रोहो नातिमानिता ।

tejaḥ kṣamā dhṛti śaucaṁ adroho nātimānitā ।

भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥ 16 - 3

bhavanti saṁpadaṁ daivīm abhijātasya bhārata ॥

Sri Krishna tells here, again, what constitutes दैव सम्पत् *daiva sampat* - spiritual wealth, divine virtue, ज्ञान साधनं *jñāna sādhanam* - personal qualities helpful for gaining आत्म ज्ञानं *ātma jñānam* - Self-knowledge. These qualities are not mutually distinct. We have already seen these qualities described in different ways, both in the भगवत् गीता *bhagavat gītā* and in the Upanishads. Their repetition here, in this chapter, is mainly to call attention to their great importance in the life of every person. After enumerating these qualities, भगवान् *bhagavān* says:

भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥

bhavanti saṁpadaṁ daivīm abhijātasya bhārata ॥

Arjuna, these personal qualities are found in every person born with दैव सम्पत् *daiva sampat*, or who has grown mature enough to gain दैव सम्पत् *daiva sampat*, which



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means, these are the personal qualities one must learn to recognize and cultivate for one's progress in life, both worldly progress and spiritual progress.

What are those qualities? भगवान् *bhagavān* lists here 26 such personal qualities.

They are:

- | | |
|---|-------------------------------------|
| 1. अभयं <i>abhayaṁ</i> | 14. शान्तिः <i>śāntih</i> |
| 2. सत्त्वसंशुद्धिः <i>sattva saṁśuddhiḥ</i> | 15. अपैशुनम् <i>apaiśunam</i> |
| 3. ज्ञानयोगव्यवस्थितिः <i>jñāna yoga vyavasthitih</i> | 16. दया भूतेषु <i>dayā bhūteṣu</i> |
| 4. दानं <i>dānaṁ</i> | 17. अलोलुप्त्वम् <i>aloluptvam</i> |
| 5. दमः <i>damah</i> | 18. मार्दवं <i>mārdavaṁ</i> |
| 6. यज्ञः <i>yajñah</i> | 19. ह्रीः <i>hrīh</i> |
| 7. स्वाध्यायः <i>svādhyāyah</i> | 20. अचापलम् <i>acāpalam</i> |
| 8. तपस् <i>tapas</i> | 21. तेजः <i>tejah</i> |
| 9. अर्जवम् <i>ārjavam</i> | 22. क्षमा <i>kṣamā</i> |
| 10. अहिंसा <i>ahimsā</i> | 23. धृति <i>dhṛti</i> |
| 11. सत्यं <i>satyam</i> | 24. शौचं <i>śaucaṁ</i> |
| 12. अक्रोधः <i>akrodhaḥ</i> | 25. अद्रोहः <i>adrohah</i> |
| 13. त्यागः <i>tyāgaḥ</i> | 26. न अतिमानिता <i>na atimānitā</i> |

Let us understand these words one by one:

1. अभयं *abhayaṁ* - Fearlessness, freedom from every kind of fear. We have already talked about अभयं *abhayaṁ* last time. The symbolic hand pose, the अभय हस्तं *abhayaṁ hastam* that we see in our deities, is instant divine assurance of this spiritual wealth to all devotees of परमेश्वर *parameśvar*, who are committed to the pursuit of पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, with the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati*

2. सत्त्वसंशुद्धिः *sattva saṁśuddhiḥ* means अन्तःकरण संशुद्धिः *antaḥ karaṇa saṁśuddhiḥ* Keeping the mind and बुद्धि *buddhi* absolutely pure, never yielding place to any unclean or improper thoughts and actions. If one sticks to ethical life in terms of the basic Vedic commands सत्यं वद धर्मं चर *satyaṁ vada dharmam cara* and स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ* at all times, and under



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all circumstances, one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* will always remain pure and clean, even in the midst of all worldly temptations and distractions.

