

Having come to Me, the great souls are no more subject to rebirth, which is transitory and the abode of pain; for they have reached the highest perfection.

Man gets whatever he has made himself worthy of. The Lord gives Himself over to the devotee worthy of Him; and there is no gain greater than this. Having gained God, the devotee is in Eternal Beatitude. The wheel of birth and death does not touch him any more.

The difference between the wheel of birth and death and the Eternal Beatitude is explained as follows :—

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६

आ-ब्रह्मभुवनात् लोकाः पुन.-आ-वर्तिनः अर्जुन ।

माम् उप-इ-य तु कौन्तेय पुन.-जन्म न विद्-य-ते ॥

*ā brahmabhuvanāl lokāḥ punarāvartino 'rjuna ।*

*mām upetya tu kaunteya punarjanma na vidyate ॥*

आब्रह्मभुवनात् *ā brahma bhuvanāt* upto the world of Brahma लोकाः *lokāḥ* worlds पुनरावर्तिनः *punarāvartinaḥ* subject to return अर्जुन *arjuna* O Arjuna माम् *mām* to me उपेत्य *upetya* having attained तु *tu* but कौन्तेय *kaunteya* O Kaunteya पुनर्जन्म *punar janma* rebirth न *na* not विद्यते *vidyate* is

All worlds including that of Brahma are subject to return, O Arjuna; but on reaching me, O son of Kuntī, there is no rebirth. 16

Different planes of existence are known as the various worlds, the highest among them being the