

difference between the two has to be borne in mind. *Prakriti* is *ksharam*, perishable while Brahman is *Aksharam*, Imperishable. Beings involved in *Prakriti* continue to appear and disappear; beings that attain Brahman do not undergo these changes. They do not return. Brahman being the highest and constant abode for beings, It is called the Lord's Supreme Abode.

The way to attain It is :—

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२

पुरुषः सः परः पार्थ भक्त्या लभ-यः तु अन्-अन्यया ।

यस्य अन्तः-स्थानि भूतानि येन सर्वम् इदम् ततम् ॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā ।
yasyā 'ntaḥsthāni bhūtāni yena sarvam idaṁ tatam ॥

पुरुषः *puruṣaḥ* Purusha सः *saḥ* that परः *paraḥ* highest पार्थ *pārtha* O Partha भक्त्या *bhaktyā* by devotion लभ्यः *labhyaḥ* is attainable तु *tu* verily अनन्यया *ananyayā* without another object यस्य *yasya* of whom अन्तः स्थानि *antaḥ sthāni* dwelling within भूतानि *bhūtāni* beings येन *yena* by whom सर्वम् *sarvam* all इदम् *idaṁ* this ततम् *tatam* pervaded

That Supreme Purusha, O Partha, is attainable by unswerving devotion to Him alone within whom all beings dwell, by whom all this is pervaded. 22

Ananya bhakti is the devotion of non-separation. It is the outcome of the right understanding of the relationship between the *Jivatman* and the *Paramatman*. They are interrelated in the way in which the sea and the waves are interrelated. The waves do