3. ज्ञानयोगव्यवस्थितिः *jñāna yoga vyavasthitiḥ* - Steadfastness in the pursuit of ज्ञान योग *jñāna yoga*, which means simultaneous pursuit of ईश्वर ज्ञान *īśvara jñānam* and योग *yoga*. Pursuit of ईश्वर ज्ञान *īśvara jñānam* is through श्रवण *śravaṇam*, मनन *mananam* and निदिध्यासन *nididhyāsanam* of Upanishad knowledge and pursuit of योग *yoga* is through कर्मयोग बुद्धि *karma yoga buddhi*, अनन्य ईश्वर भक्ति *ananya īśvara bhakti* and सदा ईश्वर चिन्तन *sadā īśvara cintanam* - being in परमेश्वर *parameśvar* consciousness at all times.

4. दान *dānam* is the act of giving part of one's wealth, within the limits of one's capacity, to a worthy cause or person. Such दान *dānam* is a manifestation of one's realization that nobody really owns anything, and one is only a trustee of everything one has.

Let us be constantly reminded of the Vedic commands

श्रद्धया देयं *śraddhayā deyaṁ*, अश्रद्धया अदेयं *aśraddhyā adeyaṁ*, श्रिया देयं *śriyā deyaṁ*, ह्रिया देयं *hriyā deyaṁ*, भिया देयं *bhiyā deyaṁ*, संविदा देयं *saṁvidā deyaṁ* ॥

We have talked about these command words already in detail (see Introduction to Upanishads).

5. दमः *damah* means इन्द्रिय निग्रहः *indriya nigrahaḥ* - practice of self-restraint and self-control over one's external organs of perception and action, which means, control over one's physical expressions, never being overpowered by anger, impulses, likes, dislikes, etc., and one's actions always being governed by ऋतं *ṛtaṁ* - proper conduct in life.

6. यज्ञः *yajñah* is any कर्म *karma* totally dedicated to परमेश्वर *parameśvar*. Every कर्म *karma* that naturally directs one's mind and बुद्धि *buddhi* towards परमेश्वर



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parameśvar, already in oneself, is यज्ञ कर्म *yajña karma*. Do every कर्म *karma* as यज्ञ कर्म *yajña karma*, that is the message here.

यज्ञौ वै विष्णुः *yajñau vai viṣṇuḥ* is the वेद मन्त्र *veda mantra*. That means, every यज्ञ कर्म *yajña karma* is itself ईश्वर ध्यानं *īśvara dhyānam*, ईश्वर ईक्षणं *īśvara aikṣaṇam* and ईश्वर आराधनं *īśvara ārādhnam*, all in one. Being so, every यज्ञ कर्म *yajña karma* is itself ईश्वर उपासन *īśvara upāsana*, a prayer for ज्ञान प्रसादं *jñāna prasādam*.

7. स्वाध्यायः *svādhyāyah* means वेद अध्ययनं *veda adhyayanam*. Through proper education, study and training, gaining Vedic knowledge and learning to recite Veda mantras properly, is called स्वाध्याय *svādhyāya* or वेद अध्ययनं *veda adhyayanam*. In the Upanishad tradition, स्वाध्याय *svādhyāya* is always associated with प्रवचनं *prvacanam*, which means अध्यापनं *adhyāpanam* - practicing and teaching of Vedic knowledge.

8. तपस् *tapas* is self-discipline in thought, word and deed. All personal austerities are collectively called तपस् *tapas*. तपस् *tapas* always involves a sense of sacrifice, a spirit of self-denial, and a total commitment to a superior goal in human endeavor. Such self-discipline naturally endows one with a superior stamina for a higher and nobler life.

9. आर्जवम् *ārjavam* means "straightforwardness", a straight alignment in one's thought, word and deed, totally free from any kind of crookedness. That means, one's words should be in keeping with one's thoughts, and one's actions should be in keeping with one's words and thoughts. As the Upanishad says:

वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितं
vāṅ me manasi pratiṣṭhitā, mano me vāci pratiṣṭhitam

Let there be complete accord between what I say and what I think, and also between what I do and what I think. That is आर्जवम् *ārjavam*.

