

Becoming *samah*, the same; *sarvesu bhūtesu*, towards all beings—that is, he verily judges what is happiness and sorrow in all beings by the same standard as he would apply to himself (cf. 6.32); but the meaning is not ‘seeing the Self alike in all beings’, for this will be spoken of in (the next verse), ‘Through devotion he knows Me’—; he, the one who is of this kind and steadfast in Knowledge, *labhate*, attains; *parām*, supreme; *madbhaktim*, devotion to Me, to the supreme Bhagavān; (he attains) devotion which is described as Knowledge, as the ‘fourth’ in, ‘...four classes of people ... adore Me’ (7.16).

Then,

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

55. Through devotion he knows Me in reality, as to what and who I am. Then, having known Me in truth, he enters (into Me) immediately after that (Knowledge).

*Bhaktyā*, through devotion, through that devotion described as Knowledge; *abhijānāti*, he knows; *mām*, Me; *tattvataḥ*, in reality; as to *yāvān*, what I am, with the extensive differences created by limiting adjuncts; and *yah asmi*, who I am when all distinctions created by the limiting adjuncts are destroyed—Me who am the supreme Person comparable to space (248) and one-without-a-second, absolute, homogeneous Consciousness, birthless, ageless, immortal, fearless and deathless.

*Tataḥ*, then; *jñātvā*, having known; *mām*, Me, thus; *tattvataḥ*, in truth; *viśate*, he enters into Me, Myself; *tadanantaram*, immediately after that (Knowledge). Here, by saying, ‘having known, he enters without delay’, it is not meant that the acts of ‘knowing’ and ‘entering immediately after’ are different. What then? What is meant is the absolute Knowledge itself that has to no other result, (249) for it has been said, ‘And ... understand Me to be the “Knower of the field”, (13.2).