

no access to the Supreme, Who is to be attained. The reason is that the supreme is the independent entity which is free from unmanifest and manifest, imperishable and perishable, motion and rest. Having attained Him there is no return to this mortal world because He transcends all limits (of time etc.).



Link:—In the next verse, He explains that the Imperishable, can be attained by exclusive devotion.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

**puruṣaḥ sa paraḥ pārtha bhaktyā labhyaṣṭvananyayā
yasyāntaḥsthāni bhūtāni yena sarvamidam tatam**

That Supreme Puruṣa, O Pārtha, in Whom all beings vest and by Whom all this is pervaded, is attainable only by His exclusive devotion. 22

Comment:—

'Yasyāntaḥsthāni bhūtāni yena sarvamidam tatam'—Lord Kṛṣṇa, in the twelfth verse of the seventh chapter, said in the negative, "Whatever, entities there are born of sattva (quality of goodness), of rajas (principle of activity) (mode of passion), of tamas (principle of inertia) (mode of ignorance), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor do they exist in Me." Here, He says in the affirmative, "All beings reside in Me and I pervade the whole world." This fact has been explained, both in the affirmative and in the negative, in the fourth, fifth and sixth verses of the ninth chapter. It means, that beings have no existence, apart from the Lord. They emanate from Him, reside in Him and merge into Him.

The Supreme Lord, pervades everywhere, every time, in

all things, actions and beings etc. Though ornaments made of gold, have nothing besides gold, yet people do not pay attention to gold, because they attach importance to the shapes, names, weights and prices etc., of different ornaments. Similarly, we being entangled in favourable and unfavourable circumstances of the perishable world, do not pay attention to the Lord, Who existed before the creation, exists now, and will continue to exist after the dissolution of the creation.

'Puruṣaḥ sa paraḥ pârtha bhaktyā labhyastvananyayā'—In the previous verse, the Lord Who has been called the Unmanifest, the Imperishable, the Supreme Goal etc., has been called here that Supreme Puruṣa, Who can be attained, by exclusive devotion only.

Devotees, who attach importance to the evolutes of Nature, which are called 'others', by accepting their independent existence, have no exclusive devotion, to the Lord, so they cannot attain the Lord quickly. If they accept every being, thing and action, as His manifestation, and then perform actions, in order to, please Him only, their devotion is exclusive, and so they attain the Supreme Lord. As water, exists as snow, hail, cloud, fog, dew, vapour, river, pond and sea etc., the gross, subtle and causal universe, which seems, is nothing besides the Lord. Therefore, all his actions such as eating, drinking, sitting, walking, speaking, sleeping etc., are nothing, but adoration of the Lord (Gītā 18/46).

An Exceptional Fact

Arjuna's question, "How are you to be known, at the time of death?" (8/2) seems to be full of emotion, because in spite of beholding, the Lord before him, he became curious to know His singularity. In response to his question, the Lord explains the general rule of thinking of Him, at the time of

death, direct him to think of Him, at all times. Then, from the eighth verse to the sixteenth verse, He explained how to attain the Lord 'Endowed with attributes and formless', 'Attributeless and formless', and 'Endowed with attributes, and form', each in three verses. Out of the three, He explained, that attaining the Lord 'Endowed with attributes and formless' and 'Attributeless and formless', is difficult, because all the media of perception have to be restrained, while He, endowed with attributes and form, can be attained easily, depending on Him, and constantly by thinking of Him.

After the sixteenth verse, Lord Kṛṣṇa, in the next six verses, explained the special importance of the Lord, Who is endowed with attributes and form. In the first three verses, He explained the duration of Brahmā, and his world, while in the next three verses, He explained the superiority of His Own, and His Abode. It means, that He is exceptional than the subtle body of Brahmā. All forms of worship, are within His form. He can be realized, through supreme devotion. On His realization, strivers are not inclined towards other gods, nor is there any need for them. Then, He explained, that He can be attained, by exclusive devotion.

Thus, His abode is superior to Brahmā's, and His form is superior, to that of Brahmā. It means, that He is the ultimate goal of all beings, and they are all within Him.

Appendix—The devotion has been called exclusive (ananya)—it means that in devotion, there should neither be the smallest fragment of matter nor any latent impression of ego, nor any impression of one's own opinion viz., there should not be the least attraction anywhere. All is God—this realization is 'ananyabhakti' (exclusive devotion).

Craving for pleasures is only one but the material for pleasures of increasing degrees is available in numerous worlds. When

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 sarvamidaṁ 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 tvanāvṛttimāvṛttiṁ 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