

(who has exclusive devotion) naturally remains established steadily in God.



Link:— In the next verse, Lord Kṛṣṇa describes, the man of wisdom, as mentioned in the previous verse, and indicates the kind of devotion he has.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

bahūnām janmanāmante jñānavānmām prapadyate
vāsudevaḥ sarvamiti sa mahātmā sudurlabhah

In the very last of all births viz., in this human form, when a man of wisdom (jñānī) takes refuge in Me, realizing that everything is God, such a great soul (mahātmā) is very rare, indeed. 19

Comment:—

'Bahūnām janmanāmante'—This human birth, is the last of all births. The Lord, has given man full right to be free, from the cycle of birth and death. But man, because of his attachment, for the world, failing to attain Him, returns to the path of the mortal world (Gītā 9/3). So Lord Kṛṣṇa, while describing men possessing demoniacal traits, declares that such fools, instead of attaining Him, sink into still lower and baser, depths (Gītā 16/20).

It is mentioned in the scriptures and in the utterances of saints, that the only aim of human life, is to attain salvation, it is not for enjoying the pleasures of the world, and heaven. Therefore, in the Gītā, such people who look upon heaven as a supreme goal are called unwise, (2/42) and of meagre intelligence (7/23).

This human life, is the very first and the very last, of all births. It is the first, because the actions performed during this human life lead him to, eighty-four lac forms of lives and hell and in these forms of lives and hells he has to suffer pains

and tortures, because of the vices he committed in the course of a human life. It is the very last, because a man can attain salvation or God-realization and be free, from the cycle of birth and death.

Lord Kṛṣṇa, in the sixth verse of the eighth chapter, declares, "Whatever being a man thinks of, when he leaves his body at the time of death, that alone does he attain." Therefore, the Lord has given him independence to think of the Lord, and attain salvation. Thus the Gītā, declares openly, "Even the vilest sinner and those who are of inferior birth, because of their sins of the previous birth, by taking refuge in Me, attain the Supreme Goal" (9/30—33). The Lord, has used the terms 'Pāpa yonayaḥ' (born of the sinful womb). It means that creatures of the inferior birth, such as pariah, animals, birds, insects, trees and creepers etc., all can be included. But, the difference between man and creatures of inferior births, is that man because of his discrimination, can follow the spiritual path, while other creatures cannot. But being fragments of God, all of them have got the right, to attain Him. Yet, many of the creatures because of God's and saints' grace, as well as, the influence of a place of pilgrimage etc., attain salvation. The gods, hanker after pleasures, in heaven. So they do not think of their salvation. But if they also think of God-realization due to any circumstances, they can realize, Him. It is mentioned in the scriptures, that Indra, the king of the gods, had true knowledge. The Lord, has bestowed this human life, the very last of all births upon us, so that we may attain salvation. So, if we just become instrument in his hand and be subservient to His will, we can attain salvation, undoubtedly.

A man should not misuse the independence given to him by God, by working against the ordinance of scriptures and against his own discrimination. In that state, of the right use of independence, either he will do nothing, or act according to ordinance of scriptures. If he has no interest for doing anything for

himself, he will cease his affinity with senses, mind and intellect etc. The reason is, that when he has desire to do something, a sense of doership is born and he has affinity for senses and mind. He has affinity for the fruit of action, when he acts for himself. When he does nothing, there will neither be a sense of doership, nor desire for fruit and thus he will be established in the self. If he works according to ordinance of scriptures, without expecting a fruit for actions, the momentum for actions perishes, and his affinity with actions and things, breaks off and then new desires do not evolve, and old attachment perishes. Thus he automatically realizes the truth in the self (Gītā 4/38).

Lord Kṛṣṇa in the Gītā, declares—One who works without having any desire for the fruit of actions, all his actions melt away (4/23). One will be saved from all sins, by means of knowledge (4/36). The Lord, liberates His devotees, from all sins (18/66). He, who knows God as unborn and beginningless, is purged, of all sins (10/3). In this way, a devotee is purged of all sins, through all the three Disciplines of Action, Knowledge and Devotion. It means, that the aim of human birth, the very last of all births, is nothing besides, salvation.

