

*Brahmatejas*

ज्ञानलिप्सा ज्ञानप्रकाशो ब्रह्मवर्चस्यं स्थैर्यमिति ब्रह्मतेजः ।

Jnanalipsa jnanaprakasho brahmavarchasyam sthairyam iti brahmatejah.

*Lipsa*

I give only the dominant qualities of the type in these definitions. The purna Yogin does not reduce his nature to inaction but perfects it and uplifts in order to place it at the service of the Ishwara in His lila. He accepts the jnanalipsa and purifying it of desire turns it into a divine reaching out towards prakasha of knowledge; this divine desireless reaching out of Brahman in personality to Brahman in the vishaya or object, is the new sense which lipsa acquires in the language of the siddha.

*Jnanaprakasha*

Jnana includes both the Para and the Aparā Vidya, the knowledge of Brahman in Himself and the knowledge of the world; but the Yogin, reversing the order of the worldly mind, seeks to know Brahman first and through Brahman the world. Scientific knowledge, worldly information & instruction are to him secondary objects, not as it is with the ordinary scholar & scientist, his primary aim. Nevertheless these too we must take into our scope and give room to God's full joy in the world. The methods of the Yogin are also different for he tends more and more to the use of direct vision and the faculties of the vijnana and less and less to intellectual means. The ordinary man studies the object from outside and infers its inner nature from the results of his external study. The Yogin seeks to get inside his object, know it from within & use external study only as a means of confirming his view of the outward action resulting from an already known inner nature.

*Brahmavarchasya*

Brahmavarchasya is the force of jnana working from within a man which tends to manifest the divine light, the divine power, the divine qualities in the human being.