

of course. The yogi imbued with these excellences is fit for becoming Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४

ब्रह्मभूत प्र-सद-न (स)-न्नात्मा न शोच-ति न काङ्क्ष-ति ।

सम. सर्व-सु भू-तेषु मद्-भक्तिम् लभ-ते पराम् ॥

brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati ।
samaḥ sarveṣu bhūteṣu madbhaktim labhate parām ॥

ब्रह्मभूतः *brahma bhūtaḥ* Brahman-become प्रसन्न आत्मा *prasanna ātmā* serene-minded न *na* not शोचति *śocati* grieves न *na* not काङ्क्षति *kāṅkṣati* desires सम *samaḥ* the same सर्वेषु *sarveṣu* all भूतेषु *bhūteṣu* to beings मद्भक्तिम् *madbhaktim* devotion unto me लभते *labhate* obtains पराम् *parām* supreme

Becoming Brahman, serene-minded, he neither grieves nor desires ; the same to all beings, he obtains supreme devotion to Me. 54

There are those who see difference between *Bhakti* and *Jñāna*. Prompted by bias and predisposition, one school of thought holds *Jñāna* as superior and the finale of attainment while another school gives that status and rarity to *Bhakti*. But the Lord makes no such artificial difference between the two. Some preliminary distinctions may seem to exist between these two paths ; whereas they become one and the same at their culmination. A baby and its mother evince inordinate love for each other, revealing thereby elements of *Bhakti*. Where is the scope here for *Jñāna*, may be a point pertinently raised.