

Krishna is indicating here the Supreme State-of-Perfection, the State-of-Existence from where "ONE IS NOT BORN AGAIN." In the earlier *Vedic* literature the State-of-Godhood is described as the "State-of-Deathless-ness" (*Amaratva*), while in the later *Vedic* literature we find a slow change-over, and the Eternal is explained as the State from which "ONE IS NOT BORN AGAIN" (*Ajah*). The evolution of this concept clearly indicates the intellectual development in this country at that time. When a society is immature, its members are afraid of death; but as they grow and evolve, it is not death that frightens them so much as the possibility of a new birth, for, it starts a new lease of agonising existence in imperfect environments.

It is evident that the 'State-of-Deathless-ness' is itself the 'State-of-Birthless-ness,' because death can come only to that which is born. And yet, the change in expression declares the maturity that was gained by the *Vedic*-students of that period.

THIS PATH OF SALVATION IS NOT ONE MERELY REASONED OUT BY KRISHNA TO SUIT HIS PRESENT PURPOSE, BUT IT WAS WALKED EVEN IN ANCIENT TIMES:

*10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the Fire-of-Knowledge, many have attained My Being.*