

Link:—By explaining the way of the worship of devotees in the previous verse, now in the next two verses the Lord explains how He responds to devotional activities, of the devotees.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

teṣāṁ satatayuktānām bhajatām prītipūrvakam
dadāmi buddhiyogaṁ taṁ yena māmupayānti te

Upon them, ever devout and worshipping Me always with love, I confer that Yoga of wisdom (equanimity), by which they attain Me. 10

Comment:—

[A devotee of the Lord, has no desire to gain wisdom or equanimity or anything else, besides the Lord.* They ever remain absorbed in Him. So, their whole responsibility devolves on the Lord, they become mere instruments in His hands. So the Lord confers, the Yoga of wisdom, on them.]

'Teṣāṁ satatayuktānām'—'Ever steadfast', are those whose (according to the ninth verse), minds are fixed on Him, whose lives are surrendered to Him, who talk about the sport, secret, qualities and glories of the Lord and exchange these with one another, and who ever remain contented, and delighted, in Him.

'Bhajatām prītipūrvakam'—Not to speak of, mundane pleasures and prosperity and occult powers, those devotees do not have a desire even for spiritual knowledge and dispassion. They always remain absorbed, in the Lord, without thinking of anything else, even in a dream.

'Dadāmi buddhiyogaṁ taṁ'—The Lord, confers on them the Yoga of wisdom viz., equanimity, by which they remain the

* The devotee, who has surrendered himself to Me, has no desire either for the posts of Brahmā, the creator and Indra, the king of the gods, or the kingdoms of the earth and the underworld or all the accomplishments of Yoga and even emancipation (Śrīmadbhā. 11/14/14).

same in favourable and unfavourable circumstances, profit and loss, honour and dishonour, praise and blame, and they think of equanimity as the Lord's gift, not their own achievement.

'Yena'—The devotees, by that equanimity, which is conferred on them by the Lord, attain Him.

'Māmupayānti te'—Those devotees, who surrender themselves to Him and remain contented and delighted in Him, attain Him i.e., they attain a state of perfection. Whatever deficiency they felt, is overcome.

Appendix—So long as attachment and aversion persist, only the world appears, the Lord is not visible. The Lord transcends the pairs of opposites. As long as there are pairs of opposites in the form of attachment and aversion, two entities instead of one appear. But when attachment and aversion are wiped out, then nothing is seen besides God. It means when attachment and aversion are wiped out and equanimity is attained, then 'all is God'—this is realized.' Therefore the Lord confers on His devotees equanimity. This equanimity is 'buddhiyoga' viz., Karmayoga—'samatvaṁ yoga ucyate' (Gītā 2/48). In the Gītā Karmayoga has been called 'buddhiyoga' as 'dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya' (2/49), 'buddhiyogamupāśritya maccittaḥ satataṁ bhava' (18/57). Having attained buddhiyoga' (equanimity), a devotee by sharing the sorrows of others, tries to comfort (console) them.

One sort of reflection (thinking) is done intentionally and the other occurs naturally. Whatever reflection or adoration is done that is unnatural and which automatically occurs is natural. The reflection which is done, does not ever persist but the reflection which occurs, like breathing, ever persists continuously without any break—'satatayuktānām'. If a striver loves his body and is attached to it, he has to think of (reflect upon) God and the thoughts pertaining to body crop up automatically. But when there is true love for (one's oneness with) God, one has not

to worship God but there is automatic worship which he can't escape. Therefore here is mention of worship with love—'bhajatām prītipūrvakam'.



तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

teṣāmevānukampāṛthamahamajñānajaṁ tamaḥ
nāśayāmyātmabhāvastho jñānadīpena bhāsvatā

In order to bestow My grace upon them, I, dwelling in their self, destroy their darkness, born of ignorance, by the luminous lamp of wisdom. 11

Comment:—

'Teṣāmevānukampāṛthamahamajñānajaṁ tamaḥ'—Those devotees, have no desire to gain any mundane pleasure or prosperity etc. They do not even aspire, for salvation. They worship the Lord, with devotion without a desire for fruit. The Lord, is very much pleased with their devotion and His heart melts, with compassion. So, He wants to confer something on them. But they have no desire. So, by His grace He destroys their ignorance-born darkness, and enables them to attain perfection. He removes, all their deficiencies.

'Ātmabhāvasthaḥ'—Generally, people identify themselves, with their bodies, and consider the change of their bodies, as their own change. Actually, the self is different from the body. The Lord dwells, in that self.

'Bhāsvatā jñānadīpena nāśayāmi'—The Lord, destroys the ignorance-born darkness, by a luminous lamp of wisdom. It means, that He enables a devotee to realize the self, or to behold the Divine Presence, within himself. The devotee has not to practise, any spiritual discipline like hearing, thinking and assimilation etc. He has not to make any efforts, for Self-realization.