

The *Jñāna* that the baby belongs to that mother and that it is she who has become the baby, is implied in that sweet love. *Jñāna* and *Bhakti* are the obverse and reverse of the same coin of a perfected personality.

An incident clarifies this point further. A benefactor was liberally doling out to all the poor who resorted to him, without even scrutinizing into their merits. But one day he was involuntarily drawn to a lad of fifteen who was found in the midst of a few holy nomads. The boy's physical feature with a scar on his cheek roused the rich man's earnest curiosity. The nomads responded to his enquiry with the information that about twelve years before they picked up that boy lying unconscious on the river bank somewhere in that locality. The benefactor concluded that this in fact was the child of three that he lost in a boat tragedy those twelve years before! The apparently lost son was reclaimed with joy and filial love. Knowing and loving are interrelated, one augmenting the other.

*Bhakti* being involved in *Jñāna* and *Jñāna* being involved in *Bhakti* are but natural. A *Brahma jñāni* is simultaneously a *bhakta* of Iswara. He beholds all beings with reverence, they being the veritable manifestation of Iswara. Cognizing God everywhere in all beings, he grieves not that any loss has occurred to him in any manner. No desire crops up in his mind for anything that he has not obtained. The *Bhakti* eulogized in chapter seven, stanza seventeen is recapitulated here again.