If we have got good company, sacred books such as the Gītā, and realized the importance of the name of the Lord, it means that God by His special grace, has given us an opportunity, to attain salvation. But, it does not mean that we should stop adoration etc. We should devote, our time and energy, to attain Him by becoming an instrument, in His hands. If He had not decided to liberate us, from the cycle of birth and death, He by His grace, would not have bestowed this human birth, upon us (whose only aim is to attain God-realization). So, with a firm faith, that we'll attain salvation, we should follow a spiritual path, by becoming an instrument, in His hands.

A question may arise, that this human birth may be a fruit of virtuous actions of his previous birth. If we accept this assumption,

we come to know that even animals, birds and insects etc., also get the fruit of their previous actions. If it were so, there would be no difference, between men and other creatures. In that case, it would not be correct to say, that human life has been bestowed upon us, by the kind grace of God. Then how can we regard human life, unique and glorious? The glory of human life, lies in surrendering ourselves to God and attaining salvation.*

'Vāsudevaḥ sarvaṁ'—In the beginning of the universe, God Himself assumes different forms and at the time of its dissolution, only God remains. Thus, when at the beginning and the end, there is none besides God, how can someone else, be besides God, in the middle? This creation, has evolved out of Himself only. There was no other material, with Him besides Him. Therefore, the whole universe is nothing, besides His manifestation.

As in the case of ornaments, made of gold, there is nothing besides gold, as in the earthenware vessels there is nothing besides clay, and in toys made of sugar, there is nothing besides sugar, so in the universe, there is nothing besides God. So long as, a man is preoccupied with the beauty and forms of ornaments, he does not pay attention to the purity of gold. Similarly, so long as a man attaches importance to the world, he does not discern God, he does not perceive that "All is God."

A Yogī, identified with Brahma, attains the Beatitude of Brahma (5/24); the Yogī who has become one with Brahma,

*(1) After several births, in this human body, which one gets after a great industry and which in spite of being transient is very difficult to get, the wise man should try his best to attain salvation as quickly as possible before he dies. The sensual pleasures can be enjoyed in all births, so a man should not spoil this precious life in them (Śrīmadbhāgavata 11/9/29).

(2) This human body is the root of all good fruits and has been bestowed upon men by divine grace, in spite of being rare. This is a strong boat to cross the ocean of the world sailed by the preceptor-sailor and I (God) work as favourable wind to row it. In spite of so many facilities, if a man does not cross this ocean, he is the murderer of his own self (Śrīmadbhāgavata 11/20/17).

gains Supreme Bliss (6/27); and knowing the Lord, in essence, he enters into Him (18/54-55). According to the Gītā, the above-mentioned, are three states which change. But 'All is God' is not a state, this is reality, in which there is never any change. Whatever appears, as the world, is nothing besides God. The Lord Himself declares—

"Whatever is perceived with mind, tongue, eyes and other sense-organs, is nothing besides Me. There is no entity besides Me. Understand, this fact carefully" (Śrīmadbhā. 11/13/24). Thus, according to His declaration a man of wisdom (viz., the follower of divine love), sees the Lord everywhere "He sees Me, present in all beings and all beings existing in Me" (6/30). "He (the Yogī), though engaged in all forms of activities, dwells in Me" (6/31).

If a person, gets the thing desired, he feels very happy. Thus, we may very well imagine, how happy a devotee would feel, who beholds, God in everything. Overwhelmed with joy, the devotee of God, while describing the name, qualities, influence and sport of the Lord, and remembering these time and again, laughs, weeps, dances, sings aloud and becomes calm and quiet, and thus sanctifies, the entire universe. Thus, he becomes, full to the brim with divine bliss, and then for him, nothing further remains to be done, to be known and to be achieved.

For such a devotee, following the Discipline of Devotion, the so-called world, becomes divine. Being absorbed in God the body of a devotee also becomes unearthly or divine, as Mīrābāī's body merged into God's idol. In devotion, towards the Lord first there are three different entities—service, servant (devotee) and master (God). But when there is complete devotion, the devotee in the form of service merges into the master, and only the master (God) remains. Such devotees, who are ever engrossed in devotion to God, leave an indelible impression upon creatures, by their presence, touch and talk etc.

