

*Link:—The Lord in the next verse explains how to reach the state from which there is no return.*

**तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।**

**गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥**

**tadbuddhayastadātmanastanniṣṭhāstatparāyaṇāḥ  
gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ**

Those, whose mind and intellect are wholly absorbed in God, who remain constantly identified with Him, and having finally become one with Him, their sins having been wiped out by wisdom, they reach a state, from which there is no return. 17

*Comment:—*

[God can be realized by two means—first, He (the reality) can be realized by renouncing the unreal through discrimination, and secondly, by thirst for the real. The unreal can be attained through actions, rather than through thirst. How God can be realized through thirst, is explained in this verse.]

'Tadbuddhayāḥ'—A striver, through intellect should have a conviction, that the Lord pervades everywhere. He existed before the world was created, exists now and will also exist if the world is being destroyed. This is known as absorbing of the intellect in Him.

'Tadātmanāḥ'—Here the term 'Ātmā', stands, for the mind. When a striver resolves, that only the Lord pervades everywhere, his mind automatically thinks of Him only.

'Tanniṣṭhāḥ'—When the mind and the intellect of a striver, are absorbed in God, he realizes that he is naturally established in Him. But, so long as, the mind and the intellect do not get absorbed in God i.e., a striver, does not think and resolve, of His all-pervasive nature, he cannot realize, that he is naturally established, in Him.

'Tatparāyaṇāḥ'—Such strivers, instead of having a separate

entity, become one with God. Their identity is merged in God, and thus they become an embodiment of God.

Unless the striver, and the spiritual practice become one, the discipline is not continuous. But, when the striver loses his egoistic notions, his means merges in the end, because both of these are identical.

**'Jñānanirdhūtakalmaṣāḥ'**—Through discrimination (wisdom or knowledge), between the real and the unreal, a striver gets rid of the unreal. It is because of his affinity for the unreal, that he commits sins, and is bound. When his affinity for the unreal is totally renounced, his sins and virtues, are totally wiped out.

**'Gacchantyapunarāvṛttim'**—Attachment to the unreal, is the cause of rebirth. The Lord declares, "Attachment to the modes, is the cause of soul's birth, in good and evil wombs" (Gītā 13/21). When our attachment for the unreal is wiped out, there is no question of our return, to the mortal world.

A thing, which is finite, moves from one place to another, but one, which is all-pervasive, wherefrom is it to come and whither is it to go. God pervades all space, time, objects, circumstances, equally. He never moves, and so is the case with great souls, as they have identified themselves with Him. They also do not move. The scriptures declare— A God-realized soul, here and now, merges in God. His vital force, does not migrate (Bṛhadāraṇyaka 4/4/6).

Regarding his so-called body, it is said that he is not reborn. In fact, the term 'Gacchanti' (go) stands for acquiring the knowledge of the self, which immediately leads to realization of God who is ever-realized.

**Appendix**—When the notion of naturalness in unnaturalness is wiped out, then no other independent existence besides God persists and a striver becomes the embodiment of God which is really axiomatic. Therefore there is no question of his return

to the mortal world (worldly bondage)—‘sarge’pi nopajāyante pralaye na vyathanti ca’ (Gītā 14/2).



*Link:—The Lord in the next verse describes the attitude (vision) of God-realized souls.*

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

vidyāvinayasampanne brāhmaṇe gavi hastini  
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ

Sages equate a learned and humble brāhmaṇa, a cow, an elephant or even a dog, or a lowly (outcaste), as these have a vision of God, in all of them. 18

*Comment:—*

‘Vidyāvinayasampanne brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ’—Here, two adjectives ‘learned’ and ‘humble’, have been used for Brāhmaṇa, in order to show his perfection, as generally a learned person is not humble, and he becomes proud of his learning.

Dealings of a sage with a learned brāhmaṇa, a pariah, a cow, an elephant and a dog would be different. Equal dealings are neither proper nor possible. The scriptures also support this view. A learned and humble brāhmaṇa, rather than a pariah is adored, milk is drunk of a cow, rather than of a bitch, while an elephant rather than a dog can be used for riding. When the Lord says, that sages see them with an equal eye, He means to say, that they behold the Lord, pervading everywhere. Therefore, they do not see with an unequal eye.

Here, a doubt may arise, how can their dealings be different, if they have an equal eye? The explanation is, that we see all the parts of our body (forehead, feet, hands and anus etc.,) with an equal eye and think of their welfare, yet our dealings with