

The Lord has repeatedly made it plain that these meritorious acts are at best conducive to the purification of the mind. These are no more useful for the attainment of the Lord than a diligent search is for a gold coin, on which the concerned man happens to be standing!

Which then is the direct and sure path? The statement is —

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४

भक्त्या तु अन्-अन्यया शक् य अहम् एवमिव अर्जुन ।

ज्ञा तुम् द्रष्टुम् च तद् त्वेन प्रवेष्टुम् च परम्-तप ॥

*bhaktyā tv ananyayā śakya aham evamvidho 'rjuna ।  
jñātum drastum ca tattvena praveṣṭum ca paramtapa ॥*

भक्त्या *bhaktyā* by devotion तु *tu* indeed अतन्यया *ananyayā* single-minded शक्य *śakyaḥ* (am) possible अहम् *aham* I एवमिव *evam vidhaḥ* of this form अर्जुन *arjuna* O Arjuna ज्ञातुम् *jñātum* to be known द्रष्टुम् *drastum* to be seen च *ca* and तत्त्वेन *tattvena* in reality प्रवेष्टुम् *praveṣṭum* to be entered into च *ca* and परंतप *paramtapa* O Parantapa (O scorcher of thy foes)

But by unswerving devotion can I, of this form, be known and seen in reality and also entered into, O scorcher of foes. 54

*Ananya bhakti* is unswerving devotion. In this state, the *sadhaka* recognizes nothing but Iswara. He makes over his entire being to the Lord. All that he contacts through the senses and the intellect is He. Whatever he does is the Lord's activity.