As long as, men have a desire to enjoy sensual pleasures, they cannot realize reality, about the world. But, when this desire is renounced, they perceive the world, as a manifestation of the Lord.

A Vital Fact

'Vāsudevaḥ Sarvaṃ'—Divinity can be understood, in two ways—(1) The world has no existence, only God exists, (2) All is God viz., this world is the manifestation of God.

Strivers can follow, either of the two ways. Those, who are attached to the world should follow the first path, while those who are totally detached from the world and are engaged in meditation and adoration etc., should follow the second path. Though both, are one and the same, yet there seems to be a difference in them in the same way as, there seems to be difference in different kinds of ornaments of gold and the gold itself. In the former, there is predominance of discrimination, while in the latter there is predominance of devotion (faith). Devotees who worship attributeless God attach importance, to discrimination, while those who worship the Lord, with attributes attach importance, to devotion.

But in fact, both of these are the same. Therefore, Lord Kṛṣṇa, in the Discipline of Knowledge, has used acceptance in the sense of knowledge (3/28) while in the Discipline of Devotion, He has used knowledge in the sense of acceptance (5/29; 9/13; 10/3, 7, 24, 27, 41). There is one point which needs attention—To know God or to accept Him both is knowledge, while to know the world, as having its own separate existence, or to accept it as real both is ignorance.

By knowing, the reality about the world, the world loses its existence, and by knowing reality about God, one realizes, Him. Similarly, by accepting firmly, that the world is a manifestation of the Lord, the world, is seen as divine manifestation. Thus, by

realizing divinity, knowledge and faith, become one.

'Iti jñānavānmām prapadyate'—Those, who accept the existence of the kaleidoscopic world, are ignorant and foolish, while those who understand that the Lord pervades everywhere, in different forms, are learned and wise. Only the Lord is, at all places, in all beings and in all forms—this is realization of, a wise devotee. Therefore, in the nineteenth verse of the fifteenth chapter, he has been called 'Sarvavit' viz., he has known all, what was to be known.

The surrender of a man of wisdom, is different from that of a sufferer, the seeker of knowledge, and a seeker of wealth. So, the Lord has called him His own self (7/18) because according to him, there is none other entity, besides the Lord. The Lord Himself declares, 'Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me' (7/7). As in a rosary made of yarn-beads, there is nothing besides yarn, so in the world, there is nothing, besides God. One who realizes this fact, is said to take refuge, in Him. This realization is, real surrender to Him.

'Sa mahātmā sudurlabhah'—Some of the people, never think of God-realization. A few think of it, but they have no exclusive devotion, for Him. A few make efforts, but soon lose heart, because of their ignorance in realizing Him. They miss this excellent opportunity, and thus, are deprived of the highest gain.

The Lord Himself, in the third verse of this chapter, declared, "Among thousands of men, scarcely one strives to realize Me, and of those who strive, scarcely one, knows Me in truth." The truth is "All is God." Such a great soul, is rare indeed. It does not mean that God cannot be realized, without facing several hurdles. But, it means that such devotees, who want to realize God from the core of their hearts, are rare. If a devotee wants to realize Him, he can realize Him, because the human birth's purpose, is nothing else, besides realizing Him.

All the people cannot enjoy worldly prosperity and pleasure,

equally but all of them can realize God, as was realized by Lord Śaṅkara, Nārada, Vasiṣṭha, Sanaka-Sanandana and other sages, and ascetics etc. So, a man should never miss such a golden opportunity.

The Lord, possesses an unparalleled trait that He reveals Himself as food for the hungry, water for the thirsty, pleasure for the seekers of pleasure and also, as person, senses, mind, intellect and thoughts etc. In the form of pain, He warns us, that pain is the result of enjoyment of pleasure. So, if one enjoys sensual pleasure, he will have to suffer. So, he should not enjoy pleasure because, these are nothing besides the Lord and the Lord has to reveal Himself as pleasure for him. But how gracious the Lord is, that He reveals Himself as a creature desires! Such a great soul who realizes that, all is God, is very rare.

