

भक्त्या मामभिजानाति यावान्यथास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५

भक्त्वा माम् अभि-(ज्ञा)जा-ना-ति यावान् य च अस्मि तद्-त्वतः ।

तत माम् तद् त्वत ज्ञा-त्वा विश् अ-ते तद् अनन्तरम् ॥

*bhaktyā mām abhijānāti yāvān yaś cā 'smi tattvataḥ ।
tato mām tattvato jñātvā viśate tad anantaram ॥*

भक्त्या *bhaktyā* by devotion माम् *mām* me अभिजानाति *abhijānāti* knows यावान् *yāvān* what य *yaḥ* who च *ca* and अस्मि *asmī* (I) am तत्त्वत *tattvataḥ* in truth तत *tataḥ* then माम् *mām* me तत्त्वत *tattvataḥ* in truth ज्ञात्वा *jñātvā* having known विशते *viśate* enters तत् *tat* that अनन्तरम् *anantaram* afterwards

By devotion he knows Me in truth, what and who I am; then having known Me in truth, he forthwith enters into Me. 55

Love makes way to the inaccessible. It opens the door to the impossible. The unknown and the unknowable become known to the true lover. More than diagnosing the disease, if the doctor truly loves the patient and identifies himself with the sufferings to which the man is subjected, his diagnosis would be accurate and treatment very efficacious. What is known through love is the true knowledge and what is done through love is the true service.

The *Bhakta* understands the Lord well because he sees with the eye of love. The more he understands the Lord, the more he loves Him. What the two wings are to a bird, *Bhakti* and *Jñāna* are to the *sadhaka*. He understands that his Lord is both the *Saguna Brahman* and the *Nirguna Brahman*. The