

the Lord declares that He is easily attainable. It means that in the world God is not rare but the devotees, who having known reality about Him, take refuge in Him, are rare. The reason is that if a striver seeks God, being omnipresent He will be available everywhere, but the loving devotee of God will be available only rarely.

**hari duralabha nahim jagatameṁ, harijana duralabha hoya
hari heryām saba jaga milai, harijana kahim eka hoya**

God by His grace bestows upon a man this human body, with this body he can also pave the way to numerous wombs and even hells. But a devotee (saint) by showering his grace leads the man to God-realization.

**hari se tū jani heta kara, kara harijana se heta
hari rījhai jaga deta haim, harijana hari hī deta**

In fact He who is ever attained, about Him no question arises whether He is attained easily or rarely. In order to renounce this misconception, the Lord has declared that He is easily attainable. The unreal (the body and the world) has no existence, but we recognise its existence, value it and are attached to it; therefore ever attained God has become rare. If we don't accept the existence of the unreal and don't value it, God's attainment is self-evident (natural), 'The unreal exists, it is ours and is for us'—this assumption means to give existence to the unreal, to value it and to be attached to it.



Link:—In the next two verses, Lord Kṛṣṇa explains the merit of His realization.

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥**

**māmupetya punarjanma duḥkhālayamaśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ**

Having attained Me, the great souls (Mahātmā) are no more subject to rebirth—a transitory state and the abode of sorrow; for they have reached the state of highest perfection. 15

Comment:—

'Māmupetya punarjanma duḥkhālayamaśāśvatam nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ'—If a great soul, has vision of the Lord or knows the reality about Him, or enters into Him, he, is not subject to rebirth. To take birth as a man or an animal or a bird etc., is painful. Therefore, rebirth is said to be an abode of pain.

When a man is reborn, he has to suffer so much of pain, as a man whose skin is stripped off. But, at that time, he is unable to express his pain. He simply cries. When he grows, he feels very sad, as his desires, are not satisfied. When he fails in an examination, he is so much dejected, that he thinks even of committing suicide. In youth, he feels afflicted, on not being married, according to his wish. On being married, he feels sad, not finding the spouse of his choice. When, girls attain puberty, parents suffer from anxiety, for not being able to arrange their marriage. Similarly, one feels much perturbed, during his married life, when he finds himself unable to bring up the members of his family, with limited resources. In old age, besides suffering from disease, he may bear insults. He develops cough and cannot sleep properly. At the time of death also, he has to suffer a lot of pain. Thus, there is no end of pains and sorrow for him.

Just like men, animals and birds etc., have also to suffer, a lot of pain in cold, hot and rainy seasons. The bigger animals kill, the young ones of the smaller animals. Thus, they are very sad. In this way, creatures have to suffer in hell and go through eighty-four lac forms of lives. Therefore, rebirth has been called, the abode of pain.

Rebirth is called transitory, because in the bodies, there is a continuous change. Nobody is permanent, and dies. So, rebirth

is called, a path of the world of death (Gītā 9/3).

Lord Kṛṣṇa, might have only said, "Having come to Me, the great souls, are no more subject to rebirth." Why has He used the two adjectives 'Transitory' and 'Abode of pain'? By these adjectives, He says that, as the Lord incarnates for the protection of the virtuous, for the destruction of evil-doers and for the establishment of Dharma (Righteousness), similarly, liberated souls as saints are born on this earth, for the protection of the good, for the service of the evil-doers, and for enabling the people to follow righteousness. When the Lord incarnates, with Him they take birth as His courtiers or companions, (like the Gvālās) on the earth. But, their birth is not transitory and an abode of pain, because their birth is not the fruit of their actions, as is by the sweet will of the Lord.

The Lord, has called strivers as great souls, who possess divine nature (9/13), as men of realization (7/19) and as those who have attained the highest perfection (8/15). It means, that men, are petty souls by having their affinity for the unreal body and the world because, they depend on the body and the world. They are mere souls, when they are established in the self, because in that case there is possibility of their having 'egoism', in its subtle form. But, when they identify themselves with the Lord, by total surrender to Him, without having any independent existence of their own, they are great souls.