There was an ascetic, who worshipped God Gaṇeśa. He had an idol of Gaṇeśa, and another one of a rat, both made of gold. Both of these weighed equally. Once the ascetic decided to go on a pilgrimage. He went to a goldsmith to sell them. The goldsmith weighed them and told the ascetic, that the value of each of the two was the same. At this the ascetic grew angry with the goldsmith and asked him how a vehicle could be equal, in value to the Lord. The goldsmith replied, "Sir, I am not buying either God Gaṇeśa, or his vehicle, the rat. I buy gold. So I shall pay you according to their weight." Thus, as a goldsmith does not notice Lord Gaṇeśa or his vehicle, he sees only gold. So does a great soul behold God, he does not, see the world.

There was a saint who was walking along a road. He sat down to make water, in the field, of a farmer. The farmer, thought that he was stealing a water-melon from his field. So, he struck him a blow, with a stick. But afterwards he realized his mistake, and said, "Sir, forgive me for my mistake; I mistook you for a thief." The saint said, "There is no need to excuse you because you gave the blow to a thief, not to

me." The farmer, felt very sorry and admitted the saint, into a hospital for necessary treatment. Then a man, came to offer him milk. The saint said, "O, you are very clever, first you injured me with a stick, now you are offering me milk. You play different parts, in the drama of life." The man, was a bit afraid, lest the saint should get him entangled and said, "Sir, I did not hit you." The saint said, "I very well know, that first you beat me and now you are offering milk. Who else, can be here besides you?" The saint, saw everyone as the revelation of the Lord. He who gave the blow, he who gave treatment and he who offered milk—all were manifestations of God, for the saint. So he talked accordingly.

Greatness of the Great Souls

It has been said, about great saints—

(1) The liberated great souls, continuously remain established in the self or in God. Their life, their company, their thoughts and the air touching their bodies, lead human beings to salvation.

(2) There are some people who do not know, the greatness of those great men. So, saints come down to the level of common people, and say that saints have done this. Their actions and words, constitute the scriptures.

(3) When they come down to a still lower level, they say, that saints should be obeyed.

(4) Strivers who do not obey the saints, are instructed to follow, the principles prescribed by them.

(5) When they go down still lower, they order them to do one thing or the other.

[Those who carry out the behest of saints, in them doctrines of saints, take practical shape. When a saint orders a striver to follow a principle, the striver by the saint's grace, gains a

special power, by which his conduct changes without much effort, and that leads him to salvation. Even those, who follow the principles without receiving their orders, attain salvation.]

(6) Sometimes they curse or give boon to strivers, who refuse to obey them.

These, above-mentioned are six categories of saints, from the first rank to the sixth rank. The lower the level, to which they stoop, the more merciful they are. When they grant boons to a striver, or put him under a curse or scold him, they stoop to the lowest level, yet it is renunciation, because they have accepted the lowest level, for the welfare of humanity.

Similarly, God also remains established continuously, in His own Self. This is something of the first rank. But the same Lord, because of His excessive merciful nature, incarnates to lead creatures to salvation. The drama of His life, enables men to attain salvation. Sometimes, lowering Himself He preaches and by still lowering Himself, He govern people, and He orders and guides them. Finally, still lowering Himself further, He grants, a striver a boon, or lays him under a curse or separates him from his body, for his welfare and the welfare of the world.

Appendix—In the sixteenth verse the Lord mentioned that four kinds of devotees worship Him—the seeker of wealth, the afflicted, the seeker of knowledge and the wise—‘*caturvidhā bhajante mām*’. In this verse He mentions the characteristics of the worship of a ‘*Jñānī*’—“All is God”—this realization is the worship of a ‘*Jñānī*’, it is surrender to God. Real surrender (refuge) is that in which there remains no individuality of the devotee who takes refuge in God but only God, in Whom refuge is taken, remains.

‘All is God’—this is real knowledge. Such an exalted souled devotee, possessing real knowledge, takes refuge in

God viz., he by losing his existence (I'ness), merges in God. Then I'ness does not persist viz., the lover does not remain but only God, the embodiment of love remains in Whom I—you (thou)—this—that—all these four do not remain. This is the real nature of surrender (refuge).

