

a striver is not attracted even by the pleasures available in the abode of Brahmā and is not even satisfied with salvation, then he attains devotion.

In the seventh chapter the Lord declared “mattaḥ parataram nānyat kiñcidasti” (7/7), the same fact has been mentioned here by the expression ‘yasyāntaḥ sthāni bhūtāni yena sarvamidam tatam.’ The same fact will be mentioned in detail in the fourth and fifth verses of the ninth chapter. All this means that there is nothing else besides God viz., all is God.



Link:—In the sixteenth verse, Lord Kṛṣṇa explained, that all the worlds from the abode of Brahmā downwards, are subject to return, but on attaining Him, there is no rebirth. But, He has not explained the time (path) whence they do not return and also the time (path), for departing, whence they return. So He starts the topic—

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

**yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha**

Now, I shall advise you, O best of the Bharatas, the time (path) when the Yogīs leave their bodies never to return and also (path) when they depart, to return. 23

Comment:—

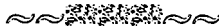
[Liberation from bondage in the mortal world, is called 'Sadyo Mukti' (instant Salvation) i.e., those who attain God by exclusive devotion, attain the highest perfection. Those who have subtle desire, at the time of death, go to the abode of Brahmā, and then are liberated with him. This salvation, is called 'Krama Mukti' (gradual Salvation). Those who go

to the abode of Brahmā, to enjoy pleasure, are subject to return. 'Sadyo Mukti' (Salvation in this mortal world) has been described, in the fifteenth verse. Lord Kṛṣṇa, starts the topic to explain the other two.]

'Yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ prayātā yānti taṁ kālāṁ vakṣyāmi bharataṣabha'—The term 'Tu' (Verily), has been used to point out the topic which was left untouched. The word 'Kāla', stands for the path, which has been named as 'Gati' and 'Sṛti', in verses twenty-sixth and twenty-seventh respectively, in this chapter.

'Anāvṛttimāvṛttim'—Devotees, who possess discrimination i.e., who have a disinclination for worldly things and pleasures, and an inclination for God, depart never to return. Because of disinterestedness in their path, there is predominance of light (discrimination). But those, who have a disinclination for God, and are entangled in attachment and pleasure, depart to return, because their discrimination is covered. Their path is dark viz., there is predominance of ignorance. The term 'Caiva' (and even), is used for those, whose aim has been to realize God but at the time of death they have deviated from the path due to some desires lurking in them and so they after enjoying the heavenly pleasure, come back. Here, the word 'Yoginaḥ', has been used, both for those, who do not desire, the fruit of their actions, as also, for those who have a desire, for the fruit of their actions.

Appendix—He, who has affinity for the kaleidoscopic prakṛti (nature) has to return to this mortal world. But he, who is not attached to the kaleidoscopic prakṛti, has not to return.



Link:—In the next verse, Lord Kṛṣṇa describes, the path of the Yogīs (ascetics), who depart, never to return.