

ever attached, who have become free from all external desires; and *bhajatām*, who worship—. Is it because of hankering for possessions? The Bhagavān says: No, (they worship) *prīti-pūrvakam*, with love. To them who worship Me with that (love), *dadāmi*, I grant; *tam*, that; *buddhi-Yogm*, possession of wisdom—*buddhi* means full enlightenment with regard to My real nature; coming in possession (*Yog*) of that is *buddhi-Yog*; *yena*, by which possession of wisdom consisting in full enlightenment; *upayānti*, they reach, realize as their own Self; *mām*, Me, the supreme Bhagavān who is the Self. Who do so? *Te*, they, who adore Me through such disciplines as fixing their minds on Me, etc.

‘For what purpose, or as the destroyer of what cause standing as an obstacle on the way of reaching You, do You bestow that possession of wisdom to those devotees of Yours?’

In reply to such a query the Bhagavān says:

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

11. Out of compassion for them alone, I, residing in their hearts, destroy the darkness born of ignorance with the luminous lamp of Knowledge.

*Anukampārtham*, out of compassion; *tesām eva*, for them alone, anxious as to how they may have bliss; *aham*, I; *ātmabhāvasthah*, residing in their hearts—*ātmabhāvah* means the seat that is the heart; being seated there itself; *nāśayāmi*, destroy; *tamah*, the darkness; *ajñānaja*m, born of ignorance, originating from non-discrimination, the darkness of delusion known as false comprehension; *jñāna-dīpena*, with the lamp of Knowledge, in the form of discriminating comprehension; that is *bhāsvatā*, with the luminous lamp of Knowledge—fed by the oil of divine grace resulting from devotion, fanned by the wind of intensity of meditation on Me, having the wick of the intellect imbued with the impressions arising from such disciplines as celibacy etc., in the receptacle of the detached mind, placed in the windless shelter of the mind withdrawn