

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.

An Important Fact

When a devotee remains absorbed, only in the Lord, the Lord confers on him equanimity, as well as supremely holy Self-realization. It means, that the devotee has not to make efforts, either for equanimity or Self-realization,* because where, there is a mother in the form of devotion, there are as children dispassion and knowledge (Self-realization). It means, that the perfection attained by the aspirant, may have some deficiency. But the perfection conferred by the Lord, has not even a trace of imperfection.

As the Lord, provides gain and security to those devotees who worship Him, alone (Gītā 9/22), He confers equanimity and Self-realization to those devotees, who entirely depend on Him, though they have no desire. And even, by conferring equanimity and Self-realization, He remains a debtor to them. As the Lord, Himself declares in the Bhāgavata about the cowherdresses—"I can't pay the debt of the chaste cowherdresses, even by having the long age of the gods, because they broke the chain of domestic affinity, which even great seers and sages don't break, easily" (10/32/22).

The devotees, are so much absorbed in devotion for the Lord, that they are surprised to perceive equanimity and Self-realization in them. Moreover, they pray to God, that they should not feel any singularity in them, by having His gifts given to them by His grace, but they ever want to remain absorbed in devotion to Him. Even if, they are vouchsafed the power to emancipate the world, they don't feel elevated in anyway, and keep always absorbed, in God.

Appendix—Though Karmayoga and Jñānayoga—both these disciplines are the means while Bhaktiyoga (the Discipline of Devotion) is the end, yet the Lord confers on His devotees

* My devotees, besides service to Me, don't ever aspire for five kinds of salvation.

Karmayoga (equanimity)—‘dadāmi buddhiyogaṁ tam’ and also confers Jñānayoga—‘jñānadīpena bhāsvatā’. Aparā (the lower) and parā (the higher)—both these prakṛtis (natures) are God’s. Therefore the Lord by showering His grace, confers on His devotee Karmayoga in which there is predominance of aparā and also Jñānayoga in which there is predominance of parā. Therefore a devotee easily attains ‘niṣkāmaḥāva’ (selflessness) which a Karmayogī wants to attain; and also Self-realization which a Jñānayogī wants to attain. Having attained Karmayoga, good to the world is done by a devotee and having attained Jñānayoga, the devotee’s (self’s) identification with the body is annihilated.

A devotee remains contented and engrossed in thinking of God and in loving Him. He neither feels that he lacks anything nor he feels that he needs to gain anything. As a child totally depends on its mother, it does not think of its needs. The mother fully takes care of it, she bathes it, she changes its clothes when they are dirty. Similarly when a devotee surrenders himself totally to God by holding, ‘As I am, I am God’s and only God is mine’, he does not think of himself. Therefore the Lord, dwelling in his self, destroys his darkness, born of ignorance, by the luminous lamp of wisdom. A child is specially stupid (deluded) while a devotee is specially discriminative.

The main duty of a devotee is to assume the Lord as his own. When a devotee discharges his duty, the Lord also discharges His duty, and without the demand, without the desire of the devotee, of His own accord, confers on him the power of both—Karmayoga and Jñānayoga so that he may not lack anything.

In Karmayoga there is Bliss in the form of peace, in Jñānayoga there is constant Bliss (akhaṇḍarasa) and in Bhaktiyoga there is infinite (endless) Bliss (anantarasa). In ‘śāntarasa’ and ‘akhaṇḍarasa’—‘anantarasa’ is not included but in ‘anantarasa’ both—‘śāntarasa’ and ‘akhaṇḍarasa’ are included.

Karmayoga and Jñānayoga are 'laukika' (worldly) disciplines but Bhaktiyoga is 'alaukika' (unworldly) discipline. Having attained the 'alaukika' by God's grace the 'laukika' is naturally attained but having attained the 'laukika' the 'alaukika' is not attained. The reason is that the 'laukika' is included in the 'alaukika' but in 'laukika' 'alaukika' is not included.

A jñānī can be devoid of devotion, but a devotee can't be devoid of knowledge (Self-realization).* The Gopīs did not study the Vedas, nor did they have association with the enlightened exalted souls nor did they observe fast (vows) and austerities etc.,† yet they possessed extraordinary knowledge‡. It means that a devotee realizes the self. He has already realized 'All is God'—'Vāsudevaḥ sarvaṁ'.

'Ātmabhāvasthaḥ'—God abides in the self because the self is a fragment of God. In fact God has revealed Himself in the form of the soul (self) because being the parā prakṛti of God, the self is inseparable with God. In the Upaniṣad it is mentioned that the Lord having created the bodies, entered these bodies—'tatsṛṣṭvā tadevānuprāviśat' (Taittirīya. 2/6).



* mama darasana phala parama anūpā, jīva pāva nija sahaja sarūpā.

(Mānasa, Aranya 36/5)

† te nādhīta śrutigaṇā nopāsitamahattamāḥ, avratātaptatapasāḥ satsaṅgā-nmāmupāgatāḥ.

(Śrīmadbhā. 11/12/7)

"They neither studied the Vedas, nor had they methodical association with the exalted souls. Similarly they neither observed fasts (vows) such as kṛcchra-cāndrāyaṇa etc., nor did they undergo any austerity. But it was because of their satsaṅga (true love) for Me that they attained Me."

‡ na khalu gopikānandano bhavānakhiladehināmantarātmadrk
vikhanasārthito viśvaguptaye sakha udeyivān sāttvatārṇ kule

(Śrīmadbhā. 10/31/4)

Gopīs say to Lord Kṛṣṇa—'O friend! you are decidedly not only the son of Yaśodā, but you are the witness of the innerself (soul) of all beings. Having heard the prayer of Brahmājī, You have manifested Yourself in Yadukula for the protection of the universe.'