10. अहिंसा *ahimsā* - Non-violence. Total absence of any tendency to deliberately hurt any being, either by thought, word or deed, propelled by one's राग-द्वेष *raga-dvesa* forces. अहिंसा परमो धर्मः *ahimsā paramo dharmah* - non-violence is the highest



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code of conduct in daily life. Such conduct itself is **प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*** - direct and immediate manifestation of **परमेश्वर *parameśvar***.

11. **सत्यं *satyaṁ*** - Being truthful in thought, word and deed, at all times, under all circumstances. Even while speaking the truth, one must always be helpful and beneficial, and one must never hurt. Unless one is truthful at all times, one can never discover That Truth which is behind all worldly truths. It is That Truth - **सत्यस्य सत्यं *satyasya satyaṁ*** - The Truth of all truths, which makes every **सत्यं *satyaṁ*** as **प्रत्यक्ष ब्रह्मन् *pratyakṣa brahman*** - direct manifestation of **परमेश्वर *parameśvar*** Itself.

12. **अक्रोधः *akrodhaḥ*** - Absence of anger; more specifically, resolution of anger. Only an angry person becomes angry, which means, anger has been in the person even before one becomes angry. The cause of anger in a person is one's unfulfilled desires and expectations. The means for the resolution of such anger is a matter of spiritual maturity. The more one's mind and **बुद्धि *buddhi*** are directed towards **परमेश्वर *parameśvar***, the less there is cause for any anger. Until anger completely disappears from one's system, whatever be the provocation, just do whatever needs to be done, without getting angry, as a matter of self-discipline. The ability to do so is indeed a **दैव सम्पत् *daiva sampat*** - a divine personal quality.

13. **त्यागः *tyāgaḥ*** is **सर्वकर्मफलत्यागः *sarva karma phala tyāgaḥ*** - renunciation of the fruits of all actions, which means, **ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*** - totally dissociating oneself from the fruits of one's actions, and receiving the fruits of one's actions, whatever they are, as the very grace of **परमेश्वर *parameśvar***. Such mental disposition is **त्यागः *tyāgaḥ*** - a **दैव सम्पत् *daiva sampat***.

14. **शान्तिः *śāntih*** - **अन्तः करण उपशमः *antaḥ karaṇa upaśamaḥ*** is **शान्तिः *śāntih*** peace and tranquility in one's mind and **बुद्धि *buddhi***. As we may recall, Sri Krishna describes the **अन्तः करण *antaḥ karaṇa***, enjoying **शान्ति *śānti*** in these words (G 2 - 70)

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्भूत् ।

āpūryamaṇam acalapratiṣṭham samudraṁ āpaḥ praviśanti yadvat ।

तद्भूत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥



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tadvat kāmā yaṁ praviśanti sarve sa śāntimāpnoti na kāmakāmī ||

Just as waters from all the rivers enter the ocean, which is already full, which still welcomes all waters, and still does not move or change in any way, in a similar manner, that person in whom all the worldly desires joyfully enter and disappear, that person enjoys peace. Such a state of peace is achieved through ऋतं *ṛtaṁ*, सत्यं *satyaṁ*, सर्वकर्मफलत्यागः *sarva karma phala tyāgaḥ* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* as described already.

15. अपैशुनम् *apaiśunam* - Absence of पैशुनम् *paiśunam* is अपैशुनम् *apaiśunam*.

Talking about the defects and limitations of one person to another person is पैशुनम् *paiśunam*, and the absence of such behavior is अपैशुनम् *apaiśunam*. One may talk about the good qualities of some person to some other person. If one does so, it would only confirm what is good in one's own self, and also in others. But talking and gossiping about the defects and limitations of some person to some other person is a totally destructive behavior. It does no good to anyone. भगवान् *bhagavān* points out here that अपैशुनम् *apaiśunam* - total absence of such destructive behavior is दैव सम्पत् *daiva sampat* - a divine attribute.