The term 'mahātmā' means—great (exalted) soul, the soul,* totally free from egoism, individuality and unipresence. He, who has egoism, individuality and unipresence is 'alpātmā' (low soul).

Here the term 'Vāsudevaḥ' has been used in masculine gender; therefore here the expression 'Vāsudevaḥ sarvaḥ' should have been used. But here instead of the term 'Sarvaḥ' the term 'Sarvam' has been used, which is in neuter gender†. In the neuter gender all the three—masculine, feminine and neuter are included. In the Gītā for these three—the world, the soul and God, the words of three genders have been used‡. It means that 'Jagat', 'Jīva' and 'Paramātmā'—these three are included in the word 'Sarvam'. Therefore all the things, persons and circumstances etc., mentioned in the three genders are only the manifestations of God.

'Vāsudevaḥ Sarvam'—In it 'Sarvam' (all) is unreal while

*In the Gītā the Lord has used the term 'mahātmā' only for a devotee. The strivers, who follow the path of devotion, have been also called 'mahātmā'—'mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ' (9/13), those who have attained oneness with God are also called mahātmā—'Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ' (7/19); those who have reached the state of highest perfection (Supreme love) have been called mahātmā—'nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ' (8/15). Similarly in the Gītā the Lord has used the terms 'Sukṛtinaḥ' (7/16), 'Udārāḥ' (7/18), 'Sudurlabhaḥ' (7/19), 'yuktatamaḥ' (6/47, 12/2), 'adveṣṭā', 'maitraḥ', 'karuṇa' (12/13), 'atīva me priyāḥ' (12/20) etc., also only for the devotee.

† In a Compound word if the words of all the three genders are included, then the compound word ends in neuter genders.

‡ Vide 'Gītā-Darpaṇa' article no. 99—'Gītā meṁ Īśvara jīvātmā aura prakṛti kī alīṅgatā'.

‘Vāsudevaḥ’ (God) is real. The unreal has no existence and the real never ceases to be—‘nāsato vidyate bhāvo nābhāvo vidyate sataḥ’ (Gītā 2/16). It means that only the real exists, the unreal has no existence at all. There is only God (Vāsudeva), all (Sarvam) is not there. But the strivers, who speak, who hear and who study, hold that there is existence of ‘Sarvam’ (world), therefore the Lord in order to wipe out this wrong notion of ‘sarvam’ (world) utters ‘Vāsudevaḥ sarvam’.

In the scriptures different types of yogīs have been described such as Jñānayogī, Dhyānayogī, Layayogī, Hathayogī, Rājayogī, Mantrayogī and Anāsaktayogī etc., but the Lord does not declare that they are very rare. But He declares that the exalted soul who realizes ‘All is God’ is very rare indeed.

God is the seed of the entire world—‘yaccāpi sarvabhūtānām bījaṁ tadahamarjuna’ (Gītā 10/39), ‘bījaṁ māṁ sarvabhūtānām viddhi pārtha sanātanam’ (Gītā 7/10). Whatever products are produced from a kind of seed, they are the different forms of that seed only. The crop produced from wheat is the wheat-crop only. The farmers say that there is a good crop of wheat, the field is full of wheat (it appears to be merely grass and there is not even a single grain of wheat in it). But a businessman of a city will not accept that this is wheat. He will say that he has bought and sold so many bags of wheat and if he does not know what the wheat is; it is grass, in it there are stalks and leaves, it is not wheat. But a farmer, who cultivates the field, will say, “This is not grass which animals eat, but it is wheat.” If a cow grazes plants of the wheat, the farmer says, “Your cow has grazed our wheat”, while she has not eaten even a single grain of wheat. In the field even a single grain of wheat may not be seen, but the crop is wheat—in it there is no doubt. The reason is that first the seed of wheat was sown and when the crop is ripe, wheat will be taken out, and so in the mid state also it is only wheat. Now it appears to be green grass

but when the crop is ripe, the wheat will be taken out of it. In this way God existed before the origin of the world—‘sadeva somyedamagra āsidekamevādvitīyam’ (Chāndogya. 6/2/1), and in the end also God will remain—‘Śiṣyate śeṣasatījñāḥ’ (Śrīmadbhā. 10/3/25). Therefore in the mid state also all is only God—‘Vāsudevaḥ Sarvam’.

