

He Himself who has been *uktah*, mentioned; as *avyaktah*, Unmanifest; the *aksarah*, Immutable; *āhuh*, they call; *tam*, Him—that very unmanifest Reality which is termed as the Immutable; the *paramām*, supreme; *gatim*, Goal. *Tat*, That; is the *paramam*, supreme; *dhāma*, abode, that is the supreme State; *mama*, of Mine, of Visnu; *yam prāpya*, reaching which Reality; *na nivartante*, they do not return to the worldly state.

The means for gaining That is being stated:

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

22. O son of Prthā, that supreme Person—in whom are included (all) the beings and by whom all this is pervaded—is, indeed, reached through one-pointed devotion.

O son of Prthā, *sah*, that; *parah purusah*, supreme, unsurpassable Person—the word *purusa*) derived in the sense of ‘residing in the heart’ or ‘all-pervasiveness’; that Person, compared to whom there is nothing superior—; *yasya*, in whom, in which Person; *antahsthāni*, are included; *bhūtāni*, (all) the beings which are Its products—for a product remains inherent in its cause; and *yena*, by whom, by which Person; *tatam*, is pervaded; *sarvam*, all; *idam*, this, the Universe, as pot etc. are by space; is *tu*, indeed; *labhyah*, reached; through *ananyayā*, one-pointed; *bhaktyā*, through devotion, characterized as Knowledge; *ananyayā*, which is one pointed, which relates to the Self.

The Northern Path meant for the attainment of Brahman by the yogīs under discussion, who have superimposed the idea of Brahman on the syllable *Om* and who are destined to get Liberation in due course, has to be stated. Hence, in order to present the intended idea the verse, ‘(O best of the Bharata dynasty) of that time ... at which,’ etc. is being recited. The description of the Path of Return (in verse 25) is by way of praising the other Path (of Departure, in verse 24):