

this aspect of His, He is available to the ordinary *sadhakas* too. This is being described now :—

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४

बुध्-तिः ज्ञा-नम् अ-सम्-मोहः क्षमा सत्यम् दमः शमः ।

सुखम् दुःखम् भवः अ-भावः भयम् च अ-भयम् एव च ॥

*buddhir jñānam asaṁmohaḥ*

*kṣamā satyaṁ damaḥ śamaḥ ।*

*sukhaṁ duḥkhaṁ bhavo 'bhāvo*

*bhayaṁ cā 'bhayaṁ eva ca ॥*

बुद्धिः *buddhiḥ* intellect ज्ञानम् *jñānam* wisdom असंमोहः *asaṁmohaḥ* non-illusion क्षमा *kṣamā* forgiveness सत्यम् *satyaṁ* truth दमः *damaḥ* self-restraint शमः *śamaḥ* calmness सुखम् *sukhaṁ* happiness दुःखम् *duḥkhaṁ* pain भवः *bhavaḥ* birth अभावः *abhāvaḥ* non-existence भयम् *bhayaṁ* fear च *ca* and अभयम् *abhayaṁ* fearlessness एव *eva* even च *ca* and

Intellect, wisdom, non-delusion, patience, truth, self-restraint, calmness, pleasure, pain, birth, death, fear and fearlessness. 4

*Buddhi* or intellect is the faculty of grasping matters subtle and abstruse. *Jñānam* or wisdom is the discernment of Atman.

*Asaṁmohaḥ* or non-delusion is the clarity of the mind even in critical and trying situations.

*Kṣamā* or patience is the kindly attitude of the mind even towards opponents and enemies.

*Satyaṁ* or truth is the accurate presentation of what one has seen, known and experienced.