Lord Kṛṣṇa, in the Gītā, in the Discipline of Action and Knowledge, has not used the term 'Mahātmā' (great soul). He has used it in the Discipline of Devotion, only. It means that He regards devotion, as supreme.

The great souls, are no more subject to rebirth, because they have reached the highest perfection. As a greedy person desires to get more and more money, a devotee by recognizing the Lord, whose fraction he is, aspires to get more and more love and then he attains fathomless and limitless love, enhancing every moment.

This love, is the perfection of devotion, and there is no perfection beyond it.

An Exceptional Fact

By studying the Gītā, it is evident that Lord Kṛṣṇa, has attached the greatest importance to devotion. The Lord has declared, "He, who devoutly worships Me, is considered by Me to be the best Yogī" (Gītā 6/47). "I am easily attainable, to that Yogī who constantly thinks of Me, with undivided mind, always absorbed in Me" (Gītā 8/14). But a striver, by following anyone of the Disciplines of Action, Knowledge or Devotion, attains the same Supreme Goal. But a point needs attention here, that in the philosophy, in which the Lord is not regarded as Supreme, the followers by breaking off their affinity for the world, attain salvation but do not attain the Supreme Love, and thus do not get ever enhancing bliss or love. That ever enhancing bliss, or love has been called, the highest perfection here.

Appendix—In the seventh chapter the Lord declared that this world is the manifestation of God—'Vāsudevaḥ sarvaṁ' (7/19) but here He declares that the world is the abode of sorrows—'duḥkhālayam'. It means that the person who derives pleasure from the worldly objects, persons and actions, for him this world is the abode of sorrows; but he who renders service to other persons with his objects and actions, for him the world is the manifestation of God. The expectation, the desire and the enjoyment of pleasures are the roots of severe sufferings. This is the irrefutable rule that he who enjoys pleasures, can't escape pain. Therefore a striver should have a firm determination not to enjoy pleasures. The moment he renounces the desire for pleasure, Supreme Peace (God-realization) immediately follows such renunciation—'tyāgācchāntiranantaram' (Gītā 12/12).

A man (the self) is a fragment of that entire God in Whose each pore, there are millions of universes. But he has got entangled

in the body, an insignificant fragment of the lower nature. Because of this entanglement he, instead of attaining only bliss and bliss, is suffering only miseries and sorrows. As in the teats of a cow where there is only milk, there a cattle-louse drinks only blood. Goswāmī Tulasīdāsajī Mahārāja says—

ānāda-sindhu-madhya tava bāsā, binu jāne kasa marasi piyāsā
(Vinayapatrikā 136/2)

(A man's residence is in the ocean of bliss but he is dying of thirst without knowing this fact.)



आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

ābrahmabhuvanālokaḥ punarāvartino'rjuna
māmupetya tu kaunteya punarjanma na vidyate

All worlds, from the abode of Brahmā downwards, are by nature subject to birth; But O Arjuna, O son of Kuntī, on attaining Me there is no rebirth. 16

Comment:—

'Ābrahmabhuvanālokaḥ punarāvartino'rjuna'—O Arjuna! All the worlds from the abode of Brahmā downwards, are subject to return i.e., after living there, at the end of the enjoyment of the fruit of their virtuous actions, men have to return.

The highest plane of existence, is said to be the abode of Brahmā. In this mortal world of ours, the king, who possesses a prosperous kingdom, a young healthy body, no enemy, an obedient and sincere family, and servants, is regarded as completely happy. The mortal gods, who as a fruit of their virtuous actions, obtain the abode of gods after enjoying that fruit, again come back to the mortal world (Gītā 9/21). They, are a hundred times happier, than the kings. The permanent gods (Ājāna devatā), who at the beginning of universe, were gods and continue to be gods, till