So long as a striver has the egoistic notion, he is a ‘bhogī’ (voluptuary). I am a yogī—this is the enjoyment of yoga; I am wise—this is enjoyment of wisdom; I am a lover—this is the enjoyment of love. So long as he enjoys pleasures, there is possibility of his downfall. He who enjoys yoga, can also enjoy objects of senses; he who enjoys knowledge, can also enjoy ignorance and he who enjoys love, can also enjoy attachment. The reason is that he is possessed of such disposition, the habit for pleasure. When he no longer remains ‘bhogī’ (voluptuous), then only Yoga persists. With the persistence of yoga, a man attains salvation. But even after having attained salvation, the exalted soul has the latent impression (a subtle iota of ego) (Saṁskāra) of the spiritual discipline by which he attained salvation. This latent impression of ego does not let him be one with other philosophers. This is also because of the latent impression that there are differences among philosophers and their philosophical thoughts. The latent impression of a particular sect does not let the philosopher of that sect respect the sects of other philosophers. But when the love, which increases every moment, is attained, then the latent impression of his sect does not persist, he becomes one with other philosophers, all differences come to an end and ‘Vāsudevaḥ sarvam’ is realized. In fact then the exalted soul, who realizes, ‘all is God’ who knows it and who mentions it loses his identity and only God remains Who is the same from the time immemorial. By beholding God in all, all sects are equally respected because it is not possible to oppose one’s own favourite God—‘nija prabhumaya dekhahim jagata kehi sana karahim birodha’ (Mānasa, Uttara. 112b).

There are two types of description about God and the soul— (i) God is the ocean and the soul is its wave viz., the wave belongs to the ocean and, (ii) the soul (self) is the ocean and God is its wave viz., the ocean belongs to the wave. Out of these two the wave belongs to the sea—this assumption seems to be proper. The ocean belongs to the wave—this assumption does not seem proper because the ocean is comparatively enduring while the wave is transient. Therefore the wave belongs to the sea, the sea does not belong to the wave. If a striver regards himself as the sea and God as the wave, it will be very improper because by this assumption the sense of ego will be inculcated and ego will remain eternal while God will become transient. The reason is that the self has maintained the sense of ego (individuality) from time immemorial. Therefore if we call the self as 'I' (ego), it is the same ego which we have maintained since time immemorial. Salvation is attained when this ego is wiped out. Besides the above-mentioned two assumptions, there is the third remarkable fact that in water-element there is neither the sea nor the wave viz., there is no distinction of the sea and the wave. This is the truth. The sea and the wave are relative terms but the water-element is independent (having nothing to do with the sea or the wave).

As in water-element, the sea, the river, rain, dew, fog, steam and cloud etc., all having lost their identity (individuality) become one, similarly in 'Vāsudevah sarvam' (all is God), all spiritual disciplines having lost their identity become one as God. As in water-element there is no difference of forms, similarly in 'Vāsudevah sarvam' there is no difference of opinions. Differences in opinions (sects) cause dissatisfaction but in 'Vāsudevah sarvam', as there are no differences of opinions, so all are totally satisfied. In 'Vāsudevah sarvam' there is neither a Yogī, nor a Jñānī nor a Premī—so the exalted soul, who has realized it, is very rare indeed.

Water is changed into different forms such as snow, fog,

cloud, hail, rain, river, pond and sea etc. If snow is put in a deep frying pan and the frying pan is put on fire, the snow melts into water. Then water is evaporated and then the steam by becoming atoms becomes shapeless. Water assumes the form of fog, it assumes the form of a cloud, the same becomes shapeless, the same assumes the form of snow, the same assumes the shape of hail, the same in the form of rain falls on the earth, the same assumes the form of a river and the same water assumes the form of the sea. In spite of assuming so many forms, the water as an element remains the same. Similarly God assumes numberless forms. As water being very cold turns into snow or ice and becoming liquid by heat turns into steam (vapour) and then is changed into the form of atoms; similarly God by getting cold in the form of ignorance, appears in the form of inert world, and by the heat in the form of knowledge appears in the form of subtle and sentient God. Water may appear in the form of snow or vapour or cloud etc., but essentially it is only water. It is nothing else besides water. Similarly God may appear in the form of the world and in other forms but He is only God. There is none else besides God.

