

9. He who thus knows, in true light, My divine birth and action, having abandoned the body, he is not born again; he comes to Me, O Arjuna.

After explaining the how and the why of incarnations in general, Krishna declares that those who, by constant contemplation upon this fact, understand the Divine birth and activities of the Lord, end their limitations and reach Godhood. That it is not a mere understanding or knowing that is indicated here is clear from the very words, "IN TRUE LIGHT" (*Tattwatah*), that is, we have to experience subjectively how and when the Supreme *Atman* takes Its *Avatara* in us. Today, no doubt, individually, we live as limited mortal brutes, but, at certain moments, when we are entertaining pure selfless "desires," the very same Spark-of-Life in us comes to manifest a divine potency and a celestial dash.

The stanza also subtly indicates that for one's spiritual development, the practice of *Upasana* of the blissful form of the Lord is as efficient a method as meditation upon the formless-Self. There are some professional *Vedantins* who cannot accept the concept of the Lord having an embodiment. They are merely barking at a shadow. To one who is practising sincerely and whole-heartedly, the goal is equally available whether it is through the *Upasana* of the Truth with a form (*Saguna*), or without any form (*Nirguna*).