16. दया भूतेषु *dayā bhūteṣu* - Compassion towards all beings, especially towards those suffering from pain of any kind. Such compassion extends to all living beings in the entire human, animal and plant kingdom. To respond helpfully and appropriately to the pain of others is a noble quality to be recognized and cultivated. That is precisely what is communicated in our daily prayers लोकाः समस्ताः सुखिनो भवन्तु *lokāḥ samastāḥ sukhinao bhavantu* - May all beings in this entire creation be well and happy. Thus दया *dayā* is a spontaneous expression of Universal ONENESS, and as such दया *dayā* is a दैव सम्पत् *daiva sampat* - a spiritual wealth.

17. अलोलुप्त्वं *aloluptvaṁ* - Total absence of लोलुप्त्वं *loluptvaṁ* - any craving for a desired sense object, while being in its very presence. For example, you see a sense object, and you crave for it immediately, or you see someone enjoying a sense object which you like, and immediately you get a craving to experience the joy of that sense object yourself. Such craving is called लोलुप्त्वं *loluptvaṁ*. Total absence of such craving is called अलोलुप्त्वं *aloluptvaṁ*. To recognize and cultivate अलोलुप्त्वं *aloluptvaṁ*, one needs not only a high level of personal discipline, but a strong sense



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of ethical character and विवेक बुद्धि *viveka buddhi*, which means, one must have a predominance of सत्त्व गुण *sattva guṇa* in one's स्वभाव *svabhāva*. It is this quality of अलोलुप्त्वं *aloluptvaṁ* that is indicated by the Upanishad words मा गृधः कस्य स्विद्धनम् *mā grdhaḥ kasya sviddhanam*.

18. मार्दवं *mārdavaṁ* means gentleness and kindness in attitude, characterized by total absence of crudeness, rudeness, harshness or cruelty of any kind in all personal transactions.

19. ह्रीः *hrīh* means shyness, modesty, humility characterized by total absence of any air of superiority or arrogance.

20. अचापलम् *acāpalam* means absence of all unnecessary bodily motions which serve no purpose. Such unnecessary body-motions indicate the existence of mental agitations of some kind. To lead a purposeful life, one must avoid all unnecessary actions which serve no useful purpose. अचापलम् *acāpalam* also means absence of unsteady wavering and indecisive mind and बुद्धि *buddhi*.

21. तेजः *tejaḥ* means vigor and brilliance of one's mind and बुद्धि *buddhi*, as expressed by one's capability to face all normal and difficult situations with equally quiet confidence.

22. क्षमा *kṣamā* indicates composure in all personal situations and transactions in life, as well as a spirit of understanding, accommodation and forgiveness in dealing with other people.

23. धृतिः *dhṛtiḥ* means fortitude, ability to uplift oneself from weariness of body and mind, in the performance of one's duties. The one who is able to assemble that extra energy needed to dismiss any sense of weariness or tiresomeness in doing things which are to be done, that disposition of the person is called धृतिः *dhṛtiḥ*.

24. शौचं *śaucaṁ* means cleanliness, both external and internal. External cleanliness is with respect to the external environment, one's dwelling place, physical body, clothing, food, etc. Internal cleanliness is with respect to one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, which is accomplished only through ethical and moral life style, self-discipline, कर्म योग बुद्धि *karma yoga buddhi* and ईश्वर भक्ति *īśvara bhakti*.



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25. अद्रोहः *adrohah* means total absence of deceit, treachery, malice and feelings of violence towards anyone. अद्रोहः *adrohah* is even more than अहिंसा *ahimsā*. अद्रोहः *adrohah* is entertaining no ill-feelings whatsoever towards anyone; and finally

26. न अतिमानिता *na atimānitā* means never entertaining any exaggerated opinion about oneself.

भवन्ति संपदं दैवीम् अभिजातस्य भारत *bhavanti sampadam daivīm abhijātasya bhārata* - All these personal qualities are found in a person born with दैव सम्पत् *daiva sampat*, or one who has grown mature enough to gain दैव सम्पत् *daiva sampat* - the spiritual wealth such qualities are., which means, these are the qualities which one must learn to recognize and cultivate into one's स्वभाव *svabhāva* for one's progress in life, both worldly progress and spiritual progress.

All these qualities together describe the disposition - the स्वभाव *svabhāva* of a person naturally endowed with दैव सम्पत् *daiva sampat*.

We will continue next time.