A striver commits an error that keeping himself aloof (separate) he wants to behold the world as the manifestation of God viz., he perceives 'all is God' with his intellect. In fact not only the world, which is beheld as the manifestation of God but he who sees it is also the manifestation of God—'sakalamidam aham ca vāsudevah' (Viṣṇu purāṇa 3/7/32). Therefore a striver should assume that all including his body is only God viz., the body is the manifestation of God, senses are also His manifestation, the mind is also His manifestation, intellect is also His manifestation, the life-breath is also His manifestation and ego (I'ness) is also the Lord's manifestation. All is God—in order to accept this reality a striver should not apply his intellect but naturally without making any effort, should accept the truth as it is. Therefore in Śrīmadbhāgavata it is mentioned—

**sarvaṁ brahmātmakam tasya vidyayā'tmamanīṣayā
paripaśyannuparamet sarvato muktasamīśayaḥ**

(11/29/18)

When 'all is God'—it is determined then a striver by this spiritual science being free from all kinds of doubts, by beholding God everywhere, should become tranquil viz., 'all is God'—he should not think of it but God should be clearly seen to him.

It means that 'all is God'—he (the self) should remain indifferent to this notion also viz., there should remain neither the seer (one who sees), nor the seen (which is seen) nor the seeing (the action of seeing), but only God should remain.

'Vāsudevaḥ sarvaṁ'—can be realized in different ways—

(i) Actions, objects and persons have a beginning and an end but the self ever remains the same. Therefore a man realizes that actions, objects and persons are perishing but the self never perishes. This realization from the discrimination point of view is the realization of 'Vāsudevaḥ sarvaṁ' (all is God).

(ii) Before the creation of the universe only God existed and in the end also God will exist, then how can there be anyone else besides God in the mid-state? This is from the reasoning point of view 'Vāsudevaḥ sarvaṁ'.

(iii) Only God is mine, besides God none is mine and if there is anyone else, let him be, what have we to do with him? This is from a simple, straightforward, believer-devotee's point of view 'Vāsudevaḥ sarvaṁ'. As in Vraja a sage was talking to some one near the well, "Brahma (the Supreme) is so and so and the soul is so etc." A cowherds woman came there to draw water from the well, she heard the conversation and asked the other cowherds woman, "What are these Brahma and the soul?" The other woman said, "They should be our beloved's kith and kin, therefore these sages are talking about them, otherwise what have they to do with anyone else besides our beloved Lālā (Kṛṣṇa)?

(iv) The striver who is restless at heart in order to know

the Supreme Truth and so does not feel hungry in the day and whose sleep vanishes at night, he having listened to the discourse of a saint or having studied a book, firmly assumes that all is God. What is God? He does not know it but there is nothing else besides God—this is ‘Vāsudevah sarvam’ from the view point of the belief in a saint’s utterances. Having a firmer belief (faith) in saint’s utterances than his own perception, he realizes that all is God.

If we reflect upon it from the philosophical point of view we come to know that there can be only one entity rather than two. From the faith-belief (devotion) point of view also all is God, there is no one else besides God. A devotee can’t behold anyone else besides God and no one else besides God comes in his view.



Link:—In the verses, sixteen to nineteen, Lord Kṛṣṇa described four types of devotees, who seek refuge in Him. In the three verses that follow, the Lord describes those persons, who seek refuge in the gods.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā

Those, whose discrimination (jñāna) has been subverted by various desires, influenced by their own nature, worship other gods and follow precepts relating to them*. 20

* In the fifteenth verse of this chapter it has been mentioned that the men are deprived of discrimination by delusion. But here they are deprived of discrimination by desires. There people depend on Matter to satisfy their desires while here they take refuge in the gods to satisfy their desires. There evils lead them to hells while here desires lead them to birth and death again and again.